

**Preface:** These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

**Nouns and adjectives:** nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

**Second person personal pronoun:**

You (σέ, se)	Singular	Plural
Subject	thou	ye
Possession	thy	your
Direct Object	thee	you

**Verbs:**

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

**Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:**

**PARTICIPLES**

<b>Time</b>	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	<b>while:</b> present tense, or <b>after:</b> aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
<b>Means</b> (Instrument)	Indicates the means by which the action of the main verb is	'by means of'	Pres: Acts 9:22 'Paul confounded ... by proving [Jesus] was the Christ'

	<p>accomplished. (Defines, explains, or makes more explicit the action of the main verb.) Answers 'How?'</p>		<p>Aor: 1 Pet 5:6-7 'humble yourselves...by casting...your cares'</p>
<b>Manner</b>		<b>by</b>	
<b>Condition</b>	<p>Implies a condition on which the fulfillment of the idea indicated by the main verb depends. Roughly equivalent to 3rd class conditional.</p>	<b>'if'</b>	<p>Pres: Matt 21:22 'ask in prayer... if you believe, you will receive' Aor: Luke 9:25 'what profit... if he should gain the whole world'</p>
<b>Purpose (Telic)</b>	<p>Indicates the purpose of action of finite verb. (Emphasizes intention or design of main verb.) Simple 'ing' translation misses the meaning. Answers 'For what reason?'</p>	<b>'in order to' or 'with the purpose of'</b>	<p>Fut: Matt 27:49 'Let us see whether Elijah will come in order to save him' Pres: Luke 10:25 'a lawyer stood up in order to test him'</p>

<b>Result</b>	Indicates the actual outcome or result of the action of the main verb, either by simultaneous implication or by subsequent real result.	<b>'with the result of'</b>	John 5:18 'with the result of making himself equal with God' - implication Eph 2:15 'with the result of making peace' - real
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<b>Cause</b>	Indicates the 'cause', 'reason', or 'ground' of the action of the finite verb. Answers 'Why?'	<b>'because'</b>	John 4:6 'because Jesus was wearied ... was sitting'
<b>Concession</b>	Implies that the state or action of the main verb is true in spite of the state or action of the participle.	<b>'although'</b>	1 Pet 1:8 'although you have not seen him, you love him' Eph 2:1 'although you were dead' Rom 1:21 'although they knew God, they did not honor him as God'
<b>Attendant Circumstance</b> (Some books may classify as Circumstantial Participle')	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Translated as a finite verb, connected to main verb with ' <b>and</b> '. It derives its mood semantically from the main verb.	Matt. 2:13, 14 'Rise and take the child' Matt. 9:13 'Go and learn' Luke 5:11 'they left everything and followed him'

<b>Periphrastic Participle</b>	An anarthrous participle used with a verb of <b>being</b> to form a finite verbal idea. A roundabout way of saying what could be expressed by a single finite verb.	Completes the thought of another verb.	Colossians 1:6 'it is bearing fruit' Matt. 7:29 'he was teaching them'
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<b>Indirect Discourse</b>	Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for grammatical inclusion into a larger clause.	A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.	Acts 7:12 'Jacob heard <b>that</b> there was grain in Egypt' 2 John 7 'confessing <b>that</b> Jesus Christ has come in the flesh'
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<b>Adjectival Participle</b>	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Really a substantival participle used to enunciate the logical (not grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens' )	John 7:38 'the one who believes in me ... rivers will flow out of his belly' Rev. 3:21 'the one who conquers, to him I will give to sit'
<b>Redundant (Appositional)</b>			
<b>Absolute Genitive Absolute / Nominative Absolute</b>	The construction is unconnected with the rest of the sentence (i.e. logical subject of the genitive participle is different than the subject of		Matt. 9:18 'while he was saying these things, ... a certain ruler came' Acts 13:2 'while they were worshiping the Lord... the Holy Spirit said'
	the finite verb). The participle is always adverbial and usually translated as a temporal participle.		

<b>Imperative</b>	The participle may function as an independent imperative. Translated as an imperative verb.		Rom. 12:9 'hate the evil, cleave to the good'
<b>As Indicative</b>	Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.		Rev. 1: 6 'he had in his right hand'
<b>Time</b>	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	<b>while:</b> present tense, or <b>after:</b> aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
<b>INFINITIVES</b>			
<b>Complementary</b>	The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a complementary infinitive to complete their verbal idea.)	Simple infinitive, translated by 'to'.	Mark 10:26 'who is able <u>to be saved</u> ?' 1 John 4:11 'we also ought to love one another'

<b>Purpose</b>	The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).	'in order that' (A simple "to" translation usually works here.)	Matt. 2:2 'we have come <u>in order to worship him</u> ' Matt. 27:31 'they led him away in order to crucify him'
<b>Result</b>	The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.	'so that', 'so as to', 'with the result that' (A simple "to" translation would be <u>mis-leading</u> here.)	Luke 5:7 'they filled both the boats <u>so that they began to sink</u> '
<b>Causal</b>	The infinitive is used to indicate reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf. looks forward to intended result.	'because'	Luke 8:6 'it withered away, <u>because it had no moisture.</u> ' James 4:2 'you do not have because you do not ask'
<b>Time</b>	The infinitive is used to indicate a temporal relationship between its action and the action of the controlling verb.	1) 'after' 2) 'while', 'when', 'as' 3) 'before'	1) Matt. 26:32 ' <u>after I have been raised</u> , I will go before you' 2) Matt. 13:4 ' <u>while he was sowing</u> , some (seeds) fell on the road' 3) Matt. 6:8 'Father knows...before you ask'

<b>Subject</b>	The infinitive or infinitive phrase functioning as subject of finite verb.	As simple infinitive or gerund	Phil 1:21 ' <u>to live</u> is Christ' Mark 9:5 '[for us to be here] is good'
<b>Indirect Discourse</b>	After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication.	Often translated as finite verb or as simple infinitive.	Rom 12:1 'I urge you <u>to present</u> your bodies' Mark 12:18 'Sadducees ... who say there is no resurrection'
<b>Appositional</b>	May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.	Add the word 'namely' before the infinitive.	1 Thess 4:3 'sanctification, <u>namely, that</u> you <u>abstain</u> from fornication'
<b>Epexegetical</b>	Clarifies, explains, or qualifies a noun or adjective.	As simple infinitive	Luke 10:19 'given you authority <u>to tread on</u> serpents' Jam 1:19 'quick to hear, slow to speak'
<b>Direct Object</b>	The infinitive or infinitive phrase functioning as direct object of finite verb.	As gerund or simple infinitive	John 5:26 'given the Son <u>to have</u> life in himself' Phil 2:13 'producing in you both the willing and the working



<b>Imperatival</b>	Very rarely can function as an imperative.	Not related to any other verb in the sentence.	Rom 12:15 'Rejoice with those who rejoice; <u>weep</u> ....' Phil 3:16 'let us walk by the
			same standard'
<b>Absolute</b>	Bears no syntactical relation to anything else in sentence.	caivrein especially used this way. 'Greetings!'	Jam 1:1 'Greetings'

## **Luke 1:1**

**Author:** Luke Col 4:14 2Ti 4:11

**Date:** A.D. 61

**Destination:** Gentiles Lu 1:3

**Purpose:** to show that Jesus Christ is the perfect man by the instruction of historical events. Lu 1:4

**Theme:** Humanity of Christ

### **Outline:**

I. Prologue, 1:1-4

II. Birth of John and Jesus, 1:5-2:52

- A. Announcement for John the Dipper, 1:5-25
- B. Announcement for Jesus, 1:26-38
- C. Mary visits Elizabeth, 1:39-56
- D. Birth of John the Dipper, 1:57-59
- E. Circumcision of John the Dipper, 1:59-80
- F. Birth of Jesus, 2:1-20
- G. Circumcision of Jesus, 2:21
- H. Days of purification, 2:22-39
- I. Early years of Jesus, 2:40-52

III. Ministry of John the Dipper, 3:1-22

- A. Testimony of John the Dipper, 3:1-20
- B. Dipping of Jesus, 3:21-22

IV. Ministry of Jesus in his beginnings, 3:23-4:44

- A. Genealogy of Jesus through Mary, 3:23-38
- B. Testing of Jesus, 4:1-44
  - 1. Temptation in the wilderness, 4:1-13
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  - 3. Healings in Capernaum, 4:31-44

- a. Demoniac, 4:31-37
- b. Peter's mother-in-law, 4:38-39
- c. Many outside Peter's house, 4:40-44

V. Ministry in Galilee, 5:1-9:62

- A. Calling of Peter, James and John, 5:1-11
- B. Healings, 5:12-26
  - 1. Leprosy, 5:12-16
  - 2. Lame, 5:17-26
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- D. Traditions of the Sabbath, 6:1-11
  - 1. Eating on the Sabbath, 6:1-5
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- E. Choosing the twelve disciples, 6:12-17
- F. Sermon on the plain, 6:18-49
- G. Healings, 7:1-17
  - 1. Centurion's bondman, 7:1-10
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- H. John the Dipper, 7:18-35
  - 1. Enquiry of Jesus, 7:18-23
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- I. Jesus dines with Simon the Pharisee, 7:36-50
- J. Parable of the sower, 8:1-21
- K. Miracles, 8:22-48
  - 1. Jesus calms the storm, 8:22-25
  - 2. Cleansing the demoniac out of the country of the Gadarenes, 8:26-39
  - 3. The healing of Jairus' daughter, 8:40-42; 49-56
  - 4. The healing of the woman with influx of blood, 8:43-48
- L. Ministry of the twelve disciples, 9:1-11
- M. Feeding of 5,000, 9:12-17
- N. Great profession of Peter, 9:18-27
- O. The Transfiguration, 9:28-36
- P. Demoniac Son, 9:37-42
- Q. Jesus foretells his death, 9:43-45
- R. Warning against pride, 9:46-50
- S. Jesus committed himself to go to Jerusalem, 9:51-56
- T. Unfit followers ask questions to Jesus, 9:57-62

VI. Ministry on way to Jerusalem, 10:1-18:43

- A. Ministry of the seventy, 10:1-24
- B. Testing from the doctor of the law, 10:25-37
- C. Visit at Mary and Martha house, 10:38-42
- D. The teaching on prayer, 11:1-13
- E. Casting out the demon which made the man mute, 11:14-26
- F. Rebuking the worship of Mary, 11:27-28
- G. Those seeking a sign, 11:29-36
- H. Pharisee invites Jesus for a meal, 11:37-54
- I. The leaven of the Pharisees, 12:1-12
- J. Teachings, 12:13-13:9
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  - 2. Preparedness, 12:35-53
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  - 4. Galileans, 13:1-9
  - 5. Sabbath, 13:10-17
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- 11. Parable of lost things, 15:1-32
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  - 16. Signs of the kingdom of heaven, 17:20-37
  - 17. Parable of unjust judge, 18:1-8
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- A. Betrayal by Judas, 22:1-6
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  - E. Arrest of Jesus, 22:47-54
  - F. Denials of Peter, 22:55-62
  - G. Mockeries of Jesus, 22:63-71
  - H. Jesus before Pilate, 23:1-7
  - I. Jesus before Herod, 23:8-12
  - J. Jesus before Pilate again, 23:13-23
  - K. Pilate sentenced Jesus, 23:24-25
- X. Offering of our Kinsman Redeemer, 23:26-49
- A. Crucifixion of Jesus, 23:26-38
  - B. Two thieves with Jesus on the cross, 23:39-43
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- XI. Burial of our Kinsman Redeemer, 23:50-56
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## Introduction:

Luke was known as a physician, Col 4:14 and he wrote this Gospel with this in mind. He studied the physical autonomy and expounded the life and ministry of the perfect man, our Lord Jesus Christ. Luke also wrote Acts which described the works of the Holy Spirit during the early years of the Christian Church. He joined Paul in his travel from Ac 16:10 where the personal pronoun of his writings was changed from “he” to “we.” Luke was at the death of Paul, 2Ti 4:11. We know Luke was a Gentile because he was distinguished from others who were Jews, Col 4:10-14. Luke being a Gentile wrote to the Greeks in view of Theophilus who was a Roman officer, Lu 1:3. Luke also wrote to this same man for the book of Acts, Ac 1:1. This converted Christian was responsible to spread this Gospel and later the book of Acts. Some say that he started by being a courier of Paul’s letters to the Corinthians. Some say that Theophilus was from Antioch, but there is not much historical validation. Some suggest that Theophilus was an imaginary person, but with the attributes of his address, it is most unlikely. The word “most excellent” is the same that is applied to governors of provinces, as to Felix and Festus as “most noble,” Ac 23:26 24:3. As Matthew wrote to the Jews to confirm that Jesus is the long awaited King of the Jews, their Messiah, and here Luke wrote to the Greeks to confirm that Jesus is the perfect man. Then Mark wrote to the Romans to confirm that Jesus is the obedient servant, and finally John wrote to the world to confirm that Jesus is the Son of God. So with all four Gospels, we see Christ as King, priest, prophet and divine. Divine not in the way of awesome, but John shows the deity of Christ as being the Son of God. So here, the perfect man is the prophet who was denied by his own, Lu 4:28-29; and He has become the head of the corner, Lu 20:17.

## I. Prologue, 1:1-4

1 Forasmuch as **many took in hand** to draw up a narration (concerning) the matters which had been fully believed (among) us, 2 as they delivered *them* to us, the ones who have become eye witnesses and attendants of the word (from) *the* beginning, 3 it seemed good also to me, having investigated from the first all things accurately, to write in order to thee, most excellent Theophilus 4 in order that thou may know (concerning) which thou was instructed the certainty of things.

**Many** is the word of emphasis in this sentence. This does not mean many Gospels have been written at that time as only Matthew was written during this time. It means that many narratives of eye-witnesses were collected as letters between Christians during that time were being circulated. These letters were never preserved but collected by Luke for proper research in the framework of this Gospel. Luke’s sources were numerous. Luke wrote this Gospel around the year AD 61 because James died around AD 62 and Nero burned Rome in AD 64. These two events would affect the writing of this Gospel, so it had to be written before these dates.

**Took in hand** is past tense meaning many attempted to recount the events of our Lord Jesus. These letters among Christians circulated and Luke took the task at hand.

**Had been fully believed** is perfect tense in passive voice participle translated with the use of substantive modifying “matters.” Saints have trusted fully these facts in a forensic sense: “Which was from the beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled concerning the Word of the Life,” 1Jo 1:1.

## Luke 1:2

**Delivered** is past tense meaning Luke formed an autopsy with a detailed examination of the witnesses and the servants who ministered unto our Lord. This investigation was reported through these letters of these early Christians: “and that Life was manifested, and we have seen and are bearing witness, and are reporting to you that eternal Life which was with the Father and was manifested to us,” 1Jo 1:2.

### Luke 1:3

**Seemed good** is past tense meaning Luke was determined to pen down this Gospel in two aspects: first, in the most precise and rigorous interpretation of these facts through proper investigation; secondly, in the order found from the facts. This Gospel was written in the chorological fashion in the timeline of the major events that affect the life and ministry of our Lord.

### Luke 1:4

**May know** is past tense subjunctive meaning the purpose of this writing is that Theophilus may know personally the undoubted truth concerning the good news which was taught orally to him: "which we have seen and have heard, are reporting to you, in order that also ye yourselves might be having fellowship with us," 1Jo 1:3.

### Luke 1:5

#### II. Birth of John and Jesus, 1:5-2:52

##### A. Announcement for John the Dipper, 1:5-25

5 **There was** (in) the days of Herod the King of Judea a certain priest by name Zacharias (of) *the* course of Abijah, and his wife (of) the daughters of Aaron, and her name *was* Elizabeth. 6 **And they were** both just (before) God, *who* are walking (in) all the commandments and ordinances of the LORD blameless. 7 **And there was no** child to them, inasmuch as Elizabeth was barren, and both were advanced (in) their days. 8 **And it came to pass** (while) he was fulfilling his priestly service (in) the order of his course (before) God, 9 (according to) the custom of the priestly service, he obtained by lot to burn incense, *after* he has entered (into) the temple of the LORD, 10 **and all the multitude** of the people *were* praying without at the hour of incense. 11 **And a messenger** of *the* LORD **appeared** to him, having stood (at) *the* right of the altar of incense. 12 **And Zacharias was troubled** *after* he has seen *him*, **and fear fell** (upon) him. 13 **But the messenger said** (to) him stop fearing, Zacharias, because thy supplication was heard and thy wife Elizabeth will bear a son to thee, and thou will call his name John. 14 **And he will be** joy to thee and exultation and many will rejoice (at) his birth. 15 For **he will be** great (before) the LORD; and he shall in no wise drink wine and strong drink and he will be filled with *the* Holy Spirit even (from) *the* womb of his mother. 16 And he will turn **many** of the sons of Israel (to) *the* LORD their God. 17 **And he** himself will go forth (before) Him (in) *the* spirit and power of Elijah, to turn hearts of fathers (to) children, and *the* disobedient (to) *the* wisdom of the righteous, to make ready for *the* LORD a people *who* has been prepared. 18 **And Zacharias said** (to) the messenger, (by) what will I know this? For **I** myself am an old man, and my wife *who* has gone on (in) her days. 19 **And the messenger answered and said** to him, I myself am Gabriel, the one who has stood (before) God, and I was sent to speak (to) thee, and to announce glad tidings things to thee; 20 and behold, thou will be silent and not able to speak (until) the day these things will take place, (because) which thou believed not my words, which will be fulfilled (in) their season. 21 **And the people were** expecting Zacharias, **and they were wondering** (while) he is delaying (in) the temple. 22 **But after he came out he was not being able** to speak to them, and they recognized that he has seen a vision (in) the temple. **And he** himself *was* nodding to them, **and the dumb one was continuing**. 23 **And it came to pass**, as the days of his service were fulfilled **he departed** (to) his house. 24 **Now (after) these days Elizabeth** his wife *conceived*, **and she was hiding herself** five months, saying, 25 "the LORD has done thus to me (in) *the* days in which He looked upon *me* to take away my reproach (among) men."

**Was**, is the word of emphasis in this sentence. This verb is past tense meaning this even happened in the days of Herod the King of Judea. Herod the King was when Herod the Great ruled. He was born about 73

B.C. and was confirmed King of Judea in the year 40 B.C. He brought Jerusalem under his control in the year 37 B.C. He embarked a remodelling of the Temple about 19 B.C. He had domestic troubles around the year Jesus was born about 6 B.C. His firstborn son Antipater and Salome his sister agitated him continually. It was the same Herod who received the magi within two years of Christ's birth. Herod died that year about 4 B.C. "Now after Jesus has been born in Bethlehem of Judea, in the days of Herod the king, behold, magi arrived from the east into Jerusalem," Mt 2:1.

**Elizabeth** was cousin to Mary: "And behold, Elizabeth thy kinswoman," Lu 1:36. Her husband Zacharias was a priest, the eighth of the twenty-four courses into which the priests had been originally divided by David, 1Ch 23:1-19. Only four of these families of priests returned from the Exile, Ezr 2:36-39. They were then re-distributed under the old designations at this time.

### **Luke 1:6**

**Were**, is the word of emphasis in this sentence. This verb is imperfect tense meaning Zacharias and Elizabeth were continuously together being righteous by observing God's divine laws and being free from fault as they are continuously following in all the orders and precepts of God. Just as Noah: "Noah was a just man and perfect in his generations, and Noah walked with God," Ge 6:9. They were saved and striving to live accordingly: "For we are his workmanship, created in Christ Jesus for good works, which God before prepared in order that we may walk in them," Eph 2:10. Job did the same: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil," Job 1:1. We are called to do the same: "If ye know that he is righteous, ye are knowing that everyone who is practising righteousness has been begotten of him," 1Jo 2:29.

### **Luke 1:7**

**No** is the word of emphasis in this sentence. This particle shows the emphasis of the uncommon scene of parents without children: "Children's children are the crown of old men; and the glory of children are their fathers," Pr 17:6; "Lo, children are an heritage of the LORD: and the fruit of the womb is his reward," Ps 127:3.

**Advanced** is perfect tense participle translated with the use of periphrastic modifying the imperfect tense verb "were." Zacharias and Elizabeth were continuously walking past their time to conceive any children. The perfect tense shows the past tense with abiding results. There was no possibility of pregnancy just like Sarah with Abraham: "And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing," Ge 16:2.

### **Luke 1:8**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened. The focus is on the time of Zacharias' priestly duty.

**Was fulfilling his priestly service** is present tense infinitive translated with the use of time because of the preposition and article "*en to*: while." The pronoun "him" is translated with the use of accusative of general reference being the subject of the infinitive verb. Zacharias was discharging the office of a priest as he was busy in his sacred duties.

### **Luke 1:9**

**Obtained by lot** is past tense meaning the priests casted lots to determine who would burn incense that day. These priests served at the temple twice each year, and only for a week each time, Misn. Yoma, c. 2. sect. 1, 2, 3, 4. He offered incense as part of his daily worship, and lots were drawn each day to determine who would minister at the golden altar. No priest could enjoy this privilege more than once during his lifetime, Talmud Bab. Yoma, fol. 26. 1. It was now his time to fulfill this priestly duty.

**Has entered** is past tense participle translated with the use of time: “*after.*” AV, EMTV and Garnier agree with this use while Murdoch and Tyndale have the use of attendant circumstance: “And he went into the temple of the Lord, and...” Most other translations have translated this participle as an infinitive: “it fell to him by lot to enter.”

#### **Luke 1:10**

**Praying** is present tense participle translated with the use of periphrastic modifying the imperfect tense verb “were.” The crowds were continuously praying outside at this time of offering incense. All is not inclusive but from observation, it looked like most of the great number of people were praying.

#### **Luke 1:11**

**Appeared** is the word of emphasis in this sentence. This verb is past tense meaning an angel was allowed to be seen by Zacharias.

**Having stood** is perfect tense participle with the use of manner as this angel has stood in the past with abiding results. This angel always stood there but now this messenger became known to Zacharias.

#### **Luke 1:12**

**Was troubled** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning the appearance of the angel startled Zacharias.

**Has seen** is past tense participle translated with the use of time: “*after.*” All translations agree with this use.

**Fell** is past tense meaning terror pressed upon Zacharias.

#### **Luke 1:13**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the angel spoke to Zacharias.

**Stop fearing** is present tense imperative meaning Zacharias was afraid and the messenger exhorted him to stop being alarmed. Notice this angel addressed Zacharias by name because God’s knows us personally.

**Was heard** is past tense in passive voice meaning God listened to Zacharias’ request. This shows that Zacharias has been praying for years for a child.

**Will bear** is future tense meaning Elizabeth will give birth to a male child for Zacharias.

**Will call** is future tense meaning Zacharias will name this child properly John.

#### **Luke 1:14**

**Will be** is the word of emphasis in this sentence. This verb is future tense meaning John will be joy and exceeding gladness to Zacharias.

**Will rejoice** is future tense meaning many people will be merry at this child’s birth: “And the neighbours and her kinsfolk heard the LORD was magnifying his mercy with her, and they were rejoicing with her,” Lu 1:58.

## Luke 1:15

**Will be** is the word of emphasis in this sentence. This verb is future tense meaning John will be great in virtue before God.

**Shall in no wise drink** is past tense subjunctive with double negation meaning this strong prohibition of John consuming fermented wine and fermented liquor: “Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts,” Pr 31:6. Grape juice will not help those with sorrows, but fermented wine will ease their pain. A Nazirite was consecrated to the service of God and took vows to abstain from alcohol, and let their hair grow, and avoided contact with corpses, Nu 6:3. It was very unlikely that John was a Nazirite because they would have noticed his long hair but they called him a devil: “For John the Dipper has come neither eating bread nor drinking wine, and ye are saying, he is having a demon,” Lu 7:33. Strong drink is not distilled spirits as the invention was not known then. This word is only found here in the NT. This term means that it was different from wine which is made of a mixture of sweet ingredients, whether derived from grain and vegetables, or from the juice of dates, or a decoction of honey: “And stop being drunk with wine, in which is dissoluteness; but keep being filled with the Spirit,” Eph 5:18.

**Will be filled** is future tense in passive voice meaning God filled John with the Holy Spirit. Not like today, the Old Testament saints were not filled with the Holy Spirit. The Spirit came upon them: “Then the spirit came upon Amasai,” 1Ch 12:18. John is a great prophet, Lu 7:28. John is the messenger in the spirit of Elijah, Mr 11:10. Just as Paul was selected from birth to be a preacher and an apostle: “But when God was pleased, who has selected me from my mother’s womb, and called me by his grace,” Ga 1:15. God ordained these men as setting them apart to be important instruments in their mission for God: “Paul a bondman of Jesus Christ, a called a sent one, who has been separated to the glad tidings of God,” Ro 1:1. They were not actually called at infancy but God designed them for the work to be performed afterwards. Just like Jeremiah: “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations,” Jer 1:5. Paul’s calling came on the road to Damascus, “but he predestinated whom, he also called these; and he called whom, he also justified these; but he justified whom, he also glorified these,” Ro 8:30.

## Luke 1:16

**Many** is the word of emphasis in this sentence. This adjective is the direct object of the verb “will turn.”

**Will turn** is future tense meaning John’s preaching will turn many Jews from their sins to the true God. John preached repentance and many took heed to this call: “Then Jerusalem, and all Judea, and all the country around the Jordan were going out to him; and were being dipped in the Jordan by him, because they are confessing for themselves their sins,” Mt 3:5-6. Notice Luke is more precise in using this adjective “many,” while Matthew used “all.”

## Luke 1:17

**He** is the word of emphasis in this sentence. The focus is on John and this pronoun is emphatic with the verb “will go forth” as “he himself.”

**Will go forth** is future tense meaning John himself will precede Jesus as the forerunner in spirit and power of Elijah. It does not say that John is Elijah but John will have the same character as Elijah. There are two purposes in his ministry. First, he was to turn the people’s desires of negligence to needy appetites and the people’s ignorance to a Divine instructor. After such repentance, the second purpose of his mission is to prepare the minds of men for the arrival of their Messiah. John did this by saying: “It is necessary for that One to be increasing, but for me to be decreasing,” Joh 3:30.



**Has been prepared** is perfect tense in passive voice participle translated with the use of substantive modifying “people.” God in the past made everything ready for the coming of Messiah: “but when the fullness of the time came, God sent forth his Son, who has come of a woman, who has come under law,” Ga 4:4.

### **Luke 1:18**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Zacharias spoke to the angel.

**Will know** is future tense meaning John will know by experience of having intercourse with his wife Elizabeth. This is why Zacharias questioned this. Abraham reacted like Zacharias: “Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?” Ge 17:17. For Sarah was not menstruating for years: “Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women,” Ge 18:11. Sarah acted like her husband: “Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD?” Ge 18:12-14.

**Has gone on** is perfect tense participle translated with the use of substantive modifying “wife.” Elizabeth has passed her menopause and she is walking in her golden years. Just think of the irony of Zacharias’ prayer: “Lord, give me a son.” And God sends a messenger to tell him: “I am going to give you a son.” Why pray for something if you think God cannot accomplish it? We do this all the time in praying for something thinking God will not answer our prayers. How foolish are we!

### **Luke 1:19**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. EMTV, Murdoch and Tyndale agree with this use while Garnier translated with the use of manner: “By way of responding.” Most translations have used dynamic equivalence by having the main verb “said” as quotation marks.

**Has stood** is perfect tense participle translated with the use of substantive modifying the article “the one.”

**Was sent** is past tense in passive voice meaning God sent Gabriel for the purpose to utter this message to Zacharias and for the purpose to bring good news concerning the answer to his prayers of his wife bearing a child. This pronoun “things” is plural because it is not only the announcement of the coming birth of John, but also John will be the forerunner to their long-awaited Messiah.

### **Luke 1:20**

**Silent and not able** both are present tense participles translated with the use of periphrastic modifying the future tense verb “will be.” Zacharias is muted because the angel made him to have the inability to speak. His vocal chords were quieted and no sound could come out of his mouth. The second participle is not repetition, but an explanation of his silence. Another way of silencing someone is making the tongue immobile: “And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house,” Eze 3:26. It appears that Zacharias may have also lost his hearing as they needed to make signs to him: “And they were making signs to his father as whatsoever he should be wishing to be calling him,” Lu 1:62. That is a long nine months of not communicating with the world for not having faith in a loving God. Abraham suffered even more by having Ishmael and then having his son expelled by his wife Sarah: “Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac,” Ge 21:10. The suddenness of not having his faculties of speaking and hearing “behold,” was

a sign for the chastisement inflicted because of his lack of faith. They call it dumb when a person cannot speak, and unbelief is always dumb. Those who babble the unbelief in our Lord Jesus Christ will be silenced at the Great White Judgement.

### **Luke 1:21**

**Were** is the word of emphasis in this sentence. This verb is imperfect tense meaning those outside the inner temple were continuously waiting for Zacharias to appear.

**Were wondering** is imperfect tense meaning those persons were continuously marvelling that Zacharias has not finished his duties.

**Is delaying** is present tense infinitive translated with the use of time because of the preposition and article: “*en to*: while.” The pronoun “him” is translated with the use of accusative of general reference being the subject of this infinitive verb. Zacharias is lingering longer than expected in the inner temple.

### **Luke 1:22**

**Came out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use.

**Was not being able** is present tense with negation meaning Zacharias was not continuously capable to utter a sound. The affliction of his vocal chords made him hoarse just like when a person is so scared, not a sound would come out.

**Recognized** is past tense meaning the persons who were waiting for Zacharias perceived something was wrong because Zacharias was not able to pronounce the benediction from the steps. *[Nu 6:24-26]*

**Has seen** is perfect tense meaning Zacharias in the past saw a sight that has abiding results because of the puzzlement upon his face.

**He** is the word of emphasis in this sentence. This pronoun is also emphatic as subject of the verb “was.”

**Was** is imperfect tense meaning Zacharias himself was continuously in this state of bewilderment.

**Nodding to** is present tense participle translated with the use of periphrastic modifying the verb “was.” This verb means “to express one’s meaning by a sign.”

**Was continuing** is imperfect tense meaning Zacharias was remaining permanently deaf and mute.

### **Luke 1:23**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this happened at this time.

**Were fulfilled** is past tense in passive voice meaning even as Zacharias accomplished his time of priestly service which is seven days: “And their brethren, which were in their villages, were to come after seven days from time to time with them,” 1Ch 9:25. Zacharias finished his term of service without speaking.

**Departed** is past tense meaning Zacharias went away from the temple to his own home.

### **Luke 1:24**

**(After) these days** are the words of emphasis in this sentence. This is after Zacharias served his priestly duties.

**Conceived** is past tense meaning Elizabeth received with the union of her husband a new life in her womb. The prophecy has now been fulfilled by the angel that Elizabeth would be pregnant.

**Was hiding** is imperfect tense meaning Elizabeth was continuously concealing her pregnancy for five months because she wanted to be certain and apparent. Her old age would make miscarriage very likely during the early months. This is so unusual because this word is only found here in the NT.

#### **Luke 1:25**

**Has done** is perfect tense meaning God has performed in this manner because of the promise he made through his messenger. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Looked upon** is past tense meaning God regarded her shame of not having children: “As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed,” Ps 127:4-5.

**To take away** is past tense infinitive with the use of purpose meaning God purposely removed her shame and made her a virtuous woman: “Her children arise up, and call her blessed; her husband also, and he praiseth her,” Pr 31:28.

#### **Luke 1:26**

### II. Birth of John and Jesus, 1:5-2:52

#### B. Announcement for Jesus, 1:26-38

26 And (in) the sixth month the messenger Gabriel was sent (by) God (to) a city of Galilee, in which *the name was* Nazareth, 27 (to) a virgin *who* had been betrothed to a man to whom *the name was* Joseph, (of) *the* house of David, and the name of the virgin *was* Mary. 28 And the messenger came (to) her *and said*, keep rejoicing, *because* thou have been highly favoured. The LORD *is* (with) thee, thou thyself *are* blessed (among) women. 29 But that one who has seen *him was troubled* (at) his word, and she was reasoning this salutation might be of what kind. 30 And the messenger said to her, stop fearing, Mary, for thou found favour (with) God; 31 and behold, thou will conceive (in) *thy* womb and will bring forth a Son, and thou will call His name Jesus. 32 **This One** will be great, and He will be called Son of *the* Highest; and *the* LORD God will give to Him the throne of David His father; 33 and He will reign (over) the house of Jacob (to) the ages, and His kingdom will be no end. 34 But Mary said (to) the messenger, how will this be since I am not knowing a man? 35 And the messenger answered and said to her, *the* Holy Spirit will come (upon) thee, and power of *the* Highest will overshadow thee; wherefore also the Holy fetus which is being born will be called Son of God. 36 And **behold**, Elizabeth thy kinswoman *who* also has conceived a son (in) her old age, and this is *the* sixth month to her who is being called barren; 37 for every word (with) God will not be impossible. 38 And Mary said, behold, the bondmaid of *the* LORD; may it be to me (according to) thy word. And the messenger departed (from) her.

**(In) the sixth month** are the words of emphasis in this sentence. This is during the sixth month of Elizabeth’s pregnancy.

**Was sent** is past tense in passive voice meaning God ordered Gabriel to go to the appointed place called Nazareth to visit Mary.

#### **Luke 1:27**

**Had been betrothed** is past tense in passive voice participle translated with the use of substantive modifying “virgin.” This woman has never had sexual intercourse with a man. She in the past accepted the promise to enter into the covenant of marriage. This Jewish tradition was a serious matter because if unfaithfulness during this engagement period is violated, there is serious consequences: “If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour’s wife: so thou shalt put away evil from among you,” De 22:23-24. The Messiah was coming from the line of Adam as God promised: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” Ge 3:15; and Luke shows this through the genealogy of Mary: “of Enos, of Seth, of Adam, of God,” Lu 3:38. The virgin birth was prophesied by Isaiah: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel,” Isa 7:14. Some modern scholars say that this Hebrew word “*almah*: woman” means “young woman,” but what sign would that be? Also Matthew used “virgin” not young woman quoting Isaiah: “behold, the virgin will have in womb a child and will bring forth a son, and they will call his name Immanuel, which is being interpreted, God is with us,” Mt 1:24. Also Matthew says: “For after Mary his mother has been engaged to Joseph, before they came together she was found having in womb a child of the Holy Spirit,” Mt 1:18.

#### **Luke 1:28**

**Came** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “The messenger professed after entering to her.”

**Said** is past tense meaning the angel spoke to Mary. EMTV, HCSB, Moffatt, NET, RSV, TWENTY and WEB have quotation marks after this verb but there is no conjunction “*oti*: that.”

**Keep rejoicing** is present tense imperative meaning the angel exhorted Mary to keep being continuously glad.

**Have been highly favoured** is perfect tense in passive voice participle translated with the use of cause: “*because*.” God has honoured Mary with blessings. God’s merciful kindness towards Mary is because she is in lineage of the promised given to Adam and her engagement to a man in the lineage of David. All Christians are found in the same way through our Lord Jesus Christ: “to the praise of the glory of his grace, in which he made us objects of grace in the Beloved,” Eph 1:6. This does not give Mary a better position in the rank as to favour with God. Jesus explained: “For whosoever should do the will of my Father who is in the heavens, he himself is my brother and sister and mother,” Mt 12:50. Jesus explained further the way to have favour with God: “Therefore whosoever will humble himself as this little child is doing, he himself is the greater in the kingdom of the heavens,” Mt 18:4. And further explained: “But many who are first will be last, and the last will be first,” Mt 19:30. Mary was chosen because she was at the appointed time: “but when the fullness of the time came, God sent forth his Son, who has come of a woman, who has come under law,” Ga 4:4. The greatest among men is John the Dipper: “verily I am saying to you, there has not risen among those born of women is greater than John the Dipper; but the one who is less in the kingdom of the heavens is greater than he,” Mt 11:11. Mary is a child of God, not the Mother of God: “And Mary said, my soul is magnifying the LORD, and my spirit exulted in God my Saviour,” Lu 1:46-47. John says: “but as many as received him he gave to them authority to become children of God, to the ones who were believing on his name,” Joh 1:12. Mary is the natural mother of the man Jesus, and nothing more. She had the privilege of bearing the Son of God into the world. Any woman would want this as Elizabeth expressed this: “thou thyself are blessed among women, and the blessed fruit of thy womb,” Lu 1:42. Mary expressed here that she is the female slave of the Lord: “And Mary said, behold, the bondmaid of the LORD; may it be to me according to thy word,” Lu 1:38.

**Blessed** is perfect tense in passive voice participle translated with the use of periphrastic modifying the verb understanding here “*are*.” Mary emphatically has been bestowed blessings on her in the past by God

since the fall and is having abiding results. Notice God has invoked blessing upon Mary among women, not above women. Mary has lifted up womanhood in the role that she has played. Male chauvinists will cry out that woman brought sin into the world, but Eve was deceived and Adam was not. Notice it was a woman who brought the Saviour into the world.

### **Luke 1:29**

**That one** is the word of emphasis in this sentence. This feminine article is previous reference to “her” in the previous verse. The focus is on Mary.

**Was troubled** is past tense in passive voice meaning the angel’s proclamation greatly agitated Mary.

**Was reasoning** is imperfect tense meaning Mary was continuously deliberating this oral greeting. She received this welcome in a hopeful manner even though she did not know what sort of bidding this angel pronounced. If Mary was the Mother of God, then she would have the same attributes as God, all knowing, but she pondered such a greeting.

### **Luke 1:30**

**Said** is the word of emphasis in this sentence. The verb is past tense meaning the angel spoke to Mary.

**Stop fearing** is present tense imperative meaning the angel exhorted Mary to stop being terrified over the proclamation that she will conceive a child without having sexual relations with a man. This same angel told Zacharias the same because he witnessed Gabriel: “stop fearing, Zacharias,” Lu 1:13. God told the same thing to Israel through Isaiah: “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness,” Isa 41:10. The angel told the women at Jesus’ tomb also the same: “But the messenger answered and said to the women, stop fearing yourselves,” Mt 28:5. Jesus told Paul a few times in a vision: “And the LORD said to Paul by a vision in the night, stop fearing, but keep speaking and be not silent,” Ac 18:9; “saying, stop fearing Paul, it is necessary for thee to stand before Caesar; and behold God has granted all the ones who were sailing with thee to thee,” Ac 27:4.

**Found** is past tense meaning Mary came upon merciful kindness by God.

### **Luke 1:31**

**Will conceive and will bring forth and will call** all are future tenses meaning Mary will receive a fetus with help of the Holy Spirit and will give birth to a Son and will call his name Jesus. Notice the first verb is a compound word: “*sun*: with” and “*lambano*: to receive.” This Greek word is used when referring to women as “pregnant.” Notice the progression of conception, to childbirth and to naming the child. Most parents today pick out a name for the child before birth, but this was not the custom among the Jews: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel,” Isa 7:14; “behold, the virgin will have in womb a child and will bring forth a son, and they will call his name Immanuel, which is being interpreted, God is with us,” Mt 1:23. Matthew adds: “And she will bring forth for herself a son, and thou will call his name Jesus; for he himself will save his people from their sins,” Mt 1:21. This is done upon the eighth day: “And when eight days were fulfilled to circumcise the Little Child, his name was called Jesus, which was called by the messenger, before he was conceived in the womb,” Lu 2:21. The name Jesus in Hebrew means Joshua signifying Saviour or Elohim saves. This is our Lord’s common name. Today most people who do not believe in him take his name in vain: “Wherefore also God highly exalted him and granted to him a name which is above every name; in order that at the name of Jesus every knee may bow of beings in heaven and on earth and under the earth; and every tongue may confess that Jesus Christ is LORD to the glory of God the Father,” Php 2:9-11.

### **Luke 1:32**

**This One** is the word of emphasis in this sentence. This demonstrative pronoun is the subject of the verb “will be.” The focus is on our great Lord Jesus.

**Will be called** is future tense in passive voice meaning the demons will call Jesus Son of Highest: “and he cried with a loud voice and said, what is it to me and to thee, Jesus, Son of God the Most High? I am adjuring thee by God, torment me not,” Mr 5:7. And Peter will proclaim Jesus: “and we ourselves have believed and have known that thou thyself are the Christ the Son of the living God,” Joh 6:69.

**Will give** is future tense meaning God will bestow upon Jesus the throne of David: “I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. Selah,” Ps 89:3-4. As this prophecy in the previous verse declared the virgin birth, this verse displays the everlasting kingdom of David: “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this,” Isa 9:7. Jeremiah calls the Messiah the Branch of righteousness: “In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land,” Jer 33:15. Mary may have misconstrued this promise just like the disciples as these words are yet unfulfilled. The restoration of Israel is still very distant! Notice David is named his father: “This is the book of the generation of Jesus Christ, son of David, son of Abraham,” Mt 1:1. In Luke’s genealogy, it shows that Mary was descendant of David: “of Melea, of Menan, of Mattathah, of Nathan, of David,” Lu 3:31. After David, the legal aspect through Solomon is established in Joseph, but Mary descended through Nathan as her father was Heli. Joseph’s father was Jacob. The genealogy of Joseph in Matthew started with Abraham and the genealogy of Mary went in reverse from Heli to David through Nathan up to Adam. Joseph’s genealogy from Matthew is to show our Lord’s kingly ancestry or royal line while Luke is relating the physical heritage through his mother Mary even though she is descendant of David: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots,” Isa 11:1.

### **Luke 1:33**

**Will reign** is future tense meaning Jesus will rule as Messiah over the house of Jacob for eternity: “Thy throne, oh God, is for ever and ever: the sceptre of thy kingdom is a right sceptre,” Ps 45:6. This will occur at the second return of Christ: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,” Da 7:13. Paul says: “Then the end, whenever he should give up the kingdom to God and Father, when he should annul all rule, and all authority and power; for it is necessary for him to be reigning, until he should put all the enemies under his feet,” 1Co 15:24-25.

**Will be** is future tense meaning our Lord’s kingdom will be eternal. John prophesied of this future event: “And the seventh messenger sounded his trumpet; and great voices came to pass in the heaven, saying, the kingdoms of the world of our LORD’s, and of his Christ’s came to pass, and he will reign to the ages of the ages,” Re 11:15. During the Millennium, we will be judging Israel: “And Jesus said to them, verily I am saying to you, ye yourselves who followed me, in the regeneration, whenever the Son of man should sit down upon the throne of his glory, will sit also on twelve thrones, judging the twelve tribes of Israel,” Mt 19:28.

### **Luke 1:34**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Mary spoke to the angel. Her reply was based upon the misunderstanding of the virgin birth which is not normal. This shows Mary’s normal human behaviour.

**Am not knowing** is present tense with negation meaning Mary is not experiencing sexual intercourse. This is a Jewish idiom.

### Luke 1:35

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, AV, EMTV, Murdoch and Tyndale agree with this use while Garnier has the use of manner: "By way of responding." Some translations have used dynamic equivalence by translating the main verb or this participle as quotation marks.

**Will come and will overshadow** both are future tenses meaning Holy Spirit will descend and operate in Mary and God the Most High will create an energy upon the womb and impregnating it. This shows the deity of the Holy Spirit because of the lack of the article here. The trinity is also displayed with God the Father, God the Holy Spirit and God the Son. The Father is displayed in the Highest of power, the Son in the Holiest of fetuses and the Holy Spirit in assisting.

**Is being born** is present tense participle translated with the use of substantive modifying "the Holy fetus." It could read the Holy offspring even though it is neuter. The Holy Spirit is neuter and we call this the third person of the trinity. The Holy Spirit is not a ghost, but a person. He has all the characteristics of personhood. He thinks, {Ac 15:28} speaks, {Ac 1:16} leads, {Ro 8:14} and can be grieved. {Eph 4:30} This is why we use "he" as referring to the Holy Spirit: "And I myself will ask the Father, and he will give to you another Paraclete, in order that he might be remaining with you for ever," Joh 14:16. Notice the baby in the womb is recognized from conception.

### Luke 1:36

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice! This angel brought attention to Mary concerning her cousin Elizabeth. Some say that she was not her cousin but close kin. There is no biblical proof either way. Old Bible translators have used "cousin": AV, Geneva, Douay, TMB, Tyndale and Webster. The only modern translations to adapt this are BWE, KJ21, KJV2011, LO, Message, NJB, Phillips and TWENTY. Even the NKJV has "relative."

**Has conceived** is perfect tense participle translated with the use of substantive modifying "Elizabeth." Her cousin has sixth months ago received with her husband a male fetus way beyond the age of fertility. This past action has abiding results.

**Is being called** is present tense participle translated with the use of substantive modifying "her." This unnatural pregnancy is being named to Elizabeth. People knew Elizabeth by this nickname.

### Luke 1:37

**Will not be impossible** is future tense with negation meaning God will have the power to keep his word: "But that One said, the impossible things with men are possible with God," Lu 18:27; "Is any thing too hard for the LORD?" Ge 18:14; "Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee," Jer 32:17.

### Luke 1:38

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Mary spoke.

**May be** is past tense optative meaning Mary strongly wished that this may happen. Notice Mary called herself "a female slave" of the Lord, not Mother of God. She is willing to follow her God's commands. Her faith in God is demonstrated not like Zacharias and Sarah who laughed at God's messenger.

**Departed** is the word of emphasis in this sentence. This verb is past tense meaning the angel went away from Mary at that moment.

### Luke 1:39

#### II. Birth of John and Jesus, 1:5-2:52

##### C. Mary visits Elizabeth, 1:39-56

39 And Mary rose up (in) those days and went (into) the hill country (with) haste, (to) a city of Judah, and she entered (into) the house of Zacharias and saluted Elizabeth. 41 And it came to pass as Elizabeth heard the salutation of Mary, the babe (in) her womb leaped; and Elizabeth was filled with *the* Holy Spirit, 42 and she cried out with a loud voice and said, thou thyself *who* has been blessed (among) women, and the fruit of thy womb *who* has been blessed. 43 And whence is this to me, in order that the mother of My LORD may come (to) me? 44 For **behold**, as the voice of thy salutation came (to) my ears, the babe (in) my womb leaped (in) exultation; 45 and that one who believed *is* blessed, for there will be a fulfilment to the things which have been spoken to her (from) *the* LORD. 46 And Mary said, My soul is magnifying the LORD, 47 and my spirit exulted (in) God my Saviour. 48 For **He looked** (upon) the humiliation of His bondmaid; for behold, (from) now all generations will count me blessed. 49 For the Mighty One **did** great things, and His name *is* holy; 50 and His mercy *is* (to) generations of generations to the ones who are fearing Him. 51 **He did** strength (with) His arm, He scattered *the* haughty in *the* thought of their heart. 52 **He put down** rulers (from) thrones, and He exalted *the* lowly: 53 He filled *the ones who* are being hungry with good things, and He sent away *the ones who* are being rich empty. 54 **He helped** Israel His servant, to remember mercy, 55 He spoke according as (to) our fathers, to Abraham and to His seed (for) ever. 56 And Mary abode (with) her about three months, and she returned (to) her house.

**Rose up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier and TWENTY who translated with the use of time: "Soon after this Mary set out, and made her way quickly." Mary stood up from the ground as she was prostrated before the angel out of fear.

**Went** is past tense meaning Mary pursued a journey to the mountain district with earnestness because the angel told her that Elizabeth was also pregnant and she wanted to share the news. This city of Judah was most likely Hebron as it was the city of the priests: "And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it," Jos 21:11. Some say it may be "Juttah" from: "And Ain with her suburbs, and Juttah with her suburbs, and Bethshemesh with her suburbs; nine cities out of those two tribes," Jos 21:16. Either way it is conjecture as Luke does not mention which city where Zacharias and Elizabeth resided. For Joseph her fiancée at this moment, according to Jewish custom, Mary would communicate with Joseph through her bridesmaids. Joseph's first reaction was to give her a bill of divorcement until an angel visited him and changed his mind and her innocence was vindicated. The time for travel would be four days, so "in those days" would mean the time for preparation for travel and informing her bridesmaids. Some of her bridesmaids may have travelled with her as Mary could not travel so far alone.

### Luke 1:40

**Entered and saluted** both are past tenses meaning Mary went into the house of Zacharias and greeted Elizabeth. Mary had such great joy and gratification at seeing Elizabeth. Noticed that Mary saluted Elizabeth, not Zacharias as well because he was probably not home at that moment. Notice also Elizabeth was home as she returned from her seclusion: "Now after these days Elizabeth his wife conceived, and she was hiding herself five months," Lu 1:24.



### **Luke 1:41**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning Mary's salutation happened. The focus is on the event of Elizabeth hearing Mary's greeting.

**Leaped** is past tense meaning the embryo or fetus leaped in a joyful movement. Rebekah was bearing twins and such movement is portrayed here: "And the children struggled together within her," Ge 25:22. This same word demonstrates leaping for joy: "keep rejoicing in that day and leap for joy," Lu 6:23.

**Was filled** is past tense in passive voice meaning God filled Elizabeth with joy from the knowledge that her baby was also filled with joy. The Spirit of prophecy is often mentioned in the OT as Elizabeth could understand what had happened to Mary. Just as prophets wrote through inspiration of the Holy Spirit, God filled her with such Spirit: "because ye are knowing first this, that all prophecy of scripture is not becoming of its own interpretation," 2Pe 1:20.

### **Luke 1:42**

**Cried out** is past tense meaning Elizabeth called aloud with a great shout.

**Has been blessed** is perfect tense in passive voice participle translated with the use of substantive modifying "thou," as this participle is nominative singular feminine and this second person singular is referring to Mary. God has favoured Mary herself emphatically among women, not above women.

**Has been blessed** is also perfect tense in passive voice participle translated with the use of substantive modifying "fruit," as this participle is nominative singular masculine as well as "fruit." God has favoured the fruit of Mary's uterus: "whose the fathers, and of whom is the Christ according to the flesh, who is God over all blessed be to the ages. Amen," Ro 9:5.

### **Luke 1:43**

**Whence** is the word of emphasis in this sentence. This adverb modifies the verb understood "*is*." Elizabeth wondered how can this occur to me?

**May come** is past tense subjunctive meaning the purpose of this question is that the physical mother of Elizabeth's Messiah may show herself unto Elizabeth. The focus is not on Mary, but the great dignity and honour of her visit. Elizabeth esteemed it wonderful that she may be indulged with a visit from her relative in this manner. Notice Elizabeth did not say "my Lady," but "my Lord" just like Thomas referring to Jesus: "And Thomas answered and said to him, my LORD and my God," Joh 20:28. As the elder to the younger, Elizabeth is encouraging Mary.

### **Luke 1:44**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice! Elizabeth continues her chant.

**Came** is past tense meaning the sound of Mary's greeting happened in her ears which was at the time of her acknowledgement.

**Leaped** is past tense meaning the fetus skipped in her uterus with gladness. This is vocalizing what occurred in verse 41.

### **Luke 1:45**

**Believed** is past tense participle translated with the use of substantive modifying “the one” which is nominative singular feminine referring to Mary who trusted in what the angel has spoken in comparison to the unbelief of her husband Zacharias. The past tense demonstrates the critical moment where Mary accepted her fate. She accomplished something that Zacharias or even Sarah could not.

**Will be** is future tense meaning the birth of the Messiah will be the consummation of what the angel proclaimed: “This One will be great, and he will be called Son of the Highest; and the LORD God will give to him the throne of David his father; and he will reign over the house of Jacob to the ages, and his kingdom will be no end,” Lu 1:32-33. The angel Gabriel was representing God, so Elizabeth understood what this messenger told Mary was from God.

#### **Luke 1:46**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Mary spoke. Now it is Mary’s turn to speak her declaration of what the Lord has done for her.

**Is magnifying** is present tense meaning Mary’s seat of affections is continuously highly esteeming God. Mary is continuously giving honour to God. Hannah prayed the same: “And Hannah prayed, and said, my heart rejoiceth in the LORD, mine horn is exalted in the LORD,” 1Sa 2:1. The Psalmist sung continuously: “My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. Oh magnify the LORD with me, and let us exalt his name together,” Ps 34:2-3; “Bless the LORD, oh my soul: and all that is within me, bless his holy name,” Ps 103:1. The prophet Isaiah felt the same: “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels,” Isa 61:10. So did Habakkuk: “Yet I will rejoice in the LORD, I will joy in the God of my salvation,” Hab 3:18. Paul proclaimed the same: “and not only so, but also we were boasting in God through our LORD Jesus Christ, through whom we now received the reconciliation,” Ro 5:11. Paul exhorts us to do the same: “in order that he may become, according as it has been written, the one who is boasting for himself, let him keep boasting in the LORD,” 1Co 1:31; “for we ourselves are the circumcision, those ones who are serving God in spirit, and are boasting in Christ Jesus, and not trusting in the flesh,” Php 3:3; “Keep rejoicing in the LORD always: again I will say, keep rejoicing,” Php 4:4. Peter puts his praise towards God: “Whom although ye have not seen, ye are loving, on whom now although ye are not seeing, but are believing, ye are being exulted with joy unspeakable and have been glorified,” 1Pe 1:8.

#### **Luke 1:47**

**Exulted** is past tense meaning Mary’s attitude sprung up exceedingly in her deliverer. Notice Mary acknowledged that she needed a Saviour like anyone else. Mary was saved from what? Her condemnation of her sins just like anyone else: “for all sinned and they are coming short of the glory of God,” Ro 3:23. The Assumption of Mary or Immaculate Conception of Mary must be refuted as another damnable heresy of the Roman Catholic Church. This teaching is not found in Scripture and was not taught by the early Church fathers and even condemned by Pope Gelasius in 459 A.D. It was Pope Pius IX who officially promulgated the dogma of Immaculate Conception in 1854 that Mary in the first instance of her Conception was preserved free from all stain of original sin.

#### **Luke 1:48**

**Looked** is the word of emphasis in this sentence. This verb is past tense meaning God gazed upon her moral littleness and guilt of this female slave. This is the second time Mary referred to herself as a servant of the LORD, not Mother of God: “the bondmaid of the LORD,” Lu 1:38.

**Will count blessed** is future tense meaning every descendant from this time will pronounce Mary well looked upon. Mary is highly favoured because she was chosen to be the vessel to bring the Messiah into

the world. All women were praying for this opportunity since Eve. Eve must have been mortified to see how her firstborn Cain behaved the way he did. Her substitute Seth was in her mind the possible Messiah but this optimism faded with the great flood. Abraham thought it was his seed: "But the promises were spoken to Abraham, and to his seed: it is not saying, and to seeds, as of many, but as of one, and to thy seed, which is Christ," Ga 3:16. Abraham was willing to sacrifice Isaac, but this was not the Messiah. The Messianic hope was running high with Abraham, but God tested Jacob, Abraham's grandson by the disappearance of Joseph. Then Israel, Jacob descendants, needed a physical deliverance with Moses from slavery, but this was not the Messiah. Israel was granted a limited kingdom with David but God needed to teach his chosen people more lessons through the Psalms and the Prophets concerning the Messiah. Each generation passed hoping for the coming Messiah! Now every generation will pass pronouncing Mary the woman highly favoured to bear such a child!

#### **Luke 1:49**

**Did** is the word of emphasis in this sentence. This verb is past tense meaning the Almighty God produced wonderful works: "Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Ex 15:11.

**Holy** is predicate adjective modifying "name." God's name is so worthy of veneration that the Old Testament saints would not pronounce his name of Elohim: "There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God," 1Sa 2:2; "Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy," Ps 99:9; "holy and reverend is his name," Ps 111:9; "And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory," Isa 6:3. Notice Mary referred to God's holiness because of her sinfulness as Isaiah said: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts," Isa 6:5.

#### **Luke 1:50**

**Are fearing** is present tense participle translated with the use of substantive modifying "to the ones." God will show mercy to those who are continuously venerating him: "The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction," Pr 1:7; "Be not wise in thine own eyes: fear the LORD, and depart from evil," Pr 3:7; "The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate," Pr 8:13. This repentance will bring mercy unto eternal salvation: "But go and learn what it is, I am desiring mercy, and not sacrifice: for I came not to call the righteous ones, but sinners to repentance," Mt 9:13; "but God, who is rich in mercy, because of his great love wherewith he loved us," Eph 2:4; "not out of works which were in righteousness which we ourselves practised, but he saved us according to his mercy, through the washing of regeneration and renewing of the Holy Spirit," Tit 3:5; "keep yourselves in the love of God, awaiting the mercy of our LORD Jesus Christ unto life eternal," Jude 1:21; "Blessed be the God and Father of our LORD Jesus Christ, who begot us again according to his great mercy unto a living hope through the resurrection of Jesus Christ from among the dead," 1Pe 1:3.

#### **Luke 1:51**

**Did** is the word of emphasis in this sentence. This verb is past tense meaning God produced overwhelming might. God's arm is a Hebrew idiom for the might and the power of God. Man cannot produce such strength but we can live in this power: "keep being empowered in the LORD, and in the might of his strength," Eph 6:10.

**Scattered** is past tense meaning God dispersed pre-eminent ones: "Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth," Ge 11:9; "overthrowing reasonings and every

high things which is being lifted up against the knowledge of God, and leading captive every thought into the obedience of the Christ,” 2Co 10:5.

### **Luke 1:52**

**Put down** is the word of emphasis in this sentence. This verb is past tense meaning God demolished powerful dictators. These tyrants of Egypt, Babylon, Greece and Rome are no match for God.

**Exalted** is past tense meaning God raised to dignity depressed ones: “everyone who is exalting himself will be humbled; and everyone who is humbling himself will be exalted,” Lu 18:14; “Humble yourselves before the LORD, and he will exalt you,” Jas 4:10.

### **Luke 1:53**

**Filled** is past tense meaning God satisfied those who are being continuously craving ardently with convenient things: “But the piety with contentment is great gain,” 1Ti 6:6.

**Sent away** is past tense meaning God dismissed away from himself those who are being continuously possessing with vain items. Notice the rich today are never satisfied, prompting the saying: “money cannot buy you happiness.”

### **Luke 1:54**

**Helped** is the word of emphasis in this sentence. This verb is past tense meaning God supported his chosen people Israel in order to recall God’s kindness and good will towards his children especially because God took care of them even during their exile in Egypt.

### **Luke 1:55**

**Spoke** is past tense meaning God uttered a promise of blessing to Abraham and concerning Christ. This covenant will be remembered for ever: “He hath remembered his covenant for ever, the word which he commanded to a thousand generations,” Ps 105:8. Paul says that God has not forgotten his chosen people: “As regards indeed the glad tidings they are enemies on your account; but as regards the choosing, they are beloved on account of the fathers,” Ro 11:28. Notice this seed is singular which is referring to Christ: “But the promises were spoken to Abraham, and to his seed: it is not saying, and to seeds, as of many, but as of one, and to thy seed, which is Christ,” Ga 3:16.

### **Luke 1:56**

**Abode** is the word of emphasis in this sentence. This verb is past tense meaning Mary remained with Elizabeth for nearly three months. This means it was a few days before the birth of John, as nine months had now elapsed since her conception. Did Mary stay until John was born? It would be pure speculation as Scripture is silent on this matter.

**Returned** is past tense meaning Mary returned again to her home which is at her parent’s house in Nazareth. Joseph would now console Mary and plan their wedding. Mary would now be three months pregnant and their wedding would need to be finalized quickly as Mary would now start to show her pregnancy.

### **Luke 1:57**

II. Birth of John and Jesus, 1:5-2:52

D. Birth of John the Dipper, 1:57-58

57 Now the time was fulfilled **to Elizabeth** *that* she brought forth, and she begot a son. 58 And the neighbours and her kinsfolk **heard** "*the* LORD was magnifying His mercy (with) her," and they were rejoicing with her.

**To Elizabeth** is the word of emphasis in this sentence. This focus is now on Elizabeth.

**Was fulfilled** is past tense in passive voice meaning Elizabeth filled her term for her pregnancy.

**Brought forth** is past tense infinitive translated with the use of indirect discourse. The pronoun "her" is translated with the use of accusative of general reference being the subject of this infinitive verb. Elizabeth delivered a child.

**Begot** is past tense meaning Elizabeth gave birth to a son.

### Luke 1:58

**Heard** is the word of emphasis in this sentence. This verb is past tense meaning the folks dwelling around Elizabeth and her relatives heard the news of the newborn. The conjunction "*oti*: that" after the verb of hearing is translated as quotation marks.

**Was magnifying** is imperfect tense meaning all these people were shouting out that God was continuously esteeming great kindness towards Elizabeth because of her old age. Most thought that maybe she might miscarry this child.

**Were rejoicing with** is imperfect tense meaning all these people were continuously congratulating Elizabeth on the new birth of her child.

### Luke 1:59

## II. Birth of John and Jesus, 1:5-2:52

### E. Circumcision of John the Dipper, 1:59-80

59 And it came to pass (on) the eight day they came to circumcise the little child, and they were calling it (after) the name of his father Zacharias. 60 And His mother who has answered said, no; but he will be called John. 61 And they said (to) her, no one is (among) thy kinsfolk who is being called by this name. 62 And they were making signs to his father as whatsoever he should be wishing to be calling him. 63 And he asked for a writing tablet and wrote, saying, his name is John. And they all wondered. 64 And his mouth was opened immediately and his tongue was loosed, and he was speaking, blessing God. 65 And there became fear (upon) all the ones who were dwelling around them; and all these sayings were being talked of (in) the whole hill country. 66 And all the ones who have heard laid up for themselves (in) their heart, saying, therefore what will be this little child? And the hand of the LORD was (with) him. 67 And Zacharias his father was filled with the Holy Spirit, and he prophesied, saying, 68 *the* LORD God of Israel is blessed, because He looked upon and performed redemption for His people, 69 and He raised up a horn of salvation for us (in) the house of David his servant; 70 according as He spoke (by) *the* mouth of His holy prophets (from) perpetuity of time; 71 salvation (from) our enemies and (from) *the* hand of all the ones who were hating us; 72 to fulfill mercy (with) our fathers, and to remember His holy covenant, 73 an oath which He swore (to) Abraham our father, to give to us 74 *that the ones who* were delivered (out of) *the* hand of our enemies are serving Him without fear 75 (in) holiness and righteousness (before) Him all the days of our life. 76 And **thou**, little child, thyself will be called a prophet; for thou will go (before) *the* face of *the* LORD to prepare His ways;

77 to give knowledge of salvation to His people (in) remission of their sins, 78 (through) *the* bowels of compassion of our God, (in) which *the* Dayspring visited us (from) on high, 79 to shine upon the ones who were sitting (in) darkness and shadow of death; to direct our feet (into) *the* way of peace. 80 **And the little child** was growing and was being strengthened in spirit; and he was (in) the deserts until *the* day of his showing (to) Israel.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning the time to circumcise the baby happened. This occurs when the child reaches eight days old.

**Were calling** is imperfect tense meaning the relatives were continuously giving a name to the infant. They wanted with strict moaning to name this child Zacharias. Our custom is to name a child during pregnancy, but Jewish custom was at the rite of circumcision: “And Abraham circumcised his son Isaac being eight days old, as God had commanded him,” Ge 21:4. This custom was because Abraham did so: “And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac,” Ge 21:3. These verses do not show that Abraham named his child on his eight days old birthday. Circumcision is not essential for salvation just as dipping or so called baptism. Both are signs of the covenant. A baby girl is named at a Torah reading following her birth. It is the Chabad custom to name a baby girl at the first possible Torah reading. (Torah readings take place on Mondays and Thursdays, as well as on Shabbat and other special days on the Jewish calendar.)

#### **Luke 1:60**

**Has answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of substantive modifying “mother.”

**Will be called** is future tense in passive voice meaning we will name the child John.

#### **Luke 1:61**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these relatives spoke to Elizabeth.

**Is being called** is present tense in passive voice meaning we are naming no one by a relative name. There is a custom to name a child after someone, usually a family member, who has died. The usual explanation for this practice is that the parents hope that in receiving the name of an admired family member, the child will emulate in life the virtues of the deceased namesake.

#### **Luke 1:62**

**Were making signs** is the word of emphasis in this sentence. This verb is imperfect tense meaning these relatives were continuously nodding to Zacharias as he was not only mute, but deaf as well.

**Should be wishing** is present tense optative meaning whatever strong desire that Zacharias is intending. These relatives were looking to Zacharias to resolve this dilemma.

#### **Luke 1:63**

**Asked** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Zacharias begged for a small tablet. This tablet is smeared with wax. The iron pen marked on the wax.

**Wrote** is past tense meaning Zacharias composed John.

**Wondered** is the word of emphasis in this sentence. This verb is past tense meaning all these relatives marvelled. They were surprised that they were united in such unexpected name. This wonder is because of the lack of communication between them.

#### **Luke 1:64**

**Was opened** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning God opened Zacharias' mouth at that moment. The second subject "tongue" does not belong with this verb as the verb "*be loosed*" must be understood.

**Was speaking** is imperfect tense meaning Zacharias was continuously uttering sounds. These sounds were in the manner of praising God. Most likely Zacharias was shouting and singing praises to God.

#### **Luke 1:65**

**Became** is the word of emphasis in this sentence. This verb is past tense meaning dread happened over most of the neighbours. We cannot say it was inclusive that all had religious fear or reverence because some neighbours just don't care: "There is no fear of God before their eyes," Ro 3:18. The next verse even declares that not all even heard.

**Were being talked of** is imperfect tense meaning the whole mountain district were conversing together over these events.

#### **Luke 1:66**

**Laid up for themselves** is the word of emphasis in this sentence. This verb is past tense in middle voice meaning those recipients set forth for themselves in their understanding.

**Have heard** is past tense participle translated with the use of substantive modifying the article "the ones." From the previous verse, fear came upon most of the neighbours because not all heard. From this reasoning, we can also say that not all who understood what occurred here were crying out with this message. Most of those who heard stored up this news for questioning.

**Will be** is future tense meaning this infant will exist for what reason?

**Hand** is the word of emphasis in this sentence. This noun means protection from God: "That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever," Jos 4:24; "let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man," 2Sa 24:14; "And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel," 1Ki 18:46; "And I was strengthened as the hand of the LORD my God was upon me," Ezr 7:28; "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord," Ac 11:21.

#### **Luke 1:67**

**Zacharias** is the word of emphasis in this sentence. The focus is now on John's father.

**Was filled with** is past tense in passive voice meaning Holy Spirit filled Zacharias. Holy Spirit only came upon Old Testament saints: "a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them," 1Sa 10:10; while New Testament saints are continuously filled: "the Spirit of truth, who is going forth," Joh 15:26. The permanent indwelling of the Holy Spirit is the major difference with New Testament saints: "Know ye not that ye are God's temple, and the Spirit of God is dwelling in you? Yes!" 1Co 3:16. This past tense shows point action in the past. Elizabeth was filled:

“Elizabeth was filled with the Holy Spirit,” Lu 1:41. Luke used this past action like such emotions: indignation, Lu 4:28; fear, Lu 5:26; madness, Lu 6:11; anger, Ac 5:17; envy, Ac 13:45; confusion, Ac 19:29. The Old Testament saints enjoyed the constant presence of the Holy Spirit: “Whither shall I go from thy spirit? or whither shall I flee from thy presence?” Ps 139:7. This filling of Old Testament saints will contrast themselves with the false prophets as Micah is saying that the Spirit of God is leading me: “But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin,” Mic 3:8.

**Prophesied** is past tense meaning Zacharias foretold future events. The Holy Spirit gave Zacharias this divine revelation: “For prophecy was not brought at any time by the will of man, but the holy men of God spoke while they were being borne by Holy Spirit,” 2Pe 1:21.

#### **Luke 1:68**

**Looked upon and performed** both are past tenses meaning God observed his chosen and produced deliverance for his people: “in whom we are having the redemption through his blood, the remission of offences, according to the riches of his grace,” Eph 1:7. After an absence of some four hundred years, the Holy Spirit of prophecy has returned to God’s people.

#### **Luke 1:69**

**Raised up** is past tense meaning God caused to be born a symbol of strength and courage in the mighty and glorious Saviour: “The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler,” Ps 18:2. Notice the house of David is the same as the throne of David, verse 32.

#### **Luke 1:70**

**Spoke** is past tense meaning God uttered since the beginning of ages through his prophets: “God after he had spoken in many parts and in many ways to the fathers of old by the prophets,” Heb 1:1.

#### **Luke 1:71**

**Were hating** is present tense participle translated with the use of substantive modifying the genitive article “of the ones.” These enemies are past aggressors such as Egypt and Canaan, and now the present tense are those native tyrants such as Herod.

#### **Luke 1:72**

**To fulfill and to remember** both are past tense infinitives meaning the purpose of this Messiah is to show kindness and to be mindful of his holy arrangement with Abraham. This is the Old Testament.

#### **Luke 1:73**

**Swore** is past tense meaning God promised with an sacred oath. This covenant and oath are identical as “oath” is appositional to “covenant” from the previous verse.

**To give** is past tense infinitive meaning this testament resulted in furnishing hope.

#### **Luke 1:74**

**Were delivered** is past tense in passive voice participle translated with the use of substantive modifying the understood article: “*the ones*.” This is because this participle is in accusative case. This understood



article would be translated with the use of accusative of general reference being the subject of the infinitive verb “are serving.” God rescued the Israelites from Egypt, Canaan, Babylon, and Greece.

**Are serving** is present tense infinitive translated with the use of indirect discourse which “*that*” is added for better reading. Notice this prophecy of deliverance is on-going to those who are honouring and worshipping God. Paul has not forgotten Israel in national holiness: “And these also, if themselves should continue not in unbelief, will be grafted in; for God is able again to graft them in,” Ro 11:23. It does not look like today that the nation Israel would ever be serving God again, but a remnant will be saved: “and so all Israel will be saved, according as it has been written, the Deliverer will come out of Sion, and he will turn away ungodliness from Jacob; and this is the covenant from me to them, whenever I should take away their sins,” Ro 11:26-27.

### **Luke 1:75**

**Holiness and righteousness** is what God demands because he is holy: “and is instructing us in order that we may live discreetly and righteous and piously in the present age, having denied ungodliness and worldly desires,” Tit 2:12; “but according to the Holy One who has called you, be ye yourselves also holy in all your conduct,” 1Pe 1:15.

### **Luke 1:76**

**Thou**, is the word of emphasis in this sentence. This personal pronoun is also emphatic as subject of the verb “will be called.” Zacharias changes from the coming Messiah to this baby, John.

**Will be called** is future tense in passive voice meaning Jesus will name John as a great prophet: “For I am saying to you, no one is a greater prophet among those born of women than John the Dipper; but the one who is less in the kingdom of God is greater than he,” Lu 7:28. The people also will hold John as a prophet: “But if we should say, from men, we are fearing the multitude; for all are holding John as a prophet,” Mt 21:26.

**Will go** is future tense meaning John will go before Jesus for the purpose of making the necessary preparations so the Messiah will have a fit reception and secure his blessings. It was an oriental custom of levelling out the roads beforehand so that they will be a passage fit for a king.

### **Luke 1:77**

**To give** is past tense infinitive which is the second purpose of John’s mission. The first in the previous verse was to prepare beforehand the Messiah’s reception, and here to furnish the rite of dipping. This emblem is the experiential knowledge of salvation through the death, burial and resurrection of Christ: “And he went into all the country around the Jordan, proclaiming the dipping of repentance for remission of sins,” Lu 3:3; “and all flesh will see the salvation of God,” Lu 3:6; “This one came for a witness, in order that he may witness concerning that light, in order that all may believe through him,” Joh 1:7; “John is seeing on the morrow Jesus who is coming to him, and is saying, see! the Lamb of God is coming, who is taking away the sin of the world,” Joh 1:29; “And I myself have seen, and have borne witness that this is the Son of God,” Joh 1:34. This forgiveness is through the blood of Jesus: “in whom we are having the redemption through his blood, the remission of offences, according to the riches of his grace,” Eph 1:7.

### **Luke 1:78**

**Visited** is past tense meaning the gospel sunrising through the mercies of God looked down from heaven: “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined,” Isa 9:2. For Isaiah continues to say: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of

his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this,” Isa 9:6-7.

### Luke 1:79

**To shine; to direct** both are past tense infinitives meaning that this Messiah has the purpose of giving light as travelers in the Judaeen mountains often waited patiently for the morning light, so they will not stumble in darkness: “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined,” Isa 9:2. Notice how Zacharias is continuously quoting this passage from Isaiah.

### Luke 1:80

**The little child** is the word of emphasis in this sentence. The focus is on the infant referring to John.

**Was growing and was being strengthened and was** all are imperfect tenses while the second verb is in the passive voice meaning God was making John strong in his rational mind. John was continuously growing in physical size like Jesus did: “And the Little Child was growing, and was becoming strong in spirit, who is being filled with wisdom, and the grace of God was upon him,” Lu 2:40. John was in the hill country where his father resided which was in obscurity until he entered into his public ministry. This lasted for about thirty years: “Now in the fifteenth year of the government of Tiberius Caesar,” Lu 3:1.

### Luke 2:1

#### II. Birth of John and Jesus, 1:5-2:52

##### F. Birth of Jesus, 2:1-20

1 And it came to pass (in) those days a degree (from) Caesar Augustus went out, *that* all the habitable world is being registered; 2 this first registration came to pass *while* Quirinius was governing Syria. 3 And all were coming to be registered, each (to) his own city: 4 and also Joseph went up (from) Galilee (out of) *the* city Nazareth (to) Judea, (to) a city of David which is being called Bethlehem, (because) he was (of) *the* house and family of David, 5 to registering for himself (with) Mary who has been betrothed to him as wife, *who* is being great with child. 6 And it came to pass (while) they were there the days were fulfilled to deliver her *Child*. 7 And she delivered her firstborn Son, and wrapped Him in swaddling clothes, and laid Him (in) the manger, because there was not a place for them (in) the inn. 8 And shepherds were (in) the same country, lodging in the fields and keeping the watch by night (over) their flock; 9 and behold, a messenger of the LORD stood by them, and *the* glory of *the* LORD shined around them, and they feared *with* great fear. 10 And the messenger said to them, stop fearing; for behold, I am announcing glad tidings for myself to you *of* great joy, which will be to all the people; 11 for a Saviour was born today, Who is Christ *the* LORD, (in) *the* city of David. 12 And **this** *is* the sign to you: ye will find a Babe *who* has been wrapped in swaddling clothes, *who* is lying (in) *the* manger. 13 And suddenly there became a multitude of *the* heavenly host (with) the messenger, *who* were praising God, and were saying, 14 glory *be* to God (in) *the* highest, and peace *be* (on) earth, good pleasure *be* (in) men. 15 And it came to pass, as the messengers departed (from) them (into) the heaven, and the men the shepherds said (to) one another, let us go through indeed as far as Bethlehem, and let us see this saying which had come to pass which the LORD made known to us. 16 And they came having hastened and they found both Mary and Joseph, and the Babe *Who* was laying (in) the manger. 17 And after they have seen, they made known abroad (concerning) the saying which has been told to them (concerning) this Little Child. 18 And all the ones who have heard wondered (concerning) the things which have been spoken (by) the shepherds (to) them. 19 But Mary was keeping all these sayings, pondering *them* (in) her heart. 20 And

the shepherds **returned**, glorifying and praising God (for) all things which they heard and saw, as it was said (to) them.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Went out** is past tense meaning a dogma of the Roman Senate came forth from Caesar Augustus.

**Is being registered** is present tense in passive voice infinitive translated with the use of indirect discourse. The noun “the habitable world” is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction “*that*” is added for better reading. The decree is requiring all the subjects of the Roman Empire to enter in public records the names of their families.

### **Luke 2:2**

**Came to pass** is past tense meaning this first census happened for the basis of valuation that it might appear how much tax should be levied upon each one.

**Was governing** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “of Quirinius” is also translated with the use of genitive absolute being subject of this participle. Quirinius was continuously ruling the province of Syria. His full name is Publius Sulpicius Quirinus. He was consul 10 B.C., and was made governor of Syria after the banishment of Archalaus in A.D. 6. He was probably twice governor of Syria; his first governorship extended from 6 B.C., the year of Christ’s birth, to 3 B.C. There was a second census which is called “the great census” about 6-8 A.D. “After this one Judas the Galilean rose up in the days of the registration, and drew much people away after him; and that one perished, and all as many as were being persuaded by him they were scattered abroad,” Ac 5:37. Quirinius second governorship roused the indignation of Judas to pay tribute to a foreign power, Jos., Ant., xviii., 1, 1.

### **Luke 2:3**

**Were coming** is the word of emphasis in this sentence. This verb is imperfect tense meaning most of the population were continuously pursuing the journey for the purpose that the authorities enter their names in a registry to the city where their ancestors has been settled.

### **Luke 2:4**

**Went up** is past tense meaning Joseph also travelled from Nazareth to Bethlehem.

**Is being called** is present tense in passive voice meaning the citizens are calling this city of David Bethlehem because Jesse, David’s father, came from this city and David was born there: “Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul,” 1Sa 17:12.

**Was** is present tense infinitive translated with the use of cause as the preposition and article denotes such use: “*dia to*: because.” The personal pronoun “him” is translated with the use of accusative of general reference being the subject of this infinitive verb.

### **Luke 2:5**

**To registering for himself** is present tense in middle voice meaning the purpose of journeying to Bethlehem is enrolling for himself and Mary his fiancée. Mary must be understood also from the line of David as she is not officially married until consummation between the couple: “and he was knowing her not until she brought forth her firstborn son; and he called his name Jesus,” Mt 1:25. Because of this,

Mary had to travel along with Joseph so the prophecy may be fulfilled: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting,” Mic 5:2.

**Has been betrothed** is perfect tense in passive voice participle translated with the use of substantive modifying “Mary.” Joseph has asked Mary in marriage and the wedding may have been completed long before to not bring shame upon Mary, but this past engagement is having abiding results for this journey.

**Is being** is present tense participle translated with the use of substantive modifying “Mary.” AMP, EMTV, NET, RSV, TWENTY and Williams agree with this use. Mary is continuously big with child. Her pregnancy was really showing now. It would be difficult to travel at her stage of pregnancy.

### **Luke 2:6**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened. The focus now is on the birth of Christ.

**Were** is present tense infinitive translated with the use of time because of the preposition and article “*en to*: while.” The personal pronoun “them” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Were fulfilled** is past tense in passive voice meaning time filled up the term of pregnancy so that Mary may give birth to her child: “Now the time was fulfilled to Elizabeth that she brought forth, and she begot a son,” Lu 1:57.

### **Luke 2:7**

**Delivered** is the word of emphasis in the sentence. This verb is past tense meaning Mary gave birth to her firstborn son: “and he was knowing her not until she brought forth her firstborn son; and he called his name Jesus,” Mt 1:25. The firstborn does not mean that Mary did not have any other children, but the first to open the womb: “Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine,” Ex 13:2. Mary did have other children: “Is this not the Carpenter, the Son of Mary, and Brother of James and Joses and Judas and Simon? Yes! And are not his sisters here with us? Yes!” Mr 6:3.

**Wrapped in swaddling clothes and laid** both are past tenses meaning Mary covered her child in torn strips of clothing and laid Jesus down in the feeding stall for animals because there was not an inhabitable place in the lodging place. These torn strips of clothing were frequently used in medical works and Luke the physician coined this word to illustrate our Lord’s first covering. All the hotels were booked because of the census. What a reception for a King! Notice after a child is born, the newborn infant is washed and its navel cut which Mary did herself as she had no midwife: “And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all,” Eze 16:4. Some say that because Gill says: “the birth of Jesus was easy, and that she brought him forth without pain, and not in that sorrow women usually do.” This sounds like that Mary was without sin as the curse of sin is that man will toil in the ground and the woman will have sorrows during childbirth.

### **Luke 2:8**

**Shepherds**, is the word of emphasis in this sentence. The focus now is turned to the lowly herdsmen tending their flock.

**Keeping** is present tense participle translated with the use of periphrastic modifying the verb “were.” These shepherds were continuously guarding as guard by night over their flock of sheep. The cognate

here that the verb and the noun is from the same source. Notice Jesus was born during the night when everyone else was sleeping except those shepherds.

### **Luke 2:9**

**Stood by** is past tense meaning an angel placed himself above them.

**Shined around** is past tense meaning brightness of God shined around them as will be at our Lord's second coming: "For as the lightning which is lightening from the one end under heaven to the other end under heaven is shining, thus also the Son of man will be in his day," Lu 17:24. Jesus shined like this at his transfiguration: "And he was transfigured before them, and his face shined as the sun is, and his garments became white as the light is." Mt 17:2. As here, when angels appear to men, there are times a great light compounds the visit: "And behold, a messenger of the LORD stood by and a light shined in the building," Ac 12:7.

**Feared** is past tense meaning these shepherds were struck with fear of a great fear. Notice the cognate again with the verb and noun having the same root meaning.

### **Luke 2:10**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the angel spoke to these shepherds.

**Stop fearing** is present tense imperative meaning the angel exhorted these shepherds to stop being afraid.

**Am announcing glad tidings for myself** is present tense in middle voice meaning the angel is bringing good news from himself to these shepherds in the manner of great gladness.

**Will be** is future tense meaning this gospel will eventually be not only for the Jewish nation but also for the whole world: "and that repentance of sins be proclaimed in his name to all nations, having begun at Jerusalem," Lu 24:47; "And he said to them, go into all the world and proclaim the glad tidings to all the creation," Mr 16:15; "and that the nations glorified God, according as it has been written, because of this I will confess for myself to thee among the nations, and I will praise thy name," Ro 15:9; "For thus God loved the world so that he gave his only begotten Son, in order that everyone who is believing on him may not perish, but might be having eternal life," Joh 3:16. The people are normally referring to the Jewish people: "and the chief priests and the scribes were seeking as to how they may put him to death, for they were fearing the people," Lu 22:2.

### **Luke 2:11**

**Was born** is past tense in passive voice meaning Mary gave birth this very day to a deliverer. This Saviour is the Divine Saviour because he has come from God: "God exalted him a Chief and Savior by his right hand, to give repentance to Israel and remission of sins," Ac 5:31; "God raised up a Savior of this one of the seed according to the promise to Israel," Ac 13:23. He is not the human saviour to help like a physical physician. Our Lord is the spiritual doctor: "the ones who are being strong are not having need of a physician, but the ones who are having ill. I came not to call righteous ones, but sinners to repentance," Mr 2:17. This Saviour is the promised Christ, the anointed One. Jesus is the Messiah, the Son of God: "And he said to them, but whom are ye yourselves pronouncing that I am? And Peter answered and said, the Christ of God," Lu 9:20. Lord is appositional to Christ meaning the same as title for the Messiah. The angel told these shepherds that this Messiah was born in Bethlehem.

### **Luke 2:12**

**This** is the word of emphasis in this sentence. This pronoun is referring to this thing which is the token. The angel gives these shepherds what to look for in their pursuit for this child.

**Will find** is future tense meaning these shepherds will observe a baby. There are many babies born this evening, but none in a manger wrapped in medical strips.

**Has been wrapped in swaddling clothes** is perfect tense in passive voice participle translated with the use of substantive modifying “babe.” Mary has wrapped her baby in strips of clothing. This has abiding results as these shepherds will witness this garment and will be discussed for ever.

### **Luke 2:13**

**Suddenly** is the word of emphasis in this sentence. This adverb modifies the verb “became” as unexpectedly there happened a great number of angels with this angel singing praise to Almighty God.

### **Luke 2:14**

**Glory and peace** are found in reverse order at the triumphal entry: “Peace in heaven and glory in the highest,” Lu 19:38. Paul adds honour: “but may glory and honor and peace be to everyone who is working a good thing, both to Jew first, and to Greek,” Ro 2:10. Jesus is the Prince of Peace, Isa 9:6, but he did not come to stop wars, but bring spiritual peace: “Therefore because we were justified by faith, we are having peace toward God through our LORD Jesus Christ,” Ro 5:1.

### **Luke 2:15**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Departed** is past tense meaning the angels went away from the shepherds into the sky.

**Let go and let see** both are past tense subjunctives meaning this hortatory is a strong exhortation to journey and discover for themselves this message from the angel.

**Had come to pass** is perfect tense participle translated with the use of substantive modifying “saying.” This message from the angel has in the past happened and is having abiding results so they can witness for themselves this baby in the manger.

**Made known** is past tense meaning the angel declared unto the shepherds.

### **Luke 2:16**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning these shepherds arrived with the means of hurrying.

**Found** is past tense meaning these shepherds found in the midst of the stable Mary and Joseph and the baby. Notice this baby was still laying in the manger and wrapped in straddling clothes as the messenger said. The wise men did not arrive until about two years later when they found the child in a house, not in a manger: “and after they have come into the house, they found the Little Child with Mary his mother, and they fell down and did homage to him and after they have opened their treasures they offered gifts to him, gold and frankincense and myrrh,” Mt 2:11.

### **Luke 2:17**

**Have seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” These shepherds perceiving with their eyes exactly what the angel told them.

**Made known abroad** is past tense meaning these shepherds published abroad by writing letters to all that they knew. This was from one of the sources that Luke attained these facts.

**Had been told** is past tense in passive voice participle translated with the use of substantive modifying “the saying.” The angel uttered these words to these shepherds concerning this little infant.

### **Luke 2:18**

**All the ones** are the words of emphasis in this sentence. This adjective and article refer to those who have understood these shepherds message.

**Wondered** is past tense meaning the recipients of the letter marvelled at what these shepherds have uttered. This shows that these shepherds discussed with those they knew immediately and also penned these events for those far away.

### **Luke 2:19**

**Mary** is the word of emphasis in this sentence. The focus is now on Mary’s viewpoint of these events.

**Was keeping** is imperfect tense meaning Mary was continuously preserving all these events by inserting these facts within her seat of intelligence. Mary was putting these events in memory. Luke remarked this as one of his witnesses to the birth of Christ: “as they delivered them to us, the ones who have become eye witnesses and attendants of the word from the beginning,” Lu 1:2.

### **Luke 2:20**

**Returned** is the word of emphasis in this sentence. This verb is past tense meaning the shepherds returned back to their duties as shepherds but this time they were not puzzled, they were continuously glorifying and praising God.

**Heard and saw** both are past tense meaning these shepherds witnessed what the angel foretold them in the senses of hearing and seeing.

### **Luke 2:21**

#### **II. Birth of John and Jesus, 1:5-2:52**

##### **G. Circumcision of Jesus, 2:21**

21 And when eight days were fulfilled to circumcise the Little Child, His name was called Jesus, which was called (by) the messenger, (before) He was conceived (in) the womb.

**When** is the word of emphasis in this sentence. This particle displays the time of circumcision.

**Were fulfilled** is past tense in passive voice meaning the infant accomplished his eight days of age.

**To circumcise** is past tense infinitive meaning the purpose of the eighth day is to cut off one’s prepuce. This rite was established with Abraham as a covenant with God: “And he that is eight days old shall be circumcised,” Ge 17:12. Jesus did this: “Wherefore it was being obligated to be made like him in all things to his brethren,” Heb 2:17. Since Jesus was born under the guidance of the law: “who has come

under law,” Ga 4:4. Jesus fulfilled the law and the spiritual significance of circumcision had been achieved by divine grace without the performance of the physical rite, thus making the latter obsolete. Paul was persecuted by the Jews for not following their custom: “And certain of the ones of the sect of the Pharisees who had believed rose up, saying, it is necessary to be circumcising them, and to be charging them to be keeping the law of Moses.” Ac 15:5. James has to set them straight that day, but Paul had Timothy circumcised because his mother was Jewish, even though his father was a Greek. He later found that to appease these Jews was wrong and prevented Titus from this rite: “but not even Titus who was with me, being a Greek, was compelled to be circumcised,” Ga 2:3.

**Was called** is past tense in passive voice meaning Joseph and Mary named this infant Jesus because the angel named him so.

**Was conceived** is past tense in passive voice infinitive translated with the use of time because of the preposition and article: “*pro tou*: before.” The personal pronoun “him” is translated with the use of accusative of general reference being subject of this infinitive verb. This pronouncement of the angel of naming this child came before the conception in the womb: “and behold, thou will conceive in thy womb and will bring forth a Son, and thou will call His name Jesus,” Lu 1:31.

## Luke 2:22

### II. Birth of John and Jesus, 1:5-2:52

#### H. Days of purification, 2:22-39

22 And when the days of their purification (according to) the law of Moses were fulfilled, they brought Him (to) Jerusalem to present to the LORD, 23 as it has been written (in) *the* law of *the* LORD, “every male *who* is opening a womb will be called holy to the LORD; 24 and to offer a sacrifice (according to) which had been said (in) *the* law of *the* LORD, a pair of turtle doves or two young of pigeons *will be offered*.” 25 And behold, there was a man (in) Jerusalem to whom a name *was* Simeon; and this man *was* just and pious; waiting for *the* consolation of Israel, and *the* Holy Spirit was (upon) him. 26 And it was divinely communicated to him (by) the Holy Spirit *that he* should not see death (before) he should see the Christ of *the* LORD. 27 And he came (in) the Spirit (into) the temple; and (while) the parents brought in the Little Child Jesus, *that* they did (according to) which had become customary of the law (for) Him, 28 and he himself received Him (into) his arms, and blessed God, and said, 29 now Thou are letting go Thy bondman, O Master, (according to) Thy word, (in) peace; 30 for mine eyes saw Thy salvation, 31 which Thou prepared (before) *the* face of all the peoples; 32 *He is* a Light (for) revelation of *the* nations and *He will show* glory of Thy people Israel. 33 And Joseph and His mother were wondering (at) the things which are being spoken (concerning) Him. 34 And Simeon blessed them, and said (to) Mary His mother, behold, this One is being set (for) *the* fall and rising up of many (in) Israel, and (for) a sign *which* is being spoken against; 35 and also a sword will go through thy soul; so that *the* reasonings (of) many hearts may be revealed. 36 And there was Anna a prophetess, a daughter of Phanuel, (of) *the* tribe of Asher, herself *who* has advanced (in) many days, *who* lived seven years (with) a husband (from) her virginity, 37 and she herself *was* a widow about eighty-four years, who was not departing (from) the temple, *and* was serving with fastings and supplications night and day: 38 and she herself *who* came up at the same hour was giving praise to the LORD, and was speaking (concerning) Him to all the ones who are waiting for redemption (in) Jerusalem. 39 And as they completed all things (according to) the law of *the* LORD they returned (to) Galilee, (to) their own city, Nazareth.

**When** is the word of emphasis in this sentence. This particle displays the time of purification.



**Were fulfilled** is past tense in passive voice meaning Mary's forty days (7 and 33 to follow) accomplished of healing her womb: "And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled," Le 12:4. This was not for the child, but for the mother as she was not permitted to go to the temple or to engage in religious services with the congregation. This offering was the fulfillment of her purifying: "And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest," Le 12:6. The child is included, so that is why it is plural "their," not "her" as AV and Garnier renders it, because where the mother is, the child is also included. This is like the ass and the colt found in Matthew, but only a colt found in Mark and Luke.

**Brought** is past tense meaning Joseph and Mary brought Jesus for the purpose to present to God. This is the second rite of the firstborn son: "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me," Ex 22:29.

### **Luke 2:23**

**Has been written** is perfect tense in passive voice meaning Moses has penned this rite. The conjunction "*oti*: that" is translated as quotation marks.

**Will be called** is future tense in passive voice meaning God will name this firstborn male as pure: "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine," Ex 13:2. Notice the reverse order of these two Scriptures. Luke starts with the presentation of the child, and then in the next verse, he finishes with the offering for purification.

### **Luke 2:24**

**To offer** is past tense infinitive meaning the purpose of the fulfillment of the days of purification is to give a sacrifice: "Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female," Le 12:7. The presentation is for the child, and the offering is for the mother.

### **Luke 2:25**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Was** is imperfect tense meaning this just and pious man Simeon was continuously existing in Jerusalem.

**Waiting for** is present tense participle translated with the use of periphrastic modifying the verb "was." This Simeon was continuously expecting the fulfillment of the promise of the comfort of the Anointed One. This Messianic salvation is the consoler because Jesus is the mediator between man and God: "But now he has obtained a more excellent ministry by so much as also he is Mediator of a better covenant which has been established upon better promises," Heb 8:6.

### **Luke 2:26**

**Was,** is the word of emphasis in this sentence. This verb is imperfect tense meaning the Holy Spirit was continuously coming to Simeon.

**Divinely communicated** is perfect tense in passive voice participle translated with the use of periphrastic modifying "was." This verb means the Holy Spirit divinely commanded Simeon.

**Should not see** is past tense infinitive translated with the use of indirect discourse. The conjunction and personal pronoun "that he" is added for better reading. This is a strange construction as the preposition

and article “before” normally accompany this infinitive, but Luke uses it here with the following verb which is subjunctive.

**Should see** is past tense subjunctive meaning Simeon was promised by the Holy Spirit that he will not taste death until he witnessed with his eyes the Messiah.

#### **Luke 2:27**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning Simeon appeared by the direction of the Holy Spirit: “I became in the Spirit on the LORD’s Day,” Re 1:10. There are so many people coming and going into the Temple, so it was not coincidence, but Simeon was guided by the Holy Spirit to the very moment Jesus would be present.

**Brought in** is past tense infinitive translated with the use of time because of the preposition and article: “*en to*: while.” The noun “parents” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Did** is past tense infinitive translated with the use of indirect discourse and the personal pronoun “them” is translated as accusative of general reference being the subject this infinitive verb. The conjunction “*that*” is added for better reading.

**Had become customary** is perfect tense in passive voice participle translated with the use of substantive modifying the article “which,” which is accusative of preposition “according to.” They performed this custom in the past and are having abiding results as the presentation of the firstborn was still being observed.

#### **Luke 2:28**

**Received and blessed and said** all are past tenses meaning Simeon himself emphatically took hold of Jesus into his arms and praised God and spoke.

#### **Luke 2:29**

**Are letting go** is present tense meaning God is releasing now his servant. Notice Simeon addresses God as “*despotes*: Master.” Simeon recognized that God is his owner and wanted to show the nuance that he is the slave in distinction from absolute ruler: “And the ones who have heard, lifted up their voice with one accord to God, and said, oh Master, thou thyself are the God who made the heaven and the earth and the sea and all which are in them,” Ac 4:24. Jude recognizes Jesus as Master God: “For certain men came in stealthily, who had been before marked out of old to this sentence, ungodly persons changing the grace of our God into licentiousness and denying the only master God and our LORD Jesus Christ,” Jude 1:4. The Grandville and Sharp rule as the article is only found with “Master God” and not with “Lord Jesus Christ,” joined with the conjunction “*kai*: and.”

#### **Luke 2:30**

**Saw** is past tense meaning Simeon’s eyes observed God’s embodiment of salvation: “And there is not salvation in any way even one other; for neither there is another name under the heaven which has been given among men, by which it is necessary for us to be saved,” Ac 4:12.

#### **Luke 2:31**

**Prepared** is past tense meaning God made ready: “God prepared for those who were loving him,” 1Co 2:9.

## **Luke 2:32**

**Light and glory** are both character traits of this Messiah: “I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth,” Isa 49:6. Notice Luke mentions the Gentiles before God’s chosen people. Our Lord is glorious towards Israel because Jesus was born a Jew and fulfilled all prophecies given to the Jewish people.

## **Luke 2:33**

**Were**, is the word of emphasis in this sentence. This verb is imperfect tense meaning Joseph and Mary were present when Simeon spoke.

**Wondering** is present tense participle translated with the use of periphrastic modifying “were.” Joseph and Mary were continuously marvelling at these words concerning their son. This shows that our Lord’s parents did not fully understand the mission of their son. “And after they have seen him they were astonished: and his mother said to him, Child, why did thou thus to us? Behold, thy father and I myself who are being distressed were seeking thee,” Lu 2:48.

## **Luke 2:34**

**Blessed** is the word of emphasis in this sentence. This verb is past tense meaning Simeon invoked best wishes to the parents.

**Is being set** is present tense meaning this child is appointing the fall and rising up of many Jews. Jesus is destining the downfall of such a corrupt religious system and the hope for those who are lowly: “He put down rulers from thrones, and he exalted the lowly,” Lu 1:52. It may refer to the same person as one who will humble himself will be exalted. The only sign our Lord gave is the sign of Jonah and this was mocked: “But the ones who are passing by were railing at him, shaking their heads, and saying, the One who was destroying the temple and was building it in three days, save thyself. If thou art Son of God, descend from the cross,” Mt 27:39-40.

## **Luke 2:35**

**Will go through** is future tense meaning a large sword will pass through Mary’s heart meaning Mary shared with the apostles the doubts as to the mission of Jesus, and these doubts must have been unspeakably bitter to her. There was a strain for her love as her son and the mission as Messiah. Mary’s heart is already puzzled but will face agony when her son faces jealousies from her own children, hatred by others, and the unbelief by religious rulers. Mary stood by Jesus unto the end even at the cross: “Now his mother stood by the cross of Jesus,” Joh 19:25. She continued with the disciples after the resurrection: “These all were steadfastly continuing with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren,” Ac 1:14.

**May be revealed** is past tense in passive voice subjunctive meaning the result of such puzzlement may uncover the deliberations of most. Those who stood on the fence concerning Jesus had to make up their mind whether they are for him or against him: “The one who is not with me, is against me; and the one who is not gathering with me is scattering,” Mt 12:30.

## **Luke 2:36**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning Anna a prophetess was continuously existing at that time. She was exhorting those at the temple concerning the coming of Messiah: “but the one who is prophesying, is speaking for building up and encouragement and consolation,” 1Co 14:3.

**Has advanced** is perfect tense participle translated with the use of substantive modifying the pronoun “herself.” This participle is feminine singular which the same as the pronoun. Anna in the past has gone on into old age and is having abiding results as it reflects her age.

**Lived** is past tense participle translated with the use of substantive modifying again the pronoun “herself.” Some translations add the conjunction “and” to show this. Garnier has the use of time: “She had advanced by many days after living with a husband seven years from her virginity.” Anna starts menstruating at the age of twelve which explains from her virginity and was married for seven years and she was widowed for 84 years. This would make her about 103 years old.

#### **Luke 2:37**

**Was not departing** is imperfect tense with negation meaning Anna was not continuously withdrawing from the temple. Her fixed position in the temple displayed her constant religious service.

**Was serving** is present tense participle translated with the use of attendant circumstance. The translations who agree with this use have rendered it in contrast instead of the same action: “but was worshiping night and day with fasting and prayer.”

#### **Luke 2:38**

**Came up** is past tense participle translated with the use of substantive modifying “herself.” Anna stood by at the same hour as she always did.

**Was giving praise and was speaking** both are imperfect tense meaning Anna was continuously giving thanks combined with acknowledgment, obedience, and proclamation to God and was continuously uttering her thoughts on the Messiah to those at the temple.

**Are waiting for** is present tense participle translated with the use of substantive modifying the article “the ones.” These ones are continuously looking for the fulfillment of the promises of deliverance in Jerusalem. At this hour of prayer, many flocked to the temple to hear Anna exhorting them of the coming Messiah.

#### **Luke 2:39**

**As** is the word of emphasis in this sentence. This adverb modifies the verb “completed.”

**Completed** is past tense meaning Joseph and Mary fulfilled all the presentation of the child and the offering for Mary.

**Returned** is past tense meaning Joseph and Mary returned to Nazareth. Because of this verse, many have the visit of the magi at the birth of Christ. The account of Matthew has Joseph and Mary still in Bethlehem until Jesus is about two years old and then the flight to Egypt. After the death of Herod, then they settle in Nazareth: “and he came and dwelt in a city which was being called Nazareth; so that that which has been spoken through the prophets may be fulfilled, he will be called a Nazarene,” Mt 2:23. By this narrative by Matthew, they returned not immediately into Galilee. Luke does the same in recording Acts when Paul was saved, it looked like that he came to Jerusalem immediately: “And after Saul arrived at Jerusalem he was attempting to be joining himself to the disciples; and all were being afraid of him, because they are not believing that he is a disciple,” Ac 9:26. But Paul says that he did not meet with the disciples for an interval of three years: “nor I went up to Jerusalem to the sent ones before me, but I went away into Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to make acquaintance with Peter, and I remained with him fifteen days,” Ga 1:17-18.

#### **Luke 2:40**

## II. Birth of John and Jesus, 1:5-2:52

### I. Early years of Jesus, 2:40-52

40 **And the Little Child** was growing, and was becoming strong in spirit, *Who* is being filled with wisdom, and the grace of God was (upon) Him. 41 And His parents were going yearly (to) Jerusalem at the feast of the Passover. 42 And when He became twelve years *old*, *after* they have gone up (to) Jerusalem (according to) the custom of the feast, 43 and have completed the days (while) they were returning Jesus the child remained behind (in) Jerusalem, and Joseph and His mother knew it not; 44 but because they have supposed *that* He was (in) the company they went a journey of a day, and they were seeking Him (among) the relations and (among) the acquaintances: 45 and after they have not found Him they returned (to) Jerusalem, seeking Him. 46 And it came to pass (after) three days they found Him (in) the temple, *Who* was sitting (in) the midst of the teachers, and hearing them and questioning them. 47 And all the ones who are hearing Him **were throwing themselves into wonderment** (at) His understanding and answers. 48 And after they have seen Him they were astonished: and His mother said (to) Him, Child, why did Thou thus to us? Behold, Thy father and I myself *who* are being distressed were seeking Thee. 49 And He said (to) them, why *is it* that ye were seeking Me? Knew ye **not** that it is necessary *that* I am (in) the *affairs* of My Father? Yes! 50 And they themselves understood not the word which He spoke to them. 51 And He went down (with) them and came (to) Nazareth, and was being subject to them, and His mother was keeping all these sayings (in) her heart. 52 And Jesus was advancing in wisdom and stature, and favour (with) God and men.

**The Little Child** is the word of emphasis in this sentence. The focus is on the childhood of Jesus.

**Was growing** is imperfect tense meaning Jesus was continuously growing in stature. The same is spoken of John: “And the little child was growing and was being strengthened in spirit,” Lu 1:80.

**Was being strong** is imperfect tense in passive voice meaning Jesus was increasing in strength in his rational mind: “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things,” 1Co 13:11.

**Is being filled** is present tense in passive voice participle translated with the use of substantive modifying “Little Child.” His intelligence is maturing: “And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD,” Isa 11:2.

**Was**, is imperfect tense meaning God’s favour was continuously upon him: “Thou thyself are my Son the Beloved, I found delight in thee,” Lu 3:22.

### Luke 2:41

**Were going** is the word of emphasis in this sentence. This verb is imperfect tense meaning Joseph and Mary were continuously pursuing their yearly journey to Jerusalem for the Passover. “But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt,” De 16:6. Jesus continued this during his ministry: “And the Passover of the Jews was near, and Jesus went up to Jerusalem,” Joh 2:13; “Now the Passover of the Jews was, and many went up to Jerusalem out of the country before the Passover, in order that they may purify themselves,” Joh 11:55.

### Luke 2:42

**When** is the word of emphasis in this sentence. This particle shows the time period of this visit to Jerusalem. Jesus happened to be twelve years old at this time.

**Have gone up** is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The personal pronoun “of them” is also translated as genitive absolute being the subject of this participle verb. Joseph, Mary and Jesus ascended to Jerusalem as the altitude of Jerusalem is higher than that of Nazareth and the distance between them is 70 miles. Notice this time Jesus was accompanying his parents as from his twelfth birthday, it was obligatory for every adult male to attend the great festivals: Passover, Pentecost, and Tabernacles. Jesus was born in late September as the shepherds would not tend their flocks from October till spring, then the birth of December 25th is another bogus custom. The feast of Tabernacles is usually in October after harvest season. So to surmise from the previous verse that it was the Passover would be a mistake. Since this feast of Tabernacles varies each year from September and October like the Passover, it could be the Passover. This does not mean Jesus did not attend the previous festivals, but this was the first year of requirement.

### **Luke 2:43**

**Have completed** is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” Joseph, Mary and Jesus accomplished their obligation of seven days whether it was the Passover or the Feast of Tabernacles.

**Were returning** is present tense infinitive translated with the use of time because of the preposition and article: “*en tw*: while.” The personal pronoun “them” is translated with the use of accusative of general reference being the subject of this infinitive verb. This pronoun is referring to Joseph and Mary because Jesus was not part of this group.

**Remained behind** is past tense meaning this young man, only twelve years old, tarried behind in Jerusalem.

**Knew not** is past tense with negation meaning our Lord’s parents knew not by experience. They did not perceive his disappearance. It was not a habit of Jesus to disappear like this. It was easy to lose sight of a boy amid the festal throng. Was it disobedience? No! It is a misunderstanding on his parents part. This obedient child threw off their guard! Remember, Jesus is sinless, but it was not perfect parental care because neither Joseph nor Mary was sinless. We have no right to impute the separation of Jesus from his parents to any lack of dutifulness on his part, but solely to an oversight on theirs.

### **Luke 2:44**

**Have supposed** is past tense participle translated with the use of cause: “*because*.” NET agrees with this use. Most translations have the use of attendant circumstance: “They supposed that he was somewhere in the caravan, and so they traveled a whole day.” His parents deemed that Jesus would be with them. Luke here puts the blame on the parents. When you assume something, it is not fact.

**Was**, is present tense infinitive translated with the use of indirect discourse. The personal pronoun “him” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Went** is past tense meaning Joseph and Mary came to a crossroad which was a day’s journey. This would be about 20 miles.

**Were seeking** is imperfect tense meaning Joseph and Mary were continuously searching for Jesus among their relatives and among other people that they knew. This shows that they travelled in large groups and a person could be lost in a crowd. It could probably have been a few minutes before they realised that Jesus was not with them and the search lasted a few minutes more. The anxiety of these parents would be

unthinkable. How remorseful they must have felt of this great loss and great negligence! It would take them another day to return to Jerusalem. It has been a whole day that this young child was left alone! They were wondering of his safety and basic needs.

#### **Luke 2:45**

**Have found not** is past tense participle with negation translated with the use of time: “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “And they did not find him. And they returned again to Jerusalem.” Joseph and Mary did not find Jesus among the caravan.

**Returned** is past tense meaning Joseph and Mary turned back immediately to Jerusalem by travelling at night which is very dangerous because of beasts and robbers.

**Seeking** is present tense participle meaning Joseph and Mary returned to Jerusalem in the manner of enquiring the whereabouts of Jesus. Moffatt and Williams agree with this use while Tyndale has the use of attendant circumstance: “and when they found him not they went back again to Hierusalem, and sought him.” HCSB has the use of purpose: “they returned to Jerusalem to search for him.”

#### **Luke 2:46**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning the rescue happened.

**Found** is past tense meaning Joseph and Mary came upon Jesus after three days. They must have been out of their minds by now. Searching for three days and three nights. So in all, it would be at least four days that Jesus was missing: one day journey, one day journey back, and three days of searching. They discovered him in the temple which would be in one of the rooms attached to the temple where the Rabbis taught their schools.

**Was sitting** is present tense participle translated with the use of substantive modifying “him.” Jesus was continuously sitting as it was a custom as some taught: “He has entered into the boat to be sitting down, and all the crowd had stood on the shore,” Mt 13:2. This time, Jesus was sitting among the doctors of law. These were teachers of the Jewish religion. These teachers were listening and interrogating our Lord.

#### **Luke 2:47**

**Were throwing themselves into wonderment** is the word of emphasis in this sentence. This verb is imperfect tense in middle voice meaning all of these teachers were being amazed for themselves at our Lord’s knowledge and reply. Even at a young age, Jesus had power in his words: “I have more understanding than all my teachers: for thy testimonies are my meditation,” Ps 119:99; “And they were being astonished at his teaching, for his word was with authority,” Mr 1:22; “And the Jews were wondering saying, how knows this One letters, if he has not learned?” Joh 7:15.

#### **Luke 2:48**

**Have seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” The parents discovered Jesus.

**Were astonished** is past tense in passive voice meaning the calmness of Jesus teaching these doctors of law amazed them. This scene blew their minds away that a child is teaching the elders! These parents stood by in awe as their son was teaching these national teachers.

**Did** is past tense meaning the question is why did you put us through all this anxiety? His disappearance caused intense pain for Joseph and Mary. Since Mary brought out to address Joseph as Jesus' father, our Lord brought a strong contrast. Mary spoke because she is not sinless, and did not understand the mission of her son. Yes, Joseph is the caretaker of this young lad, but only by law that Jesus is a son of the law: "but when the fullness of the time came, God sent forth his Son, who has come of a woman, who has come under law," Ga 4:4.

#### **Luke 2:49**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his parents. Notice Mary spoke in the previous verse, but Jesus responded to both of them.

**Knew not** is pluperfect tense with negation meaning these parents should have known intellectually that their son is the Messiah. The verb "*oida*: to know" is always translated in the pluperfect in the past tense, while in the past tense in the present tense non-linear. The question with "*ouk*: not" is expected answer: Yes! These parents were told by the angel Gabriel that this is no ordinary child.

**Am** is present tense infinitive translated with the use of indirect discourse. The personal pronoun "me" is translated with the use of accusative of general reference being the subject of the infinitive verb. The conjunction "*that*" is added for better reading. Notice Jesus using "my" father while Mary used "thy." Jesus continued to use God as his Father: "stop making the house of my Father a house of merchandise," Joh 2:16; "But Jesus answered them, my Father is working until now, and I myself am working," Joh 5:17; "And the One who sent me, is with me; the Father left me not alone, because I myself am always doing the pleasing things to him," Joh 8:29.

#### **Luke 2:50**

**They**, is the word of emphasis in this sentence. This personal pronoun shows also emphatic with the verb as being subject of "understood."

**Understood not** is past tense with negation meaning Joseph and Mary could not understand this saying. This shows that Joseph and Mary have both forgotten the words of Gabriel and in the manner Jesus was born. They were still saved but backslidden: "For if these things are being and are abounding in you, they are making you to be neither idle nor unfruitful into the knowledge of our LORD Jesus Christ; for with whom these things are not being present, he is blind, short-sighted, because he has obtained forgetfulness of the purification of his old sins," 2Pe 1:8-9. Their horror of missing their child for four days reveals they had lost their trust in God.

#### **Luke 2:51**

**Went down** is the word of emphasis in this sentence. This verb is past tense meaning Jesus descended from Jerusalem with his parents because of the altitude of the city of Jerusalem in comparison to Nazareth. Notice Luke emphasised Jesus, not they departed Jerusalem.

**Came** is past tense meaning Jesus appeared in Nazareth because the focus is on the mission of our Lord, not his parents.

**Being subject** is present tense in passive voice participle translated with the use of periphrastic modifying the verb "was." The passive voice shows that Jesus put himself under the submission of his parents. His parents did not have to discipline Jesus so that he would obey their wishes. It must have been difficult for parenting their other children.

**Was keeping** is imperfect tense meaning Mary was continuously observing throughout the childhood of Jesus the manner of his obedience. This love from Jesus made it easy for repentance from Mary: "But



before all things, keep having fervent love among yourselves, because love will cover a multitude of sins,” 1Pe 4:8.

## Luke 2:52

**Jesus** is the word of emphasis in this sentence. The focus stays on our Lord.

**Was advancing** is imperfect tense meaning our Lord was continuously going forward in the manner of science and learning and in the manner of height and in the manner of delight in God. He was growing up like a normal child. The stories of many miracles in his childhood is unlikely as grace comes upon all those who love God: “Abraham your Father exulted in order that he may see my day; and he saw and rejoiced,” Joh 8:56. As our Lord matured, his joy of entering the ministry and doing the will of his Father brought delight. And his comportment among others brought respect and good will.

## Luke 3:1

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. Now he pens the narrative of the ministry of John the Dipper.

### III. Ministry of John the Dipper, 3:1-38

#### A. Testimony of John the Dipper, 3:1-20

1 **Now (in) the fifteenth year** of the government of Tiberius Caesar, *while* Pontius Pilate was being governor of Judea, and *while* Herod was being tetrarch of Galilee, and *while* Philip his brother was being tetrarch of Ituraea and *the* region of Trachonitis, and *while* Lysanias was being tetrarch of Abilene, 2 (in) *the* high priesthood of Annas and Caiaphas, *the word* of God came (upon) John the son of Zacharias (in) the wilderness. 3 And he went (into) all the country around the Jordan, proclaiming *the* dipping of repentance (for) remission of sins; 4 as it has been written (in) *the* book of *the* sayings of Isaiah the prophet, saying, *I am the voice of the one who* is crying (in) the wilderness, prepare the way of *the* LORD; keep making straight His paths. 5 **Every ravine** will be filled up, and every mountain and hill will be made low; and the crooked *places* will be (into) a straight *path*, and the rough *will be* (into) smooth ways; 6 and all flesh will see the salvation of God. 7 Therefore he was saying to crowds which are coming out to be dipped (by) him, offspring of vipers, who forewarned you to flee (from) the coming wrath? 8 Therefore **produce** worthy fruits of repentance; and begin not to be saying (in) yourselves, we are having Abraham as father, for I am saying to you, "God is being able to raise up (from) these stones children to Abraham. 9 But **already** also the axe is being applied (to) the root of the trees: therefore every tree *which* is not producing good fruit is being cut down and is being cast (into) *the* fire." 10 And the crowds were asking him, saying, what will we do? 11 And after he answered he is saying to them, let the one who is having two tunics impart to the one who is not having; and keep letting the one who is having victuals likewise do. 12 And also tax gatherers came to be dipped, and they said (to) him, teacher, what will we do? 13 And that one said (to) them, keep exacting nothing more (beyond) which has been appointed to you. 14 And the ones who are being soldiers **were asking him**, saying, and what will we ourselves also do? And he said (to) them, oppress no one nor accuse falsely, and keep being satisfied with your wages. 15 But while the people **are expecting** and *while* all are reasoning (in) their hearts (concerning) John, whether or not he himself might be the Christ, 16 John answered all, saying, I myself indeed are dipping you with water, but the Mightier *One* than I is coming, of Whom I am not fit to loose the thong of his sandals; He Himself will dip you (with) *the* Holy Spirit and fire; 17 of Whom the winnowing fan *is* (in) His hand, and He will thoroughly purge His floor, and will gather the wheat (into) His granary, but He will burn the chaff with unquenchable fire. 18 Therefore He was indeed exhorting **many** and other things *and* was announcing the glad tidings to the people. 19 But

**Herod** the Tetrarch *who* was being reproved (by) him (concerning) Herodias the wife His brother, and (concerning) all the evils which Herod did, 20 added also this (to) all and he shut up John (in) prison.

**(In) fifteenth year** are the words of emphasis in this sentence. This is some 30 years after the birth of John. This would make it around A.D. 27. Tiberius rule officially started in A.D. 11 according to Encyclopaedia Britannica, but on record, the previous emperor did not die until A.D. 14. This would make him joint-emperor for that period.

**Was being governor** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “Pontius” is also translated with the use of genitive absolute being subject of this participle.

**Was being tetrarch** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “Philip” is also translated with the use of genitive absolute being subject of this participle.

**Was being tetrarch** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “Lysanias” is also translated with the use of genitive absolute being subject of this participle.

### Luke 3:2

**Came** is past tense meaning the word of God happened upon John in the uninhabited place.

### Luke 3:3

**Went** is the word of emphasis in this sentence. This verb is past tense meaning John appeared in all the region of Jordan. The purpose of showing himself in these places was to be continuously publishing the dipping of repentance because of the forgiveness of sins. This is not unto repentance as baptism is not a ritual unto salvation. John demanded this rite for the Gentiles who accepted Judaism, and the Jews on the basis of repentance. The word “*baptistes*” is a Greek word which means to dip or immerse. Baptist is a transliteration for this Greek word. For proper translation, this version will use “John the Dipper.” This article “*eis*: for” has two meanings. If you saw a poster saying “Jesse James wanted for robbery,” “for” could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word “for” signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

### Luke 3:4

**Has been written** is perfect tense in passive voice meaning Isaiah has recorded in his book: “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it,” Isa 40:3-5. All other gospels accounted for this passage, Mt 3:3 Mr 1:3 Joh 1:23.

**Prepare** is past tense imperative meaning make ready the travelled roads. This is drawn from the oriental custom of sending on before kings for their journeys as to level the roads and make them passable and here the metaphor is to prepare the minds of men to give the Messiah a fit reception and secure his blessings.

**Keep making** is present tense imperative meaning John is exhorted to continuously keep providing a sincere journey to this coming Messiah. This is why John preached repentance so their hearts will be ready for their Messiah.

### **Luke 3:5**

**Every ravine**, are the words of emphasis in this sentence. The focus is the valley shut off by cliffs.

**Will be filled up** is future tense in passive voice meaning God will fill up every deep narrow gorge with steep sides so there will no dead ends. This verse is the exact quotation of Greek version: "Every valley shall be filled, and every mountain and hill shall be brought low: and all the crooked ways shall become straight, and the rough places plains," Isa 40:4. This is an allusion that it will facilitate the march of mighty kings and conquerors.

**Will be made low** is future tense in passive voice meaning God will reduce to a plain these mounds. It will be flat ground.

### **Luke 3:6**

**Will see** is future tense meaning all flesh will perceive the glory of the Lord: "And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it," Isa 40:5. This is also the exact quotation from the Septuagint: "And the glory of the Lord shall appear, and all flesh shall see the salvation of God: for the Lord has spoken it," LXXO. This means the Gentiles as well as Jews will witness this Saviour. Notice Luke is writing to the Gentiles, and no other Gospel added this next verse from Isaiah.

### **Luke 3:7**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning John the Dipper was continuously pointing out with words to multitudes which are continuously going forth to be immersed by John.

**Forewarned** is past tense meaning who gave evidence to these wicked men so that they may escape from the future vengeance of the Lord. Matthew said that they were Pharisees and Sadducees: "But after he has seen many of the Pharisees and Sadducees who were coming to his dipping, he said to them, offspring of vipers, who forewarned you to flee from the coming wrath?" Mt 3:7. The reason why they were like snake charmers is because they felt their heritage being Jewish would secure them eternal life: "we are having the father Abraham," Mt 3:9. But actually, their father is the devil: "Ye yourselves are of the father the devil, and ye are desiring to be doing the lusts of your father," Joh 8:44. Matthew repeats this warning to these religious leaders from Jesus: "Serpents, offspring of vipers, how shall ye escape from the judgment of Gehenna?" Mt 23:33. Belief in the Son of God will rescue us from eternal damnation: "Jesus who was delivering us from the coming wrath," 1Th 1:10. We have this hope because God cannot lie: "in order that by two unchangeable things, in which it was impossible that God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before us hope," Heb 6:18.

### **Luke 3:8**

**Produce** is the word of emphasis in this sentence. This verb is past tense imperative meaning be doers of worthy good works as believers are his doers, Eph 2:10. This does not mean works will save these leaders, Eph 2:8-9. What happens to a believer (repented one) who is unfruitful in their walk with the Lord? This one is backslidden, 2Pe 1:8-9. "The fruit is not the change of heart, but the acts which result from it" (McNeile).

**Begin not** is past tense subjunctive with negation meaning this hortatory strongly suggests do not go there!

**Are having** is present tense meaning these ones are continuously possessing Abraham. Their heritage will not save them, Joh 1:13. Just because they are Jews, it does not automatically inherit eternal salvation. Just like those who are dipped in the Roman Catholic system, they are not given special grace. The believers need the faith of Abraham, Ro 4:16.

**I am saying** is present tense meaning John is rebuking their fallacy with his own reasoning. The word “that: *oti*” after the verb of speaking is translated as quotation marks.

**Is being able** is present tense meaning God is continuously having the power.

**To raise up** is past tense infinitive with the use of completing the verb “is being able.” Vincent says that these stones are: “pointing, as he spoke, to the pebbles on the beach of the Jordan.”

### **Luke 3:9**

**Already** is the word of emphasis in this sentence. This adverb is modifying the verb “is being applied.” Matthew says the same: “But already also the ax has been applied to the root of the trees: therefore every tree which is not producing good fruit is being cut down and is being thrown into the fire,” Mt 3:10.

**Is being applied** is present tense in passive voice meaning the ax is metaphorically being set by God’s intent to the root of the nation of Israel by the Romans if the gospel bears not fruit, Isa 5:23-24. This judgment is imminent because this tree is not bearing good fruit. When we have a fruit tree not producing good fruit, we will cut it down at its root. If we plant an apple tree and it produces crab apples, we will cut it down. Jesus speaks of branches as he is the vine, Joh 15:2. Here it is speaking of the tree, and so these leaders were providing a corrupt tree, Mt 7:17-18. A good tree will be supplied by the word of God, Ps 1:3.

**Is being cut down and is being thrown** both are present tense in passive voice. Their profession of being Jewish is not enough, but they need a repentance of heart.

### **Luke 3:10**

**Were asking** is the word of emphasis in this sentence. This verb is imperfect tense meaning the multitudes were continuously enquiring John the Dipper. Notice John is not dealing with personal salvation, but integrity in their walk with God as these religious leaders are hypocrites. But when it came to the gospel, Peter answered about their conviction concerning Christ: “And after they have heard this they were pricked in the heart, and said to Peter and the other sent ones, what will we do, men brethren?” Ac 2:37. And the jailors asked Paul and Silas: “and he brought them out and said, Sirs, what is necessary for me to be doing in order that I may be saved?” Ac 16:30. Both gave the same answer as Peter said “Repent,” Ac 2:38; and Paul and Silas said: “believe on the LORD Jesus Christ, and thou will be saved, thou thyself and thy house,” Ac 16:31. The fruit is singular in Matthew as it dealt with fruit of the Holy Spirit, but in our text in verse 8, fruits is plural, referring to the works that bring a good report. It is like faith without works in James: “So also that faith is dead by itself if it should be not having works.” Jas 2:17.

### **Luke 3:11**

**Answered** is the word of emphasis in this sentence. This verb is past tense translated with the use of time: “after.” Some translations such as ASV, AV, EMTV, Murdoch and Tyndale have the use of attendant circumstance but have both verbs in past tense. It should be the same as the main verb: “He answered and said unto them.” Garnier has the use of manner: “By way of responding.” Many translations have used dynamic equivalence by translating the main verb as quotation marks.

**Is saying** is present tense meaning John the Dipper is continuously affirming to these crowds. Notice this instruction is not concerning eternal salvation, but possessing a living faith.

**Impart** is past tense imperative meaning let the one with two garments give one away.

**Keep doing** is present tense imperative meaning let the one with plenty of food keep sharing like the other: “and anyone from among you should say to them, keep going in peace, keep being warmed and keep being filled, but did not give to them needful things for the body, what is the profit?” Jas 2:16.

### **Luke 3:12**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning a tax gatherer approached for the purpose to be dipped. These tax collectors were as a class, detested not only by the Jews, but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they did their job. This group of people asked the same question as the multitudes. On the general principle to the crowds, do not be greedy, but share so they will have favour with men.

### **Luke 3:13**

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse which is referring to John the Dipper.

**Keep exacting** is present tense imperative meaning keep performing only the deeds which has been prescribed to them. Their Roman rulers have ordained through these employees to collect so much, they are exhorted by John to collect nothing more. “But Zachaeus stood and said to the LORD, behold, the half of the things which are possessing of mine, LORD, I am giving to the poor, and if I took by false accusation anything of anyone, I am returning fourfold,” Lu 19:8. This publican was saved that day, and he showed publicly the fruits of his conversion.

### **Luke 3:14**

**Were asking** is the word of emphasis in this sentence. This verb is imperfect tense meaning these soldiers were continuously enquiring John with the same questions but more emphatically as “we ourselves.”

**Oppress nor accuse falsely** both are past tense subjunctive meaning this hortatory is a strong suggestion to agitate no one nor defraud anyone.

**Keep being satisfied** is present tense imperative meaning keep being content with their soldier’s pay: “But the piety with contentment is great gain,” 1Ti 6:6.

### **Luke 3:15**

**Are expecting** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “of the people” is also translated with the use of genitive absolute being the subject of this participle.

**Are reasoning** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The adjective “of all” is also translated with the use of genitive absolute being the subject of this participle. These people are continuously waiting for and are continuously disputing in their passions perhaps that John himself might at this time be the Messiah.

### **Luke 3:16**

**Answered** is past tense meaning John the Dipper gave an answer to the question. It seems from this that they did not propose publicly but only in their thoughts. John the Dipper does not have omniscience like Christ. He cannot read the thoughts of other people. This is not at the same time as found in Joh 1:19-20: “And this is the witness of John, when the Jews from Jerusalem sent Priests and Levites, in order that they may ask him, who are thou thyself? And he confessed and denied not, and confessed, I myself am not the Christ.” This crowd here is not the religious leaders, but were inquisitive of the same question to find out who John the Dipper was. They wanted John to declare himself if he was the Messiah.

**Are dipping** is present tense meaning John himself is continuously immersing this crowd with the means of water.

**Is coming** is present tense meaning the one who has strength of soul to sustain the attacks of Satan, strong and therefore exhibiting many excellences is continuously at that time appearing. This Messiah is arriving soon to make a public appearance. This One is so valiant that John felt insufficient in ability to unbind his sandals. Matthew says: “I myself indeed am dipping you with water to repentance; but the One who is coming after me is Mightier than I, of whom I am not fit to bear the sandals: he himself will dip you with the Holy Spirit,” Mt 3:11. Mark says: “And he was proclaiming, saying, the One who is mightier than I is coming after me, of whom I am not fit having stooped down to loose the thong of his sandals,” Mr 1:7. Later Jesus has come: “John answered them saying, I myself am dipping with water; but One in the midst of you has stood whom ye yourselves knows not,” Joh 1:26.

**Will dip** is future tense meaning Jesus himself will immerse this crowd with the Holy Spirit and fire. Mark says: “I myself am indeed dipping you with water, but he himself will dip you with the Holy Spirit,” Mr 1:8. Jesus explains again at his ascension: “for John indeed dipped with water, but ye yourselves will be dipped with the Holy Spirit after not many days,” Ac 1:5. This immersion of the Holy Spirit occurred during that Pentecost and even later upon the Gentiles: “And while I was beginning to speak the Holy Spirit fell upon them, even as also upon us in the beginning,” Ac 11:15. John the Dipper said this for the purpose that they may believe on Jesus: “And Paul said, John indeed dipped with a dipping of repentance, saying to the people, on him who was coming after him in order that they may believe, that is on the Jesus Christ,” Ac 19:4. Paul explains this immersion: “For also we ourselves were all dipped by one Spirit into one body, whether we were Jews or Greeks, whether bondmen or free; and were all made to drink into one Spirit,” 1Co 12:13. The fire is only mentioned here because Luke also defined when he wrote Acts: “and dividing tongues appeared to them as a fire, and each one sat upon them,” Ac 2:3.

### **Luke 3:17**

**Will thoroughly purge, and will gather, but will burn** all are future tenses meaning Jesus will cleanse thoroughly his threshing floor and will draw together the grain into his storehouse, but will consume the stalk of grain from which the kernels have been beaten out by a fire that will never be quenched: “Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel,” Isa 5:24. This picture of future judgment of God will be in the completion of this age: “Therefore as the darnel is being gathered, and is being burned in fire, thus it will be in the completion of this age,” Mt 13:40.

### **Luke 3:18**

**Many**, is the word of emphasis in this sentence. This adjective is the direct object of the verb “was exhorting.” John was exhorting many things.

**Was exhorting** is present tense participle translated with the use of attendant circumstance. Murdoch agrees with this use. Garnier has the use of time: “Then indeed while imploring many other things.” Many translations have this participle as a noun: “With many other exhortations.”

**Was announcing the glad tidings** is imperfect tense meaning John the Dipper was continuously bringing good news to the nation of Israel.

### **Luke 3:19**

**Herod** is the word of emphasis in this sentence. This person is the focus in this sentence. This Herod is not the same person who welcomed the magi. That one was his father who died during Jesus' family escape into Egypt. This was Herod the Great and after his death, his kingdom was divided among his sons. Achealaus became tetrarch of Judea, Samaria and Iclumea, Philip of Trachonitis and Herod Antipas of Galilee and Peraea.

**Was being reproved** is present tense in passive voice participle translated with the use of substantive modifying "Herod." John the Dipper was exposing Herod's wicked relationships. This Herod Antipas married the daughter of King Aretas of Arabia, but lived in open adultery with Herodias, the wife of his brother Philip.

### **Luke 3:20**

**Added** is past tense meaning Herod gathered with all the previous evils, he went on with reckless abandonment to arrest John. This was worst than all his previous misdeeds.

**Shut up** is past tense meaning Herod confined John the Dipper in the royal prison which was attached to the palace.

### **Luke 3:21**

#### III. Ministry of John the Dipper, 3:1-22

##### B. Dipping of Jesus, 3:21-22

21 Now **it came to pass** *that* all the people were dipped, and *after* Jesus has been dipped and *while* he was praying, *that* the heaven was opened, 22 and *that* the Holy Spirit descended in a bodily form as a dove (upon) Him, and *that* a voice (out of) heaven came, saying, Thou Thyself are My Son the Beloved, I found delight (in) Thee.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Were dipped** is past tense in passive voice infinitive translated with the use of indirect discourse. The noun "people" is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction "*that*" is added for better reading. The passive voice means John immersed these people.

**Has been dipped** is past tense participle translated with the use of genitive absolute with reference to time: "*after*." The noun "of Jesus" is also translated with the use of genitive absolute being the subject of this participle. The passive voice means John immersed Jesus.

**Was praying** is present tense participle translated with the use of genitive absolute with reference to time: "*while*."

**Was opened** is past tense in passive voice infinitive translated with the use of indirect discourse. The noun "heaven" is translated with the use of accusative of general reference being the subject of this

infinitive. The conjunction “*that*” is added for better reading. The passive voice means God opened the heaven.

### Luke 3:22

**Descended** is past tense infinitive translated with the use of indirect discourse. The noun “Holy Spirit” is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction “*that*” is added for better reading. The Holy Spirit came down in the nature shape like a dove upon Jesus.

**Came** is past tense infinitive translated with the use of indirect discourse. The noun “voice” is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction “*that*” is added for better reading. This speech happened out of heaven.

**Found delight** is past tense meaning God took pleasure in his esteemed Son. Matthew says: “And behold, a voice out of the heavens, which is saying, this is my beloved Son, in whom I took preference,” Mt 3:17. During the transfiguration, God told them to keep listening to Jesus: “And there came a cloud which was overshadowing them; and a voice came out of the cloud, this is my Son the Beloved: keep hearing him,” Mr 9:7.

### Luke 3:23

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. He penned the narrative of the ministry of John the Dipper. Now he turns his attention to the ministry of Jesus.

#### IV. Ministry of Jesus in his beginnings, 3:23-4:44

##### A. Genealogy of Jesus through Mary, 3:23-38

23 And Jesus **Himself** was beginning about thirty years *old*, being, as He was being supposed, Son of Joseph, of Heli, 24 of Matthat, of Levi, of Melchi, of Jaani, of Joseph, 25 of Mattathiah, of Amos, of Nahum, of Esli, of Naggai, 26 of Maath, of Mattathiah, of Semei, of Joseph, of Juda, 27 of Joanna, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, 28 of Melchi, of Addi, of Cosam, of Elmodam, of Er, 29 of Joshua, of Eliezer, of Jorim, of Matthat, of Levi, 30 of Simeon, of Judah, of Joseph, of Jonan, of Eliakim, 31 of Melea, of Menan, of Mattathah, of Nathan, of David, 32 of Jesse, of Obed, of Boaz, of Salmon, of Nahshon, 33 of Amminadab, of Aram, of Hezron, of Perez, of Judah, 34 of Jacob, of Isaac, of Abraham, of Terah, of Nahor, 35 of Serug, of Reu, of Peleg, of Eber, of Shelah, 36 of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, 37 of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan, 38 of Enos, of Seth, of Adam, of God.

**Himself** is the word of emphasis in this sentence. This is appositional to “Jesus.” As emphatically Jesus is found here, God said the same in the last verse: “thou thyself.”

**Beginning** is present tense participle translated with the use of periphrastic modifying the verb “was.” Jesus was making a beginning of his ministry at the age of thirty years old.

**Was being supposed** is imperfect tense in passive voice meaning the law was deeming Jesus son of Joseph who was son-in-law of Heli. Joseph’s father was Jacob: “and Jacob begot Joseph the husband of Mary, of whom Jesus who was being called Christ was born,” Mt 1:16. Heli was the father of Mary which makes this the lineage of Jesus’ mother. This makes this man the maternal grandfather of Christ.

### Luke 3:24



Notice there is no repetition of “son” from the previous verse because this is the genealogy of Christ through Mary.

**Luke 3:25**

These are in the maternal line of Christ.

**Luke 3:26**

These are in the maternal line of Christ.

**Luke 3:27**

These are in the maternal line of Christ.

**Luke 3:28**

These are in the maternal line of Christ.

**Luke 3:29**

These are in the maternal line of Christ.

**Luke 3:30**

These are in the maternal line of Christ.

**Luke 3:31**

These are in the maternal line of Christ. Notice the son of David is found through Nathan: “and Jesse begot David the king. And David the king begot Solomon of the one who had been wife of Uriah,” Mt 1:6. Both Joseph and Mary are descendants of David.

**Luke 3:32**

These are in the maternal line of Christ. Joseph line is: “and Salmon begot Boaz of Rahab; and Boaz begot Obed of Ruth; and Obed begot Jesse,” Mt 1:5.

**Luke 3:33**

These are in the maternal line of Christ. Joseph’s line: “and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon,” Mt 1:4. Matthew adds: “and Judas begot Phares and Zara of Tamar; and Phares begot Esrom; and Esrom begot Aram,” Mt 1:3.

**Luke 3:34**

These are in the maternal line of Christ. Joseph’s line stops at Abraham: “Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas and his brethren,” Mt 1:2.

**Luke 3:35**

These are in the maternal line of Christ.

### Luke 3:36

These are in the maternal line of Christ. Notice Noah at the flood: “also made every nation of men of one blood, to be dwelling upon all the face of the earth, and determined forearranged times and the boundaries of their dwelling,” Ac 17:26.

### Luke 3:37

These are in the maternal line of Christ. Notice Methuselah, he lived 969 years, a longer life than any other on record, and died within the year before the deluge, Ge 5:21,22. Notice Enoch as he did not die because he walked with God, Ge 5:22. This may be the reason for the long life of his son Methuselah. “And Enoch the seventh from Adam, prophesied also to these ones saying, behold, the LORD came amidst his Holy myriads,” Jude 1:14.

### Luke 3:38

These are in the maternal line of Christ. Notice Adam, the first person with the promise of the redeemer through the woman: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” Ge 3:15. The curse is through the man, but redemption is through the woman: “but death reigned from Adam until Moses even upon the ones who have sinned in the likeness of the transgression of Adam, who is a figure of the One who is coming,” Ro 5:14; “For as in Adam all are dying, so also in Christ all will be made alive,” 1Co 15:22. The curse came through the seed of man because Adam was not deceived: “And Adam was not deceived; but the woman who has been deceived has become in transgression,” 1Ti 2:14.

### Luke 4:1

IV. Ministry of Jesus in his beginnings, 3:23-4:44

B. Testing of Jesus, 4:1-44

1. Temptation in the wilderness, 4:1-13

1 And Jesus *being* full of *the* Holy Spirit, returned (from) the Jordan, and was being led (by) the Spirit (into) the wilderness 2 and He ate not anything (in) those days, and after they have ended He hungered afterwards; forty days, being tempted (by) the devil. 3 And the devil said to Him, if Thou Thyself are Son of God, speak to this stone in order that it may become bread. 4 And Jesus answered (to) him, saying, it has been written, "the man will not live (on) bread alone, but (on) every word of God." 5 And after the devil has led Him up (into) a high mountain he showed Him all the kingdoms of the habitable world (in) a moment of time. 6 And the devil said to Him, I will give to Thee all this authority and their glory; for it has been delivered to me, and to whom if I should be wishing I am giving it. 7 Therefore if Thou Thyself should worship (before) me, all things will be Thine. 8 Jesus answered and said to him, keep departing behind Me, Satan; it has been written, thou will worship *the* LORD thy God, and thou will only serve Him. 9 And he led Him (to) Jerusalem and set Him (upon) the edge of the temple, and said to Him, if thou are Son of God, throw Thyself hence down; 10 for it has been written, "He will give charge to His messengers (concerning) Thee, to keep Thee; 11 and they will bear Thee (in) *their* hands, lest Thou should strike Thy foot (against) a stone." 12 And Jesus answered and said to him, "it has been said, thou will not tempt *the* LORD thy God." 13 And after the devil has finished every temptation he departed (from) Him for a time.

**Jesus** is the word of emphasis in this sentence. The perfect Man Jesus is the focus again. First, Jesus fulfilled all righteousness as John immersed Jesus in the Jordan River, Mt 3:15. Secondly, Luke gives mankind's genealogy from Adam down to Mary to show the physical birth of our Lord Jesus. This man Jesus is filled up with Holy Spirit: "And that Word became flesh, and tabernacled among us, and we discerned his glory, a glory as of an only begotten with the Father, full of grace and truth," Joh 1:14. Holy Spirit guided Jesus from the Jordan River into the wilderness just as Jesus is fully under the direction of the Spirit when he left the wilderness to Galilee: "And Jesus returned in the power of the Spirit to Galilee," Lu 4:14.

**Returned** is past tense meaning Jesus turned about from the Jordan into the desolate place.

**Was being led** is imperfect tense in passive voice meaning the Spirit impelled Jesus into the lonely place.

#### **Luke 4:2**

**Ate not** is past tense with negation meaning Jesus consumed no food. Notice the double negation of "*ouden*: no nothing!"

**Have ended** is past tense in passive voice participle translated with the use of genitive absolute with reference to time: "*after*." The personal pronoun "of them" is also translated with the use of genitive absolute being the subject of this participle verb. Jesus completed the forty days of fasting.

**Hungered** is past tense meaning Jesus craved ardently for food. This shows the humanity of Christ: "And after he has fasted forty days and forty nights, he hungered afterwards," Mt 4:2.

**Being tempted** is present tense in passive voice participle meaning the result of this craving is that the devil is continuously enticing Jesus to sin: "For we are not having a high priest who is not being able to sympathise with our infirmities, but who has been tempted in all things according to our likeness, apart from sin," Heb 4:15. This will help us to associate with Christ: "For in which he himself has suffered by having been tempted, he is being able to help the ones who are being tempted," Heb 2:18. Mark adds he was with the beasts, Mr 1:13. Robertson remarks: "It was the haunt at night of the wolf, the boar, the hyena, the jackal, the leopard. It was lonely and depressing in its isolation and even dangerous."

#### **Luke 4:3**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Satan spoke to Jesus.

**Speak** is past tense imperative meaning command this stone while Matthew has plural: "And the one who was tempting came to him and said, if thou are the Son of God, speak in order that these stones may become loaves," Mt 4:3. Notice the difference that Matthew is treating Jesus as King and he only has to speak, while Luke is treating Jesus as Man and he was admonished to speak to a particular stone. Imagine Satan giving an order to God! Is Satan questioning the deity of Jesus as most unbelievers do today? Satan wanted to show it is unworthy for God's Son to suffer. Satan knows who Jesus is and is not solely questioning his deity as the devils believe God and tremble, Jas 2:19. Satan is challenging to God's statement: "My beloved Son," Mt 3:17. The condition is based on the beloved as if God is not caring about him. Satan is saying: "God would not let his beloved to go hungry, so exercise your power as God and appease your hunger."

**May become** is past tense subjunctive meaning Jesus change this stone into bread. The purpose of this act is to satisfy his hunger. Jesus has the ability to do it, but the intent is not to follow Satan's deception. Our appetite for food is not sinful in itself, but the sin consists in seeking excessive gratification. Esau sold his birthright for hunger, Ge 25:34; Jesus was not to take heed from the devil and become a fornicator, Heb 12:16. God can provide, Ps 78:20. The improper motive of Satan is for a sign as those religious leaders, Mt 12:38. The taunt of even going down from the cross was not taken heed, Mt 27:40. Jesus could have

called upon more than twelve legions of angels, Mt 26:53. The first miracle that Jesus performed was at Cana, Joh 2:4. All his miracles were for others as he came to minister, Mt 20:28.

#### **Luke 4:4**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus gave an answer to Satan's proposal of changing this stone into bread.

**Has been written** is perfect tense in passive voice meaning it stands written. Jesus has met every temptation with a quote from Scripture. We need to hide God's word in our heart, Ps 119:11.

**Will not live** is future tense with negation meaning our sustenance is not sustained by food alone, but by the power of God, Joh 5:26. Our life is thus dependent on God. This first test was physical temptation which Israel failed in the wilderness as they demanded God for food. Matthew says: "But that One who has answered said, it has been written, man will not live by bread alone, but by every word which is going out through the mouth of God," Mt 4:4.

#### **Luke 4:5**

**Had led up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Garnier agrees with this use, but most translations have the use of attendant circumstance: "And the devil took him up, and showed him all the kingdoms of the world." This means Satan brought Jesus into a higher place which is a high mountain. Notice Matthew has this second temptation as the third because Luke is showing the needs of mankind for provision, power, and protection. Matthew says: "Again the devil is taking him up to an exceedingly high mountain, and is showing all the kingdoms of the world and their glory to him," Mt 4:8. Notice the present tense used by Matthew meaning the devil is taking Jesus with himself to a very high mountain.

**Showed** is past tense meaning Satan exposed to Jesus' eyes all the kingdoms. Notice again that Matthew used the present tense meaning the devil is exposing to Jesus' eyes all the glorious kingdoms, while Luke here displayed all the kingdoms of the habitable world in an instant of time.

#### **Luke 4:6**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Satan spoke to Jesus. Most translations insert quotation marks after the verb "said," but there is no conjunction "that: *oti*."

**Will give** is future tense meaning the devil will grant to Jesus all this power and majesty. This is one instant picture of what Satan has to offer. Here is man's lust for power. Eve was tempted with this as you shall be as gods, Ge 3:5. Eve's reply displayed that she fell to all three aspects of temptation: 1 physical: the tree was good for food; 2 spiritual: pleasant to the eyes; 3 psychological: to make one wise, Ge 3:6. This affected her body, soul and mind, 1Jo 2:16. This inheritance will be Christ's in the future, Ps 2:8 Da 7:14. To get it now, there is price to be paid, to worship Satan. Notice Satan does not lean on the Sonship of Christ in this last test because this attacks the mind of Jesus. We are now in the spiritual kingdom and look how the Roman Catholic Church has boasted of their world-wide kingdom by having their Vicar of Christ Pope, Joh 18:36.

**Has been delivered** is perfect tense in passive voice meaning God has given the power over the earth to Satan for the time being. This is a lie as he is the father of lies: "because he is a liar and he is the father of it," Joh 8:44. But the kingdom has been delivered unto him by men rather than by God: "in which ye once walked according to the age of this world, according to the ruler of the authority of the air, the spirit who is now working in the sons of disobedience," Eph 2:2. But Jesus does not deny Satan's rule of this world: "Now judgment is of this world; now the prince of this world will be thrown out," Joh 12:31; "and concerning judgment, because the ruler of this world has been judged," Joh 16:11.

**Should be wishing** is present tense subjunctive meaning the condition of handing over this power is based upon Satan's continuous willingness to continually furnish such power. The devil is offering a share of world power upon one condition.

#### **Luke 4:7**

**Should worship** is past tense subjunctive meaning the condition of possessing these kingdoms is to worship Satan. Matthew adds "should fall down," Mt 4:9.

#### **Luke 4:8**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, AV, EMTV, Murdoch and Tyndale agree with this use. Garnier has the use of manner: "By way of responding." Some translations have used dynamic equivalence by having the main verb as quotation marks. Matthew says: "Then Jesus is saying to him, keep going away behind me, Satan; for it has been written, thou will worship the LORD thy God, and thou will serve him alone," Mt 4:10.

**Keep departing** is present tense imperative meaning Satan withdraw thyself and do not stop! Behind me is not in the MSS. Satan is directly addressed as because of his pride, this is why Satan fell. The devil wanted the same worship as God, Re 13:12.

**Will worship and will serve** both are future tense meaning we need to worship and serve only LORD our God, De 6:13.

#### **Luke 4:9**

**Led** is the word of emphasis in this sentence. This verb is past tense meaning Satan took along Jesus to Jerusalem. Matthew has present tense: "Then the devil is taking him up to the holy city," Mt 4:5. Matthew gives a chronological order with the use of adverbs "then" and "again" while Luke uses conjunctions "and." So Luke was recording this based upon ideational order to give a dramatic effect. This was not involuntarily put on Jesus, Mt 17:11.

**Set** is past tense meaning the devil also placed Jesus upon the edge of the temple. Matthew has this again in present tense: "and is setting him upon the edge of the temple," Mt 4:5. This temple is not the inner sanctuary "*naos*," but here it is the outer court "*hieron*." The edge is the roof which covered the top of the wall. This roof overhung the ravine of Kedron as it would make you dizzy looking down.

**Are**, is present tense meaning if Jesus like the first test, Mt 4:3 is that beloved Son of God according to God's public statement, Mt 3:17; the devil is questioning Jesus' spiritual relationship with God. TR adds an article with "Son."

**Throw** is past tense imperative meaning this is the second time that Satan commanded God! Jesus conquered temptation not as God, but as man, by the power of the Spirit as "man shall not." The devil can travel with Jesus, but he cannot deceive him! Jesus replied the first command with Scripture. Now Satan uses Scripture out of context to promote his deception. Religious leaders will use Scripture to promote their dogma, but if cross-references do not support any teaching, it must not stand. The believers in Berea searched the Scriptures to see what Paul was saying is true, Ac 17:11.

#### **Luke 4:10**

**Has been written** is perfect tense in passive voice. After this verb, the conjunction "that: *oti*" to indicate quotation marks. This quotation is from Ps 91:11-12. The Psalmist has written this quotation.

**Will give charge** is future tense meaning God will give command to his angels.

**To keep** is past tense meaning the result of the angels will carefully guard Jesus. This is God's providential care.

#### **Luke 4:11**

**Will bear** is future tense meaning God will carry. God will look after his servant. TR adds: "that: *oti*." There are not two quotations but only one: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone," Ps 91:11-12.

**Should strike** is past tense subjunctive meaning the prohibition of someone causing harm to God's servant. By these promises of protection amid dangers would promote trust in God. The devil misinterprets this passage by omitting a clause: "to keep thee in all thy ways."

#### **Luke 4:12**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. EMTV, Murdoch and Tyndale agree with this use. Garnier has the use of manner: "By way of responding." Some translations have used dynamic equivalence to translate the main verb as quotation marks. Jesus was declaring to his adversary the proper meaning of God's will. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.

**Has been said** is perfect tense in passive voice meaning Jesus is quoting again as Jesus did before. This quote is from De 6:16.

**Will not tempt** is future tense meaning no one will put God to a test to prove his character or power. The devil misapplied God's promise of protection. We need to study God's Word in the sense of unity, balance, completeness, and grammar. Christianity is fragmented today because false teachers are speaking the language of believers, but are using the deceitfulness of Satan to teach error and delusion. We need checks and balances in our study of God's Word as each believer is a priest unto God. According to Scriptures, all believers are holy, saints, and Christians, 1Co 1:2. The first temptation was physical, the second was concerning power and now the last is in protective nature. God will look after his children, but we must not provoke him to prove that.

#### **Luke 4:13**

**Has finished** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." All translations agree with this use. Satan concluded collectively every enticement to sin: "has been tempted in all things," Heb 4:15.

**Departed** is past tense meaning Satan fled from Jesus for a limited period of time: "Therefore submit yourselves to God. Resist the devil, and he will flee from you," Jas 4:7. Matthew adds: "Then the devil is leaving him; and behold, messengers came and were ministering to him," Mt 4:11. The suitable time for Satan to return and to tempt our Lord is through his children: "Therefore after Jesus has known that they are being about to be coming and to be seizing him, in order that they may make him King, withdrew into the mountain himself alone," Joh 6:15.

#### **Luke 4:14**

IV. Ministry of Jesus in his beginnings, 3:23-4:44

B. Testing of Jesus, 4:1-44

## 2. Rejection in Nazareth, 4:14-30

14 And Jesus **returned** (in) the power of the Spirit (to) Galilee; and a rumour went out (into) the whole country around (concerning) Him. 15 And **He** Himself was teaching (in) their assemblies, being glorified (by) all. 16 And **He came** (to) Nazareth, where He was brought up; and He entered (according to) which has been accustomed to Him (on) the day of the Sabbaths (into) the assembly, and He stood to read. 17 And the book of Isaiah the Prophet **was given** to Him, and He unrolled the book and found the place where it was written, 18 *the Spirit of the LORD is* (upon) Me, (on account of) *which* He anointed Me to be announcing the glad tidings for himself to *the* poor, He has sent Me to heal the ones who have been broken in the heart, to proclaim deliverance to captives and recovery of sight to *the* blind, to send forth *the ones who* have been crushed (in) deliverance, 19 to proclaim *the* acceptable year of *the* LORD. 20 And after **He has rolled up** the book, He delivered *it* to the attendant and sat down, and the eyes of all (in) the assembly were fixing upon Him. 21 And **He began** to be saying (to) them, "this scripture has been fulfilled today (in) your ears." 22 And **all** were bearing witness to Him, and were wondering (at) the saying of grace which are proceeding (out of) His mouth; and they were saying, is this One not the son of Joseph? Yes! 23 And **He said** (to) them, surely ye will say this metaphor to Me, Physician, heal Thyself; whatsoever we heard *which* has become (in) Capernaum, do also here (in) Thine *own* country. 24 And **He said**, verily I am saying to you, "no prophet is acceptable (in) his *own* country." 25 But I am saying to you (**in**) **truth**, many widows were (in) the days of Elijah (in) Israel, when the heaven was shut up (for) three years and six months, when there became a great famine (upon) all the land, 26 and Elijah was sent (to) none of them except (to) Zarephath of Sidon, (to) a widow woman. 27 And **many lepers** were (in) *the time* of Elisha the Prophet (in) Israel, and none of them was cleansed except Naaman the Syrian *was cleansed*. 28 And all **were filled** with indignation (in) the assembly, *because* they were hearing these things; 29 and they rose up and threw Him out of the city, and led Him (unto) the brow of the mountain (upon) which their city had been built, (to) throw Him down headlong, 30 but after He Himself passed (through) their midst He was going away.

**Returned** is the word of emphasis in this sentence. This verb is past tense meaning Jesus turned back to Galilee as he was there before in Cana: "Jesus did this beginning of the signs in Cana of Galilee, and he manifested his glory; and his disciples believed on him," Joh 2:11.

**Went out** is past tense meaning a report came forth into the whole region of Galilee concerning Jesus. The report could be of John's testimony concerning Jesus; miracle of changing water into wine; cleansing the temple; disciples of Jesus now dipping others in the Jordan; and the arrest of John the Dipper. His fame is just starting: "And after John was delivered up Jesus came into Galilee, proclaiming the glad tidings of the kingdom of God," Mr 1:14. Jesus proclaimed also the Gospel to the Samaritans which would make good gossip. Then: "But after the two days he went forth thence, and went away into Galilee," Joh 4:43. Jesus heals an official's son and then settles in Capernaum where he heals a demoniac in the synagogue. Now: "And his fame went out immediately in all the country around Galilee," Mr 1:28. Jesus heals Peter's mother-in-law and many more outside Peter's home. This brings a greater report even unto Syria: "And his fame went out into all Syria," Mt 4:24.

### Luke 4:15

**He** is the word of emphasis in this sentence. This personal pronoun is the subject of the verb "was teaching."

**Was teaching** is imperfect tense meaning Jesus himself was continuously teaching in their synagogues which resulted in most people praising God for these instructions. These first synagogues were very

receptive to our Lord teachings until the religious rulers sent spies to tempt our Lord. Satan left Christ in the wilderness for a season, but the devil will return with his children.

#### **Luke 4:16**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning Jesus appeared in Nazareth. The other towns were receptive so far, but now in his hometown, it will be different.

**Entered and stood** both are past tense meaning Jesus went into the synagogue just as our Lord did in other towns and rose up for the purpose to read. This was a custom on the Sabbath to read from the Scriptures as the ruler of the synagogue would call upon persons of any learning to read and explain the divine law. Tradition of the elders was to stand when reading the law or the prophets, then that one would sit and expound the Scriptures. Remember the fame of Jesus has already spread throughout Galilee. They formed prejudices already about their hometown hero. The people of Nazareth only knew Jesus as the son of the carpenter. They rejected that this man could be anything more.

#### **Luke 4:17**

**Was given** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning the ruler of synagogue handed over the book of Isaiah to Jesus. The plan for that Sabbath was to read from the book of Isaiah. That scroll contained the book of Isaiah.

**Unrolled** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except AV, Garnier and Tyndale who translated with the use of time: "After flattening the publication he found the place." The books of the Hebrews were rolls fastened to two smooth rods and furnished with handles, so that they could be rolled up and unrolled.

**Found** is past tense meaning Jesus obtained the passage in this scroll. Isa 61:1-2.

**Written** is perfect tense in passive voice participle translated with the use of periphrastic modifying the verb "was." Isaiah has penned the words in the past and these words are having abiding results.

#### **Luke 4:18**

**Anointed** is past tense meaning Spirit of God consecrated Jesus to the Messianic office and furnished him with the necessary powers for its administration. The purpose of this consecration is to be continuously bringing good news for himself to needy ones: "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," Isa 61:1.

**Sent** is past tense meaning Spirit of God appointed Jesus for the purpose to make whole the treaded down ones; to publish forgiveness of sins to those imprisoned and recovery of sight to the blind ones; to dismiss the ones who have been broken in pieces in this forgiveness of sins; and (in the next verse) to publish the acceptable year of God. These four purposes are the mission of our Lord Jesus. When John the Dipper in prison asked if Jesus was the Messiah, Jesus replied: "the blind are receiving sight, and the lame are walking; the lepers are being cleansed, and the deaf are hearing; the dead are being raised, and the poor are being evangelized," Mt 11:5. Peter said the same: "Jesus who was from Nazareth, how God anointed him with the Holy Spirit and with power, who went through doing good and healing all which were being oppressed by the devil, because God was with him," Ac 10:38.

#### **Luke 4:19**



“To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn,” Isa 61:2

#### **Luke 4:20**

**Has rolled up** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance: “And he rolled up the book, and gave it to the servitor, and went and sat down.”

**Delivered** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV who translated this participle with the use of time: “when he had given it to the attendant, he sat down.” Jesus gave back the scroll to the ruler of the synagogue.

**Sat down** is past tense meaning Jesus sat down for the purpose of teaching what this reading said: “and after he sat down he was teaching the crowds from the boat,” Lu 5:3.

**Fixing upon** is present tense participle translated with the use of periphrastic modifying the verb “were.” The crowd in the synagogue were gazing upon Jesus.

#### **Luke 4:21**

**Began** is the word of emphasis in this sentence. This verb is past tense meaning Jesus began affirming to those in attendance. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Has been fulfilled** is perfect tense in passive voice meaning Jesus has brought to realisation this prophecy this very day in your understanding.

#### **Luke 4:22**

**All** is the word of emphasis in this sentence. This collective group of people are accounted for in this focus.

**Were bearing witness and were wondering and were saying** all are imperfect tenses meaning these people in the synagogue were continuously affirming to the person of Jesus and were continuously marvelling to the words which favoured Jesus and were continuously affirming this question.

**Is not** is present tense with negation meaning is Jesus the son of Joseph? The negation “not: *ouch*” with a question is expected answer: Yes! These people only knew Jesus as the son of carpenter. Almost two years later, Jesus visited Nazareth and he received the same question: “Is this not the Carpenter, the Son of Mary, and Brother of James and Joses and Judas and Simon? Yes! And are not his sisters here with us? Yes! And they were being offended in him,” Mr 6:3. Even in Gennesaret almost six months later, Jesus gave his bread of life discourse and the crowd asked the same question again: “And they are saying, is not this Jesus the Son of Joseph, of whom we ourselves know the father and the mother? Yes! Therefore how this One is saying, I have come down out of the heaven?” Joh 6:42. Just as this day, they totally rejected that Jesus is the Messiah. The Jews today still reject this claim even after the resurrection because they are not looking for a person but in a Messianic Age of peace. This false peace will come to them through the first and second beast: “And I stood upon the sand of the sea; and I saw out of the sea a beast which was rising, which was having seven heads and ten horns, and on its horns ten diadems, and upon its heads the name of slander,” Re 13:1; “And I saw another beast which was rising out of the earth, and it was having two horns like to a lamb, and it was speaking as a dragon,” Re 13:11.

#### **Luke 4:23**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these attendees of the temple.

**Will say** is future tense meaning this people will utter this parable to Jesus: “He saved others, he is not being able to save himself. If he is King of Israel, let him descend now from the cross, and we will believe upon him,” Mt 27:42.

**Heal** is past tense imperative meaning restore yourself to health, Doctor! They wanted to witness a miracle just like those they perceived to come from Capernaum: “and saying, the One who was destroying the temple and was building it in three days, save thyself. If thou art Son of God, descend from the cross,” Mt 27:40.

**Do** is past tense imperative meaning perform your magic here in Nazareth: “Therefore Jesus said to him, unless ye should see signs and wonders ye shall in no wise believe,” Joh 4:48; “A wicked and adulterous generation is seeking a sign, there will be no sign given to it, except the sign of Jonas the prophet,” Mt 16:4.

#### **Luke 4:24**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke after he gave the parable. Now he is explaining this metaphor.

**Am saying** is present tense meaning Jesus is continuously affirming to these attendees of the synagogue. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks. This citation means the locals will not accept their own as prophet as this is a stumbling block to them: “But we ourselves are proclaiming Christ who has been crucified, to the Jews indeed a cause of offence, and to Greeks foolishness,” 1Co 1:23. There were no public miracles done in Nazareth: “And he did not there many works of power on account of their unbelief,” Mt 13:58; “And he was not being able to do there not any work of power, except he laid his hands on a few infirm and he healed them,” Mr 6:5.

#### **Luke 4:25**

**(In) truth** are the words of emphasis in this sentence. This is a truthful saying: “The word is faithful, and worthy of all acceptance, Christ Jesus came into the world to save sinners, of whom I myself am first,” 1Ti 1:15.

**Was shut up** is past tense in passive voice meaning God cause the heavens to withhold rain for 3 1/2 years in the days of Elijah. Because of this, a great famine happened: “And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word,” 1Ki 17:1.

#### **Luke 4:26**

**Was sent** is past tense in passive voice meaning God sent Elijah to a widow Zarephath. This is the first prophet that was without honour in our Lord’s examples: “And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived,” 1Ki 17:22.

#### **Luke 4:27**

**Many lepers** are the words of emphasis in this sentence. The focus is on the need of those affected with leprosy.

**Was cleansed** is past tense in passive voice meaning God cleansed Naaman from his leprosy by the word of the Prophet, Elisha, 2Ki 5:1-27. This is the second prophet without honour.

#### Luke 4:28

**Were filled** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning Jesus' claim filled these attendees of the synagogue with anger that was boiling over. The Pharisees felt the same: "But they themselves were filled with madness, and were consulting with one another as to what they should do to Jesus," Lu 6:11.

**Were hearing** is present tense participle translated with the use of cause: "*because.*" Most translations have this participle as time: "as they heard these things." Garnier has translated this participle with the use of substantive: "All those hearing these things in the synagogue were filled with viciousness."

#### Luke 4:29

**Rose up** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After arising they dislodged him outside the city and led him." These attendees of the synagogue rose up against Jesus.

**Threw out and led** both are past tense meaning these attendees of the synagogue drove Jesus out of Nazareth and guided him to a cliff for the purpose to cast down a precipice. Nazareth was situated between two hills. This cliff was about 48 feet high with boulders below. By what authority could those of Nazareth do this? These zealots were acting under their own power as Nathanael said: "what is being able to be a good thing out of Nazareth?" Joh 1:46.

#### Luke 4:30

**Passed** is past tense participle translated with the use of time: "*after.*" Garnier agrees with this use while most other translations have the use of attendant circumstance: "But he passed right through the crowd and went on his way." In the Temple debate: "Therefore they took up stones in order that they may throw at him; but Jesus hid himself, and went forth out of the temple, having gone through the midst of them; and was passing on thus," Joh 8:59. Later the Jews in the Temple tried the same: "Therefore they were seeking again to take him, and he went forth out of their hand," Joh 10:39. It was not Jesus' time and not the way God intended for his Son to die.

**Was going away** is imperfect tense meaning Jesus was continuing on his journey.

#### Luke 4:31

IV. Ministry of Jesus in his beginnings, 3:23-4:44

B. Testing of Jesus, 4:1-44

3. Healings in Capernaum, 4:31-44

a. Demoniac, 4:31-37

31 And He went down (to) Capernaum a city of Galilee, and He was teaching them (on) the Sabbaths. 32 And they were being astonished (at) His teaching, for His word was (with) authority. 33 And a man was having a spirit of an unclean demon **(in) the assembly**; and he cried out with a loud voice, 34 saying, ah! what *is it* to us and to Thee, Jesus, Nazarene? **Came Thou** to destroy us? **I know** Thee who Thou are, the Holy *One* of God. 35 And Jesus rebuked him, saying, be speechless, and come forth (out of) him. And after the demon has thrown him (into) the midst, it

came out (from) him, *although* he has hurt him in nothing. 36 And astonishment **came to pass** (upon) all, and they were speaking (to) one another, saying, what *is* this word, that He is commanding the unclean spirits (with) authority and power, and they are coming out? 37 And a rumour **was going out** (concerning) Him (into) every place of the country around.

**Went down** is the word of emphasis in this sentence. This verb is past tense meaning Jesus travelled to Capernaum from Nazareth. Capernaum is on the sea-shore, in opposition to that of Nazareth which is on the high land. They were in Capernaum before as their headquarters: “After this he went down to Capernaum, he himself and his mother and his disciples went, and they abode there not many days,” Joh 2:12. Jesus settled in Capernaum: “And after he has left Nazareth, he came and dwelt at Capernaum, which was on the seaside, in the borders of Zabulon and Nephthalim,” Mt 4:13. This town was the economic center in Galilee as it was a fishing village on the borders of Zebulon and Nephthalim. These two areas were former borders of the twelve tribes which the Jews could relate. Jesus’ home base was in Capernaum, but his ministry extended to these two areas. Because of this, Capernaum is known as his own city: “passed over and came to his own city,” Mt 9:1.

**Teaching** is present tense participle translated with the use of periphrastic modifying the verb “was.” Jesus made it a habit to instruct by his miracles and discourses. The best time to impart these instructions was on the Sabbath as the Jewish people would gather in their synagogues for readings and explanation of such Scripture. From the time that Jesus settled in Capernaum, he was continuously preaching the same message as John the Dipper: “From that time Jesus began to be proclaiming and to be saying, keep repenting; for the kingdom of the heavens has drawn near,” Mt 4:17. Mark adds: “And after John was delivered up Jesus came into Galilee, proclaiming the glad tidings of the kingdom of God, and saying, the time has been fulfilled, and the kingdom of God has drawn near; keep repenting, and keep believing in the glad tidings,” Mt 1:14-15.

#### **Luke 4:32**

**Were being astonished** is the word of emphasis in this sentence. This verb is imperfect tense in passive voice meaning our Lord’s instructions were continuously blowing their minds away. This amazement was because our Lord’s declaration was with power: “and they are going into Capernaum; and immediately on the Sabbaths after he entered into the assembly he was teaching. And they were being astonished at his teaching: for he was teaching them as having authority, and not as the scribes are,” Mr 1:21-22.

#### **Luke 4:33**

**(In) the assembly** are the words of emphasis in this sentence. This was in the synagogue on the Sabbath.

**Having** is present tense participle translated with the use of periphrastic modifying the verb “was.” This man was continuously possessing a unclean spirit: “And there was in their assembly a man with an unclean spirit, and he cried out,” Mr 1:23. This demon was present in the man but was not externally evident as he entered the synagogue, otherwise the attendees would not have admitted him into the assembly. He was lucid and then the demon took over.

**Cried out** is past tense meaning this demoniac croaked out inarticulate sounds.

#### **Luke 4:34**

**Ah! What to us and to thee Jesus of Nazareth** is the same idiom found later in Matthew: “and behold, they cried out, saying, what are thou to us and we to thee, Jesus, Son of God? Came thou here to torment us before the time?” Mt 8:29 This was the demoniac coming out the tombs also found in Lu 5. Notice the plural “us” as this person is having a double personality: the demon and himself.

**Came** is the word of emphasis in this sentence. This verb is past tense meaning did Jesus appear for the purpose to abolish us. Mark has the same saying: “saying, ah! what is it to us and to thee, Jesus of Nazareth? Came thou to destroy us? I know thee who thou are, the Holy One of God,” Mr 1:24.

**Know** is the word of emphasis in this sentence. This verb is perfect tense with this word “*oida*: to know intellectually” always translates in the present tense in non linear sense. Notice now it is singular referring to the unclean spirit knows intellectually that Jesus is God’s holiest. The ones out in the tombs confirmed that Jesus is Son of God, Mt 8:29. The intellectual knowledge of accepting the deity of Jesus is not sufficient for salvation: “Thou thyself are believing that there is one God. Thou are doing well; even the demons are believing and shuddering,” Jas 2:19. The demons even believe: “and we ourselves have believed and have known that thou thyself are the Christ the Son of the living God,” Joh 6:69. Salvation begins with the proper identification of Jesus: “Everyone who is believing that Jesus is the Christ, has been begotten of God; and everyone who is loving him who begot, is loving also him who has been begotten of him,” 1Jo 5:1. This belief must also include salvation by grace: “for ye are saved by grace through faith; and this is not of yourselves, it is the gift of God; not of works, in order that anyone may not boast,” Eph 2:8-9. Our new birth is based upon receiving the finished work on the cross: “the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God,” Joh 1:13.

#### **Luke 4:35**

**Rebuked** is the word of emphasis in this sentence. The focus here is on our Jesus’ rebuttal, but in Mark it is on our Lord: “And Jesus rebuked him, saying, be silent, and come forth out of him,” Mr 1:25. This verb is past tense meaning Jesus censured the demon because our Lord did not want his identity to become manifest at that time: “And he rebuked them much, in order that they may not make him manifest,” Mr 3:12.

**Be speechless and come forth** are past tense imperatives meaning muzzle your mouth and depart from this man.

**Has thrown into convulsions** is past tense participle translated with the use of time: “*after*.” AMP, ASV, AV, EMTV, Moffatt, NET, RSV and WEB agree with this use while Murdoch, TWENTY, Tyndale and Williams have the use of attendant circumstance: “Then the foul spirit convulsed him and with a deafening shriek got out of him.” This verb means the demon grasped the man: “And after the unclean spirit has thrown him into convulsions, and has cried with a loud voice, it came forth out of him,” Mr 1:26.

**Has cried** is also past tense participle translated with the use of time. This verb means the demon croaked like a raven.

**Came forth** is past tense meaning the unclean spirit departed from that man.

**Has hurt** is past tense participle translated with the use of concession: “*although*.” AV, EMTV and Tyndale have translated this participle with the use of attendant circumstance: “And the devil threw him in the midst of them and came out of him, and hurt him not.” Garnier translated with the use of time: “after injuring him no more.” The demon injured this man no more.

#### **Luke 4:36**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning wonder happened. Mark uses the noun as verb: “And all were astonished, so that they are questioning among themselves, saying, what is this? What is this new teaching, that even he is commanding with authority the unclean spirits, and they are obeying him?” Mr 1:27.

**Were speaking** is imperfect tense meaning the attendees of the synagogue were continuously communicating with one another. Mark says that this was a dispute or discussion concerning this miracle.

**Is commanding** is present tense meaning Jesus is continuously ordering against the unclean spirits with authority and power. They wondered what kind of discourse while Mark explains it better in what kind of instruction. Luke is looking at the human element of speech, but Mark is looking at the servant's ability to teach. The commandment of our Lord was fresh as the dew in the morning. This novelty charmed the people, not unlike a magical formulae performed by exorcists. Even Simon Magus could not understand how Peter performed such miracles: "saying, give also to me this authority, in order that on whomsoever I may lay the hands, he might be receiving the Holy Spirit," Ac 8:19.

**Teaching** is the word of emphasis in this sentence. They did not see this as a miracle, but a new kind of instruction. They cannot comprehend our Lord's authority over unclean spirits.

**Are coming out** is present tense meaning these unclean spirits are continuously departing from this one. Mark looks again at the servant being Master as these demons are continuously harkening to our Lord.

#### **Luke 4:37**

**Was going out** is the word of emphasis in this sentence. This verb is imperfect tense meaning his fame was continuously spreading abroad. Mark uses the past tense meaning the report of this miracle departed immediately in all parts of Galilee: "And his fame went out immediately in all the country around Galilee," Mr 1:28.

#### **Luke 4:38**

#### IV. Ministry of Jesus in his beginnings, 3:23-4:44

##### B. Testing of Jesus, 4:1-44

##### 3. Healings in Capernaum, 4:31-44

##### b. Peter's mother-in-law, 4:38-39

38 And He rose up (out of) the assembly and entered (into) the house of Simon. And the mother-in-law of Simon was being oppressed with a great fever; and they asked Him (concerning) her. 39 And He stood over her and rebuked the fever, and it left her; and she was immediately serving them.

**Rose up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV, Garnier, HCSB, Moffatt, Murdoch and NET who translated with the use of time: "After Jesus left the synagogue, he entered Simon's house."

**Entered** is past tense meaning Jesus went into Simon's home. Notice Matthew calls this Peter's house. Simon is Peter's given name while Peter is the adopted name given by Jesus, Joh 1:42.

**Mother-in-law** is the word of emphasis in this sentence. This is Peter's wife mother. It does seem strange that the Romanists still insist on the celibacy of the clergy when Peter was a married man: "And after Jesus has come to Peter's house, he saw his mother-in-law who had been laid, and was being in a fever," Mt 8:14.

**Being oppressed with** is present tense in passive voice participle translated with the use of periphrastic modifying the verb "was." This great fever is holding fast to this woman. She was like a prisoner in

chains to this sickness. Matthew shows the impact of this illness as it put this woman on her back. She could not get out of bed. Luke as a physician knew the severity of this sickness.

**Asked** is past tense meaning the disciples questioned concerning her.

#### **Luke 4:39**

**Stood** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV who translated with the use of time: "And when he stood over her, he rebuked the fever, and it left her." Jesus stood over this woman who lay on her bed.

**Rebuked** is past tense meaning Jesus charged sharply this illness. Jesus admonishes sharply demons, Mt 17:18; the winds, Mt 8:26; and Peter, Mr 8:33. Now our Lord rebuked this fever. We need to preach the word: "proclaim the word, be urgent in season, out of season, convict, rebuke, encourage, with all patience and teaching," 2Ti 4:2. Matthew adds: "and he touched her hand, and the fever left her, and she was arisen and was ministering to him," Mt 8:15. Jesus took her by the hand as a display of care of loving sympathy as the Great Physician. Mark says that Jesus raised her up by having taken her hand, Mr 1:31.

**Left** is past tense meaning the sickness departed from her immediately.

**Was serving** is imperfect tense meaning this miracle gave her strength to even provide continuous care of preparing food for her guests. Notice that she was ministering immediately.

#### **Luke 4:40**

IV. Ministry of Jesus in his beginnings, 3:23-4:44

B. Testing of Jesus, 4:1-44

3. Healings in Capernaum, 4:31-44

c. Many outside Peter's house, 4:40-44

40 And while the sun **is going down** as many as were having *ones who* are being sick with various diseases all brought them (to) Him, and He laid hands on each one of them and healed them; 41 and demons were going out also (from) many, crying out and saying, "Thou Thyself are the Christ the Son of God." And He was rebuking and was not allowing them to be speaking because they knew *that* He is the Christ. 42 And after day came He went out and went (into) a desert place, and the crowds were seeking Him, and came (up to) Him and were detaining Him that He is not going (from) them. 43 But that One said (to) them, "it is necessary also for Me to announce the glad tidings for Myself of the kingdom of God to the others cities; because I have been sent forth (for) this." 44 And He was preaching (in) the assemblies of Galilee.

**Is going down** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The noun "of sun" is also translated with the use of genitive absolute being the subject of this participle. Evening time for the Jews was from six o'clock P.M. to the beginning of night. We would say today "late in the day." Matthew says: "And after evening has come, they brought to him many who were being possessed with demons, and he threw out the spirits by a word, and he healed all who were being ill," Mt 8:16. Mark says it was when the sun went down which is sunset, Mr 1:32. So as soon as Sabbath has passed, the new day began. Our day begins at midnight, but the Jews began at sunset.

**Were having** is imperfect tense meaning whoever were continuously possessing variable sicknesses.

**Are being sick** is present tense participle translated with the use of substantive modifying “*ones*.” Matthew has “were being possessed with demons.” The news of casting out the unclean spirit in the synagogue brought the diseased to Jesus as the crowds stood at the door of Peter’s house, Mr 1:33. While Jesus was going about earlier into all Galilee, his fame went out into all Syria, Mt 4:24. Many means thousands of people were healed that day.

**Brought** is past tense meaning all of those possessing sick ones directed them to Jesus.

**Laid** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier and HCSB have the use of time: “As he laid his hands on each one of them, he would heal them.” Jesus put his hand on each one of them.

**Healed** is past tense meaning Jesus cured all the ones who were sick.

#### **Luke 4:41**

**Were going out** is imperfect tense meaning evil spirits were continuously departing from many. Notice the authority of Jesus’ voice to expel the demons from Matthew’s text. Matthew did make a distinction between the ones possessed with demons and other sick people. Today we think of miracles as unnatural, but Jesus cured them in an ordinary fashion. These demons were leaving in the manner of croaking and affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks. Jesus even forbids these demons to pronounce the deity of Christ.

**Was rebuking** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of attendant circumstance.

**Was not allowing** is imperfect tense with negation meaning Jesus was not continuously permitting so that these demons are continuously telling anyone that he is Christ.

**Knew** is pluperfect tense meaning these demons knew intellectually that Jesus is the Christ. This verb “*oida*” is translated as past tense when it is in the pluperfect tense and present non-linear when it is in the perfect tense.

#### **Luke 4:42**

**Came** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference of time: “*after*.” This noun “of day” is also translated with the use of genitive absolute being the subject of this participle. Mark says: “And while it was yet very early night he arose and went out and departed into a desert place, and he was praying there,” Mr 1:35. Jesus arose before 6 o’clock in the morning while it was still night. Luke here says that it was day. Both are correct as it was sunrise, but still dark.

**Went out** is past tense participle translated with the use of attendant circumstance. Jesus forsook the others.

**Went** is past tense meaning departed into a solitary place.

**Were seeking** is imperfect tense meaning the multitudes were continuously enquiring Jesus’ whereabouts. Mark says: “And Simon went after him and the ones with him; and after they found him they are saying to him, all are seeking thee,” Mr 1:36,37.



**Came** is past tense meaning these crowds approached Jesus.

**Were detaining** is imperfect tense meaning these crowds were continuously restraining Jesus. They were hindering our Lord to travel where he wished.

#### **Luke 4:43**

**That One** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse.

**Said** is past tense meaning Jesus spoke to his disciples. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**To announce the glad tidings for myself** is past tense in middle voice infinitive translated with the use of subject modifying the impersonal verb “it is necessary.” Jesus found it right and proper to preach the gospel of the spiritual kingdom to other cities.

**Have been sent forth** is perfect tense in passive voice meaning God has appointed Jesus for this cause: “for I have come down out of the heaven, in order that I might not be doing my will, but the will of him who sent me,” Joh 6:38. Mark says: “And he is saying to them, let us keep going into the neighboring country towns, in order that I may also preach there; for to this I have come forth,” Mr 1:38.

#### **Luke 4:44**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously performing his purpose.

**Preaching** is present tense participle translated with the use of periphrastic modifying the verb “was.” Mark says: “And he was preaching in their assembly in all Galilee, and throwing out the demons,” Mr 1:39. Jesus was continuously proclaiming the kingdom of heaven in all the synagogues of Galilee. Matthew adds: “And Jesus was going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people. And his fame went out into all Syria; and they brought to him all the ones who were having ill by various diseases and were oppressing by torments, and were being possessed by demons, and were being lunatics, and were paralytics; and he healed them. And great crowds followed him from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan,” Mt 4:23-25. This shows that even though Jesus tried to remove himself from this crowd, they followed him anyway.

#### **Luke 5:1**

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. He penned the narrative of the ministry of John the Dipper. Then Luke turned his attention to the ministry of Jesus, the Perfect Man. Jesus began his ministry with his introduction into righteousness, his dipping by John. Afterwards Jesus is tempted by the devil. Now he begins his ministry in Galilee.

#### **V. Ministry in Galilee, 5:1-9:62**

##### **A. Calling of Peter, James and John, 5:1-11**

1 **And it came to pass** (during) the *time that* the crowd was pressing on Him to be hearing the word of God, and He Himself was standing (by) the lake of Gennesaret: 2 **and He saw two boats which** were standing (by) the lake, **but the fishermen** went out (from) them **and washed the nets**. 3 **And He entered**

(into) one of the boats which was Simon's, and asked him (from) the land to put off a little; and after He sat down He was teaching the crowds (from) the boat. 4 And as He ceased speaking He said (to) Simon, put off (into) the deep and loosen your nets (for) a haul. 5 And Simon answered and said to Him, Master, *although* we have laboured (through) the whole night, we took nothing, but (at) Thy word I will loosen the net. 6 And after they have done **this** they enclosed a great shoal of fishes; and their net was breaking. 7 And they made a sign to the partners (in) the other boat, *that the ones who* came should help them; and they came, and filled both the boats, so that they were sinking. 8 And after Simon Peter **has seen** he fell at the knees of Jesus, saying, depart (from) me, for I am a sinful man, LORD. 9 For **astonishment** laid hold on him and all the ones (with) him, (at) the haul of the fishes which they took; 10 and in like manner also James and John, sons of Zebedee, who were partners with Simon. And Jesus said (to) Simon, stop fearing; (from) now thou wilt be capturing men. 11 And after they have brought the boats (to) land, they left all and followed Him.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened by the lake of Gennesaret.

**Was pressing on** is present tense infinitive translated with the use of indirect discourse. The noun "crowd" is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction "*that*" is added for better reading. This crowd was the same from Peter's house and followed our Lord and the multitude of people grew as his fame spread abroad. This crowd was imposing on Jesus for the purpose to be attending to the word of God.

**Standing** is present tense participle translated with the use of periphrastic modifying "was." Jesus himself was continuously standing near the lake of Gennesaret.

## Luke 5:2

**Saw** is past tense meaning Jesus discovered two boats floating by this lake.

**Went out** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV who translated with the use of time: "after getting out of them, were washing their nets." The fishermen came down from these boats.

**Washed** is past tense meaning these fishermen washed off the nets.

## Luke 5:3

**Entered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After stepping into one of the ships that was Simon's he entreated him to impel a little away from the land." Jesus stepped into Peter's boat.

**Asked** is past tense meaning Jesus requested Peter to lead his boat a short distance into the deep lake from the land.

**Sat down** is past tense participle translated with the use of time: "*after*." Most translations have the use of attendant circumstance: "And he sat down and taught the multitudes out of the boat." This is the normal position for imparting instructions among the Jews. Today, we stand to give a speech.

**Was teaching** is imperfect tense meaning Jesus was continuously instructing the multitudes from this boat.

#### **Luke 5:4**

**As** is the word of emphasis in this sentence. This adverb is modifying the verb “ceased.”

**Speaking** is present tense participle translated with the use of explaining the verb “ceased.” Jesus was continuously divulging the truth and now left off this dialogue to the crowds.

**Said** is past tense meaning Jesus now spoke to Peter.

**Put off and loosen** both are past tense imperatives meaning lead this boat back into the deep waters and slacken their nets for a catch of fish. Notice this preposition “for: *eis*” could have two meaning like with Dipping: “for remission of sins,” Ac 2:38. If you saw a poster saying “Jesse James wanted for robbery,” “for” could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. Opposite to Dipping, these fishermen are exhorted to loosen their nets so they can catch these fish.

#### **Luke 5:5**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, EMTV, Murdoch and Tyndale agree with this use while Garnier has the use of manner: “By way of responding.” Some translations have used dynamic equivalence to translate the main verb “said” as quotation marks.

**Have laboured** is past tense participle translated with the use of concession: “*although*.” Most translations have the use of attendant circumstance: “we toiled all night, and took nothing.” They exhausted themselves with toil throughout the whole night.

**Took** is past tense meaning these fishermen received nothing. Their nets were empty.

**Will loosen** is future tense meaning Peter will slacken the net upon Jesus’ utterance. This was a matter of command which Peter could have made it a matter of a dispute but sarcastically Peter is saying: “whatever you say!”

#### **Luke 5:6**

**This** is the word of emphasis in this sentence. The focus is on the letting down of the net.

**Have done** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except TWENTY and Williams who translated with the use of attendant circumstance: “They did so and caught.” These fishermen executed this command.

**Enclosed** is past tense meaning these fishermen shut up together a great shoal of fishes in a net. It was completely shut up on all sides.

**Was breaking** is imperfect tense meaning this net was continuously bursting through. This net was ripping to pieces. This happened again after the resurrection: “And that One said to them, throw the net into the right side of the boat, and ye will find. Therefore they threw, and they prevailed no longer to draw it from the multitude of the fishes,” Joh 21:6. But this time, their net was not torn: “Simon Peter went up, and drew the net to the land, which was full of large fishes a hundred and fifty three; and although so many were the net was not rent,” Joh 21:11.

#### **Luke 5:7**

**Made a sign** is the word of emphasis in this sentence. This verb is past tense meaning these fishermen nodded to their partners in fishing in the other boat. These other fishermen were James and John: “And after he has gone on thence, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, who were mending their nets, and he called them,” Mt 4:21; “and in like manner also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, stop fearing; from now thou will be capturing men,” Lu 5:10.

**Came** is past tense participle translated with the use of substantive modifying *the ones* which is understood as this participle is in the accusative case plural. This understood article would be used as accusative of general reference being the subject of the infinitive verb “should help.”

**Should help** is past tense infinitive translated with the use of indirect discourse. The conjunction “*that*” is added for better reading. These Zebedee brothers who came should assist Peter and Andrew.

**Came and filled** both are past tense meaning James and John came and filled Peter’s boat and the Zebedee’s boat as well.

**Were sinking** is present tense infinitive translated with the use of result because of the particle “so that: *hoste*.” Both boats were plunging into the deep. Peter was shouting: “we are going down!”

#### **Luke 5:8**

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The noun “Simon” is also translated with the use of genitive absolute being the subject of this participle. Notice Luke calls Peter by both his names. His given name is “Simon” and his nickname given by Jesus is Peter: “And he led him to Jesus. And Jesus looked at him and said, thou thyself are Simon the son of Jonah; thou thyself will be called Cephas, which is being interpreted stone,” Joh 1:42.

**Fell at** is past tense meaning Peter prostrated himself kneeling down before Jesus.

**Depart** is past tense imperative meaning Peter exhorted Jesus to go forth from this humbled sinful man. Notice Peter addresses Jesus as Lord which is the title given to the Messiah.

#### **Luke 5:9**

**Astonishment** is the word of emphasis in this sentence. The reason for this homage is pure dumbfounded wonder of what just occurred.

**Laid hold** is past tense meaning amazement seized Peter and those helping him such as Andrew. Notice the seizure of these fish brought also possession of these men’s souls.

#### **Luke 5:10**

**Were**, is imperfect tense meaning James and John, who were continuously partners with Peter in fishing also effected them becoming fishers of men.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke. I will only say it here, but notice throughout, Luke uses this verb “to speak: *epo*” frequently; while Matthew and Mark uses the verb “to affirm: *lego*.”

**Stop fearing** is present tense imperative meaning Jesus is exhorting Peter to stop being terrified.

**Capturing** is present tense participle translated with the use of periphrastic modifying the verb “will be.” They will now be catching human beings. What a call for soulwinning! “And Jesus said to them, come after me, and I will make you to become fishers of men,” Mr 1:17.

### Luke 5:11

**Have brought** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Moffatt, Murdoch and Tyndale who translated with the use of attendant circumstance: “And they brought the ships to land, and forsook all.” These disciples brought down in the ships to land.

**Left** is past tense participle translated with the use of attendant circumstance. These disciples departed from all things: family, friends and financial gains.

**Followed** is past tense meaning these disciples accompanied Jesus. Peter recalled this: “And Peter said, behold, we ourselves left all and followed thee,” Lu 18:28. Matthew said: “And these ones who immediately have left the nets followed him,” Mt 4:20.

### Luke 5:12

V. Ministry in Galilee, 5:1-9:62

B. Healings, 5:12-26

1. Leprosy, 5:12-16

12 And **it came to pass** (while) He was (in) one of the cities, and behold, a man full of leprosy, and *after* he has seen Jesus, he fell (upon) *his* face *and* besought Him, saying, LORD, if thou should be willing *that* I am being able to cleanse. 13 And He stretched out His hand and touched him, saying, I am willing; be thou cleansed. And the leprosy immediately departed (from) him. 14 And He Himself charged him to tell no one; but go and show thyself to the priest, and offer (for) thy cleansing, as Moses ordered, (for) a testimony to them. 15 But the word was spreading abroad still more (concerning) Him; and great crowds were coming to be hearing, and to being healed (by) Him (from) their infirmities. 16 But He Himself was retiring (in) the deserts and praying.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened. Luke uses this verb often to go from one event to another. Matthew uses the verb “behold.”

**Was** is present tense infinitive translated with the use of time because of the preposition and article “while: *en to*.” The personal pronoun “him” is translated with the use of accusative of general reference being subject of this infinitive verb. Matthew says: “And behold, a leper was coming and was worshipping him, saying, lord, if thou should be willing, thou are being able to cleanse me,” Mt 8:2.

**Has seen** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Tyndale and Williams who translated with the use of attendant circumstance: “man covered with leprosy saw Jesus and fell on his face and begged him,” This leper noticed Jesus.

**Fell** is past tense participle translated with the use of attendant circumstance. This leper prostrated himself upon his face before Jesus. Matthew says that he was worshipping meaning this leper was continuously making obeisance to Jesus. A leper was one who had a skin disease. Leprosy today occurs more commonly among those living in poverty. Today, it is curable with a multidrug therapy. There was a social stigma with this disease as it spread through skin contact.

**Lord** is direct address as vocative use. Did this leper address Jesus as Messiah, or was it just out of respect as Master? This must have been a deeply reverential salutation, as it should be properly translated “sir,” Mt 13:27 27:63. The news of Jesus of his healing power brought high respect from this leper.

**Should be willing** is present tense subjunctive meaning the cure of his leprosy is based upon the condition of our Lord’s willingness. This one was at the mercy of our Saviour. We should have the same mindset when we approach God.

**To cleanse** is past tense infinitive with the use of completing the verb “are being able.” This cleansing is the cure for leprosy. This leper was not looking for spiritual or moral cleansing, but this physical cure. We have to take this historically but we can apply this to our needs for purifying the soul, 1Pe 1:22. The Old Testament proclaimed someone with leprosy as unclean. And Paul warned us to defile not ourselves as to be unclean, 2Co 6:17. Jesus was made by himself the purification of our sins, Heb 1:3. We who are waiting for the hope of Christ’s return are purifying ourselves even as Christ is pure, 1Jo 3:3.

### **Luke 5:13**

**Stretched out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After elongating the hand Jesus touched him.” Matthew says: “And Jesus stretched out his hand and touched him, saying, I am willing, be cleansed. And immediately his leprosy was cleansed,” Mt 8:3.

**Touched** is past tense meaning Jesus simply touched this leper, Mr 1:41. Notice touching the untouchable!

**Be cleansed** is past tense in passive voice imperative meaning Jesus pronounced clean in a levitical sense and in a physical sense. This charge displays the power of his divinity. Jesus not only has power to work miracles, but also to forgive sins, Mt 9:2. Did this happen for the leper? We have no means of knowing this here. Although not directly stated, the forgiveness of sins was always Jesus’ most important ministry, whether accompanied by physical healing or not.

**Immediately** is the word of emphasis in this sentence. He was cleansed immediately, Mr 1:42.

**Departed** is past tense meaning the cleansed leper went away from Jesus.

### **Luke 5:14**

**He** is the word of emphasis in this sentence. This personal pronoun is subject of the verb “charged.”

**Charged** is past tense meaning Jesus himself ordered this cleansed leper to speak to no one.

**Go** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after departing you must show yourself to the priest.” Jesus exhorted to depart from this place.

**Show and offer** both are past tense imperatives meaning give evidence of his healing to the priest and bring an offering concerning his cleansing.

**Ordered** is past tense meaning Moses prescribed for a testimony to these priests. The preposition “for” could have two meaning just as “for the forgiveness” in Ac 2:38 with dipping. If you saw a poster saying “Jesse James wanted for robbery,” “for” could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The first sense is the correct one. So too in this passage, the

word “for” signifies an action which will result as abiding result. The testimony is the result of such offering. This cleansed leper can bring the gift for an offering, Le 14:4,10,21-22. So this opposite to dipping as this person is offering a gift so that they will have a testimony. Mark adds that this leper did not take heed to the exhorting of Jesus, but proclaimed what happened to him, Mr 1:45. Matthew says: “And Jesus is saying to him, keep seeing do not tell anyone; but keep going, show thyself to the priest, and offer the gift which Moses ordered for a testimony to them,” Mt 8:4.

### Luke 5:15

**Was spreading abroad** is the word of emphasis in this sentence. This verb is imperfect tense meaning our Lord’s fame was continuously going abroad to a greater degree concerning Jesus. By this disobedience, Jesus could no more enter the city openly. This miracle shows the work of the Messiah, Mt 11:5.

**Were coming** is imperfect tense meaning great multitudes of people were continuously assembling for the purpose of continuously learning from our Lord’s discourse and for the purpose of Jesus continuously curing these multitudes from their sicknesses: “And Jesus was going about all Galilee, teaching in their assemblies, and proclaiming the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people,” Mt 4:23.

### Luke 5:16

**He** is the word of emphasis in this sentence. This personal pronoun is subject of the verb “was.”

**Retiring and praying** both are present tense participles translated with the use of periphrastic modifying the verb “was.” Jesus himself was continuously withdrawing in the private places and was continuously praying there. This was common for our Lord Jesus: “He arose and went out and departed into a desert place, and he was praying there,” Mr 1:35; “He went out into the mountain to pray,” Lu 6:12; “He went up into the mountain apart to pray,” Mt 14:23.

### Luke 5:17

V. Ministry in Galilee, 5:1-9:62

B. Healings, 5:12-26

2. Lame, 5:17-26

17 **And it came to pass** (on) one of the days and He Himself was teaching, and Pharisees and teachers of the law were sitting, those ones had come (out of) every village of Galilee and of Judea and of Jerusalem: and there was power of *the* LORD (to) be healing them. 18 **And behold, men who** are carrying a man (upon) a couch who had been paralysed, also **were seeking** to bring him in and to place *him* (before) Him. 19 **And after** they have found **not** (by) what way they should bring him in (on account of) the crowd, they went up (on) the housetop, **and they sent him down** (through) the tiles (with) the little couch (into) the midst (before) Jesus. 20 **And He saw** their faith **and said** to him, man, thy sins have been forgiven. 21 **And the scribes and the Pharisees began** to be reasoning, saying, Who is This Who is speaking blasphemies? **Who** is being able to be forgiving sins except God alone? 22 **But after Jesus has known** their reasonings He answered **and said**(to) them, why are ye reasoning (in) your hearts? 23 **Which** is easier, to say, thy sins have been forgiven, or to say, arise and keep walking? 24 **But** in order that **ye might know** that the Son of man is having authority (on) the earth to be forgiving sins, **He said** to the paralysed, I am saying to thee, arise, and *after* ye have taken up thy little couch keep going (to) thy

house. 25 And he stood up **immediately** (before) them, *after* he has taken *the things* (on) which he was lying, *and* departed (to) his house, glorifying God. 26 And amazement took all, and they were glorifying God, and were filled with fear, saying, "we saw strange things today."

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened. Luke always gave the background of the next event while Matthew and Mark jump right into the event. The place of this event seems to be at Capernaum: "And he entered into the boat and passed over and came to his own city," Mt 9:1.

**Teaching** is present tense periphrastic modifying the verb "was." Jesus himself was continuously instructing. Notice the four verbs here in a row that reveal the imperfect tense of the verb "to be."

**Sitting** is present tense participle translated with the use of periphrastic modifying the verb "were." The Pharisees and teachers of the law both were continuously dwelling. Notice Jesus teaching and these religious rulers having their fixed abode. What a contrast! Why were these religious leaders sitting? It is the natural position to teach, but Jesus is teaching this day! Most likely these religious rulers were despatched from the Sanhedrim of Jerusalem to Capernaum to evaluate this crusader. Now they are bystanders instead of leaders. This is why some translations such as AMP, ASV, AV, Murdoch, RSV, WEB and Williams have inserted "by." NET and TWENTY have inserted "nearby," even though the Greek does not have this within the verb.

**Come** is perfect tense participle translated with the use of periphrastic modifying the verb "were." This article "these ones" is previous reference to "great crowds" found in verse 15. The great crowds had arrived as to say these were coming but now have arrived!

**Was**, is imperfect tense as this is the fourth imperfect tense in a row. Power was continuously existing from Jesus to cure the sick ones.

**To be healing** is present tense infinitive with the use of explaining the noun "power."

## **Luke 5:18**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Are carrying** is present tense participle translated with the use of substantive modifying "men." Four men were carrying the paralytic who has been lying on a bed, Mr 2:3. Matthew says: "And behold, they were bringing to him a paralytic who had been lying on a bed; and Jesus saw their faith and said to the paralytic, keep being of good courage, child, thy sins have been forgiven to thee," Mt 9:2.

**Been paralysed** is perfect tense participle translated with the use of periphrastic modifying again the imperfect tense of the verb "to be."

**Were seeking** is imperfect tense meaning these four were continuously craving for the purpose to lead him into the house and to set him before Jesus.

## **Luke 5:19**

**Not** is the word of emphasis in this sentence. They tried to find a way into the house, but all failed.

**Have found** is past tense participle translated with the use of time: "*after*." They used all their resources but by their observations, they discovered not a way into the house. Most translations agree with this use except HCSB and NET who translated with the use of concession: "since they found."



**Should bring** is past tense subjunctive meaning these four could not find a way to lead this stretcher into this house because of such a large crowd blocking all the entry ways.

**Went up** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after ascending over the crowd on the roof.” How they got up there is not mentioned!

**Sent down** is past tense meaning these four uncovered the roof and broke it. Then they let the couch down through the tiles, in the midst of Jesus, Mr 2:4.

#### **Luke 5:20**

**Saw** is past tense participle translated with the use of attendant circumstance. Murdoch agreed last time in Matthew with this use, but is now like most other translations such as AMP, AV, AMP, Moffatt, NET, RSV, TWENTY, and Tyndale who translated with the use of time as they did in Matthew: “when Jesus saw their faith, he said.” Williams translated with the use of time: “When he saw their faith,” even though in Matthew he translated with the use of cause: “because he saw their faith, Jesus said.” Notice it was the faith of the four that Jesus was impressed with, but it would also include the sick man because he gave consent.

**Said** is past tense meaning Jesus spoke to the paralytic, Mr 2:5. Here Jesus spoke to the “man.” Matthew adds this blessing “keep being of good courage.”

**Have been forgiven** is perfect tense in passive voice and quoted the same in Mark and Luke, Mr 2:5. Notice sins are plural meaning that Jesus has power to forgive all sins. Sin and illness is not the same thing for Jesus, Joh 9:1-3. Jesus needed to manifest these healings to display the works of God as he is fulfilling the function of the messenger of salvation, Isa 61:1.

#### **Luke 5:21**

**Began** is the word of emphasis in this sentence. This verb is past tense meaning these religious rulers started to continuously deliberating among themselves.

**Is speaking** is present tense meaning this one is continuously uttering impious and reproachful words that are injurious to God.

**Who** is the word of emphasis in this sentence. This pronoun is the focus on this dilemma.

**Is being able** is present tense meaning what person is continuously being capable to be continuously remitting sins except God. This is a proper question because Jesus is God!

#### **Luke 5:22**

**Has known** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch and Williams who have the use of attendant circumstance: “Jesus saw that they were arguing, and answered them.”

**Answered** is past tense participle translated with the use of attendant circumstance. ASV and Tyndale agree with this use. Garnier translated with the use of manner: “By way of responding.” Most translations have used dynamic equivalence by translating the main verb “said” as quotation marks.

**Are reasoning** is present tense meaning these religious leaders are continuously deliberating in their thoughts. Matthew says: “And after Jesus has perceived their thoughts, he said, why for what reason are ye yourselves thinking evil in your hearts?” Mt 9:4.

### Luke 5:23

**Which** is the word of emphasis in this sentence. This pronoun defines the question that Jesus proposes.

**Have been forgiven** is perfect tense in passive voice meaning God has remitted their sins. Remember Jesus is God, so he has the authority to do so!

**Arise** is past tense imperative meaning rise up from his stretcher.

**Keep walking** is present tense imperative meaning keep making their own way. There is no need for others to bear him anymore. Just as Jesus has the power to heal, our Lord has the authority also to forgive sins.

### Luke 5:24

**Might know** is the word of emphasis in this sentence. This verb is perfect tense subjunctive as the verb “to know: *oida*” is always translated as present tense non-linear. The purpose of this intellectual knowledge is to learn that Jesus is continuously possessing authority on the earth to be continuously remitting sins.

**Said** is past tense meaning Jesus spoke to the paralysed.

**Am saying** is present tense meaning Jesus is continuously affirming to this man personally.

**Arise** is past tense imperative meaning rise up.

**Have taken up** is past tense participle translated with the use of time: “*after*.” All other translations have the use of attendant circumstance: “take up your bed, and go to your house.” But all these translations do not show the present tense imperative of the main verb “keep going.”

**Keep going** is present tense imperative meaning keep travelling to his own house. Matthew says: “But in order that ye may know that the Son of man is having authority on the earth to be forgiving sins: then he is saying to the paralytic, arise! and take up thy bed, and keep going to thy house.” Mt 9:6.

### Luke 5:25

**Immediately** is the word of emphasis in this sentence. This adverb modifies the verb “stood up.”

**Stood up** is past tense participle translated with the use of attendant circumstance. Garnier translated this participle with the use of time: “Immediately after arising before them he departed.” The healed paralysed person stood to his feet before these crowds in Peter’s house especially those religious rulers.

**Has taken** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “and took up that whereon he lay, and departed.”

**Departed** is past tense meaning this healed paralysed person went away to his own house in the manner of continuously glorifying God. This healed man did exactly what Jesus commanded him.

### Luke 5:26

**Amazement** is the word of emphasis in this sentence. Fear and wonderment overcame these people.

**Took** is past tense meaning astonishment seized these people.

**Were glorifying** is imperfect tense meaning these people were continuously magnifying God. Matthew says: “And after the crowds have seen it they wondered, and glorified God, who has given such authority to men,” Mt 9:8. Mark says “all were being amazed and were glorifying God,” Mr 2:12.

**Were filled** is past tense in passive voice meaning fear filled their minds in the manner of affirming the following words. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Saw** is past tense meaning these people discovered incredible or wonderful things this very day. Mark says they never saw thus, Mr 2:12.

## Luke 5:27

V. Ministry in Galilee, 5:1-9:62

C. Calling of Matthew, 5:27-39

27 And (after) these things He went forth, and saw a tax gatherer, by name Levi, who was sitting (at) the tax office, and said to him, keep following Me. 28 And he has left all, after he has arisen and followed Him. 29 And Levi made a great entertainment for Him (in) his house, and there was a great multitude of tax gatherers and others these ones were reclining at table (with) them. 30 And their scribes and the Pharisees were murmuring (at) His disciples, saying, why are ye eating and drinking (with) the tax gatherers and sinners? 31 And Jesus answered and said (to) them, the ones who are being in health are having no need of a physician, but the ones who are ill. 32 I have not come to call righteous ones, but sinners (to) repentance. 33 And these ones said (to) Him, why are the disciples of John fasting often and are making supplications, in like manner also the ones of the Pharisees, but these ones are eating and drinking to Thee? 34 And that One said (to) them, are ye being able to make the sons of the bridechamber to be fasting to whom the bridegroom is (with) them? No! 35 But days **will** also **come** whenever the bridegroom should be taken away (from) them, then they will fast (in) those days. 36 And He was speaking also a metaphor (to) them, no one is putting a piece of new garment (on) an old garment, otherwise both he is rending the new, and (from) the new is not agreeing with the old. 37

And **no one** is putting new wine (into) old skins otherwise the new wine will burst the skins, and it itself will be poured out, and the skins will destroy themselves; 38 but new wine *is* to be put (into) new skins, and both are being preserved together. 39 And **no one** who drunk immediately old *wine* is desiring new; for he saying the old is better.

(After) **these things** are the words of emphasis in this sentence. This is after the healing of the paralysed man.

**Went forth and saw and said** all are past tenses meaning Jesus came forth from Peter’s house and looked upon Matthew who was a tax collector and was sitting at his toll house and spoke to him.

**Keep following** is present tense imperative meaning Jesus is continuously exhorting Matthew to follow him. Matthew says: “And while Jesus was passing thence, he saw a man who was sitting at the tax-office, who was being called Matthew, and he is saying to him, keep following me,” Mt 9:9. Notice Luke and Mark call him by Levi which is original name, but Matthew calls himself by his nickname.

## Luke 5:28

**Has left** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After abandoning everything, having arisen, he followed him.”

**Has arisen** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “And he forsook all, and rose up and followed him.”

**Followed** is past tense meaning Matthew obeyed this call and became a disciple.

#### **Luke 5:29**

**Made** is the word of emphasis in this sentence. This verb is past tense meaning Matthew prepared a great banquet for Jesus in his own house.

**Reclining** is present tense participle translated with the use of periphrastic modifying the verb “were.” Today we sit in chairs to dine with our guests, but during their day, they reclined in sofas. Matthew says: “And it came to pass while he was reclining at the table in the house, and behold, many tax-gatherers and sinners were coming and were reclining at the table with Jesus and his disciples,” Mt 9:10.

#### **Luke 5:30**

**Were murmuring** is the word of emphasis in this sentence. This verb is imperfect tense meaning the religious rulers were continuously muttering at our Lord’s disciples in the manner of affirming.

**Are eating and drinking** both are present tenses meaning why the disciples are continuously eating a meal and continuously drinking with the wicked tax collectors. TR has no article here but BYZ and WH does with the noun “tax gatherers” but not with sinners joined by the conjunction “and: *kai*” meaning these groups are seen as one, which is the Grandville and Sharp rule. Notice the difference here referring to the disciples who are fellowshiping with these wicked tax collectors and Jesus who is fellowshiping with them: “And after the Pharisees have seen it they said to his disciples, why is your teacher eating with the tax-gatherers and sinners?” Mt 9:11.

#### **Luke 5:31**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. EMTV, Murdoch and Tyndale agree with this use. Garnier has the use of manner: “By way of responding.” Some translations have used dynamic equivalence by translating the main verb “said” as quotation marks.

**Are having** is present tense meaning the healthy ones are continuously possessing no necessity for a physician. But the sick ones are needful of his services. Matthew says: “the ones who are being strong are not having need of a physician, but the ones who are being ill,” Mt 9:12. The healthy people do not possess a doctor on call, but the sick are having business with their physician.

#### **Luke 5:32**

**Not** is the word of emphasis in this sentence. The focus is to rebuke these religious leaders on who Jesus should fellowship with in his ministry.

**Have come** is perfect tense meaning Jesus has not come for the purpose to invite faultless ones, but wicked ones for repentance. For could have two meanings just like dipping in Ac 2:38. If you saw a poster saying “Jesse James wanted for robbery,” For could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The first sense is the correct one not like dipping. For signifies action that will occur in the future but not like dipping which signifies an action in the past. This is why it is proper to translate this preposition here as “to.” Matthew adds: “But go and

learn what it is, I am desiring mercy, and not sacrifice: for I came not to call the righteous ones, but sinners to repentance,” Mt 9:13.

### **Luke 5:33**

**These ones**, is the word of emphasis in this sentence. This article is previous reference to the religious rulers in verse 30. Matthew says it was the disciples of John: “Then the disciples of John are coming near to him, saying, why are we and the Pharisees fasting many times, but thy disciples are not fasting?” Mt 9:14. Mark says it was the disciples of John and the Pharisees are coming, Mr 2:18. It seems a discrepancy but it can be explained on the manner of question. The Pharisees want to find fault with Jesus, while the disciples of John want some truth but they have not severed from John and followed Jesus yet. The differences in the questions are subtle, just as Satan manifested his questions. The disciples of John just asked about the frequencies of the fasting only in our verse here. In Mark when both groups are presented, the emphasis is on fasting, Mr 2:18. Here in Luke only the Pharisees speak about the frequency of fasting and prayer. Also these Pharisees wanted to bring attention that the disciples were feasting on Christ’s behalf.

### **Luke 5:34**

**That One** is the word of emphasis in this sentence. This article is a previous reference to “him” in the previous verse. The focus is on our Lord Jesus Christ.

**Are being able** is present tense meaning the wedding guests as the friends of the bridegroom are sons of the bride-chamber, Joh 3:29. Since this is natural, the negative “*me*” is part of the question with expected answer No! Mr 2:19. The bride chamber consists of the friends of the bridegroom whose duty it was to provide and care for whatever pertained to this wedding hall.

**To be fasting** is present tense participle with the use of explaining the verb “to make.” Matthew says: “And Jesus said to them, are the sons of the bridechamber being able to be mourning while the bridegroom is with them? No!” Mt 9:15. So fasting is not a time of joy, but a time of lament.

### **Luke 5:35**

**Will come** is the word of emphasis in this sentence. Will come is future tense meaning when Jesus is no longer with them, it will be time to fast. This occurred when these disciples went out by themselves and could not cast out a demon, and Jesus replied that this would take much prayer and fasting, Mt 17:21. The Apostles did fast during their ministries, Ac 13:2 14:23. This is the first of three illustrations found in Matthew and Mark. Luke has four to show that there is no need to fast.

### **Luke 5:36**

**Was speaking** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming also a parable to these religious rulers.

**Is putting** is present tense meaning no one is sowing, Mr 2:21. This unprocessed cloth is a fragment of cloth which has not been washed yet to prevent shrinkage. Raw woollen cloth will shrink when wet and tear a bigger hole than before. It would be illogical to do this. Matthew says: “But no one is putting a piece of unprocessed cloth on an old garment: for its fullness is taking away from the garment, and a rent is taking place worse,” Mt 9:16.

**Is rending** is present tense meaning this illogical person is continuously splitting into factions the new garment in which case the new is not agreeing with the old. Matthew and Mark say the taking away which means the filling up by the shrinkage is removing parts of the new from the old garment, Mr 2:21. As the new is not agreeing with the old, a worse rent is happening, Mr 2:21.

### Luke 5:37

**No one** is the word of emphasis in this sentence. The focus is now on this illogical person. This is the third illustration to show that there was no need for their religious fast at that time. The first was the sons of the bridechamber, Mt 9:15; the second was a new wool patch on old garment.

**Are putting** is present tense meaning they are not pouring new wine into old leathern bottle.

**Will burst** is future tense meaning the new wine will tear in pieces the skins. Matthew uses the present tense in passive voice, Mt 9:17; while Mark uses present tense in active voice, Mr 2:22.

**Will be poured** is future tense in passive voice meaning the skins will tear, the wine shed forth.

**Will destroy themselves** is future tense in middle voice. This shows a rip can cause the loss of wine and renders the leathern bottles useless.

### Luke 5:38

**Are being preserved together** is present tense in passive voice meaning this logical person is continuously keeping in mind to put the new wine into new skins.

### Luke 5:39

**No one** is the word of emphasis in this sentence. This is the fourth illustration that it is not necessary to fast. This is only found in Luke.

**Is desiring** is present tense meaning a logical person is continuously wishing aged wine because this preferable wine is mild and mellow in taste while new wine taste sour. Jesus is saying that my disciples have tasted the gentle and tender blessings of his presence. Why should these disciples follow austere and rigid duties of the ceremonial law? This fasting is painful like new wine is not pleasant in taste.

### Luke 6:1

V. Ministry in Galilee, 5:1-9:62

D. Traditions of the Sabbath, 6:1-11

1. Eating on the Sabbath, 6:1-5

1 **And it came to pass** (on) *the* second after the first Sabbath *that* He is passing along (through) the corn fields; and his disciples were plucking the ears, and were eating, rubbing *them* in the hands. 2 **But some** of the Pharisees said to them, why are ye doing that which is not lawful to be doing (on) the Sabbaths? 3 **And Jesus answered** (to) them *and said*, read not even this, Yes! which David did, when he hungered, he himself and the ones who were (with) him? 4 **How** he entered (into) the house of God, and took the loaves of the presentation, and ate, and gave also to the ones (with) him, which is it not lawful to eat except only the priests? Yes! 5 **And He was saying** to them, "the Son of man is LORD also of the Sabbath."

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened. This time of events is referring to the healing on the Sabbath which John records in his gospel. Joh 5. John has a gap of a whole year from spring of A.D. 29 to spring A.D. 30. To put it during the spring of A.D. 30 would disregard altogether the order of Mark and Luke. So during this Passover of A.D.

29, Jesus is again questioned concerning his work on the Sabbath. Luke says that it was “after the first Sabbath.” This means the Passover was the first Sabbath, the second Sabbath was the seventh day of the week. Jesus died on Wednesday, on the Passover. The death of Jesus on Friday does not make the prophecy of Jonah and the teaching of Jesus to be in the grave three days and three nights. The three days are Thursday, Friday and Saturday. The three nights are Wednesday, Thursday and Friday. Jesus rose from the grave sometime Saturday evening and they noticed the empty tomb Sunday morning. Remember, the Jewish day begins at sunset around 6 P.M., not midnight like our calendar.

**Is passing along** is present tense infinitive translated with the use of indirect discourse. The personal pronoun “him” is translated as accusative of general reference being the subject of this infinitive verb. As Matthew has “went,” this means Jesus journeyed on the Sabbath. “At that time Jesus went on the Sabbath through the corn-fields,” Mt 12:1. Mark says: “to be making their way,” Mr 2:23.

**Were plucking and were eating** both are imperfect tenses meaning our Lord’s disciples were continuously plucking the ears of corn and were continuously consuming this corn by continuously rubbing the ears of corn in their hands. The reason why they were eating them was because they were hungry: “and his disciples hungered, and began to be plucking and to be eating the ears,” Mt 12:1. This was permitted according to De 23:25: “When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour’s standing corn.” But the Talmud expressly has forbidden this on the Sabbath. They even followed the biblical rules of eating after the sheaf of first-fruits were presented to God on the second day of the feast of unleavened bread at the Passover, Le 23:14.

### **Luke 6:2**

**Some** is the word of emphasis in this sentence. Luke is more specific as Matthew and Mark only says “the Pharisees.” From Luke’s research, the reports say that only some of these religious rulers spoke here.

**Are doing** is present tense meaning why are the disciples performing this unlawful act on the Sabbaths. Matthew and Mark are saying that these Pharisees spoke to Jesus, but Luke here says that only some of the Pharisees spoke to the disciples. This shows that the Gospel writers were not collaborating their “stories.” The Holy Spirit guided each writer to the same message but with each a different purpose. Matthew was to focus on the Kingship of Christ; Mark was to focus on the servitude of Christ; Luke was to focus on the humanity of Christ; and John was to focus on the deity of Christ. Each writer is not denying anything that the other writer is focusing on, but God gave us the full purpose of the Son of God. Notice here Sabbath is plural while in Matthew and Mark, it is single. Should Christians be Sabbath keepers? No! Gaebelein says: “The Christian believer is in perfect liberty, with no yoke and bondage upon him,” Ga 5:15 Luke put it on the second Sabbath as he has plural for Sabbaths, Lu 6:2. Notice the Pharisees spoke to Jesus concerning what his disciples did like when his disciples of John asked Jesus concerning fasting, Mt 9:14. These religious rulers are putting responsibility on Jesus concerning what his disciples did on the Sabbath. We should not be surprised if the world will criticize our life, 1Pe 4:12. They will be speaking evil of us because we are not running with them in their lifestyle, 1Pe 4:4.

### **Luke 6:3**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Murdoch and Tyndale agree with this use except Garnier who translated with the use of manner: “By way of responding to them.” Most other translations have used dynamic equivalence by translating the main verb “said” as quotation marks.

**Read** is past tense meaning as a question with the negation “*ou*,” the expected answer is yes!

**Did, hungered** both are past tenses meaning David performed because he was hungry just like the disciples. David emphatically and his servants craved ardently for food. The priest gave him hallowed

bread, 1Sa 21:6. Because David had high authority, this action went uncondemned. These religious rulers are unwilling to condemn David, so it would be inconsistent to condemn the disciples. Necessity is far more important than to follow the strict observance of laws. The Sabbath is for man, not man for the Sabbath, Mr 2:27.

#### **Luke 6:4**

**How** is the word of emphasis in this sentence. This adverb modifies the verb “entered.”

**Entered and took and ate and gave** all are past tenses meaning David went into the house of God and consumed the shewbread: “So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away,” 1Sa 21:6. Ahimelech was really the high priest at that time, but Jesus knew what occurred later when King Saul had Ahimelech and the entire priestly community massacred by Doeg the Edomite: “And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod,” 1Sa 22:18. So only Abiathar survived which would make him high priest by the appointment of David after he became king. Matthew and Mark only speak of David’s entering and eating.

**Is it not lawful** is present tense with negation meaning this past tradition is continuing and the expectant answer is yes because of the question with “not: *ouk*.” It was unlawful then and it was unlawful during Christ’s day. This was an argument that these religious rulers could not win. So if they hold that it was unlawful for his disciples, they have to admit what David did was also unlawful. Their pride in holding David to greater esteem than he is has lessened their accusation.

#### **Luke 6:5**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning our Lord was continuously affirming to these religious rulers. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Lord** saying here is similar in Mr 2:28 and Mt 12:8. Being Master, Jesus has the power of deciding what is proper on the Sabbath. He has full control and authority to regulate what is permitted on the Sabbath.

#### **Luke 6:6**

V. Ministry in Galilee, 5:1-9:62

D. Traditions of the Sabbath, 6:1-11

2. Healing on the Sabbath, 6:6-11

6 **And it came to pass** also (on) another Sabbath *that* He has entered (into) the assembly and was teaching; **and there was** a man, **and his right hand was** withered. 7 **And the scribes and the Pharisees were watching**, whether He will heal (on) the Sabbath, in order that they may find an accusation against Him. 8 **But He Himself knew their reasonings, and said** to the man who was having the withered hand, arise yourself, and stand (in) the midst. **And he arose and stood**. 9 **Therefore Jesus said** (to) them, I will ask you, whether it is lawful to do good or do evil on the Sabbaths? To save or to kill **life**? 10 **And after He has looked around on** all them, **He said** to him, stretch out thy hand. **And he did so, and his hand was restored** *it is sound as the other was*. 11 **But they themselves were filled** with madness, **and were consulting** (with) one another *as to* what they should do to Jesus.



**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened. According to Luke here, it was on another Sabbath from the previous Sabbath when our Lord's disciples were eating ears of corn. Matthew does not mention a different Sabbath: "And after he has departed thence, he went into their assembly," Mt 12:9. Mark does mention "And he entered again into the assembly," Mr 3:1. Luke as a Physician is more precise in the details of time.

**Entered** is past tense infinitive translated with the use of indirect discourse. The personal pronoun "him" is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction "*that*" is added for better reading.

**Was teaching** is present tense infinitive translated with the use of indirect discourse.

**Was**, is imperfect tense meaning a man was continuously possessing a withered right hand. Notice how precise Luke's account as a physician is as he mentions which hand was dried up.

### **Luke 6:7**

**Were watching** is the word of emphasis in this sentence. This verb is imperfect tense meaning the religious rulers were continuously observing the scenario. TR and MSS add "him," as if these religious leaders were watching only Jesus. These Greek texts do have a point as Mark does mention: "and they were watching him if he will heal him on the Sabbath, in order that they may accuse him," Mr 3:2. But remember, Luke is observing the whole human reactions to a certain event. So these religious leaders could be observing the man with withered right hand also. Notice Matthew and Mark do not mention who were watching, but again Luke is more precise by singling out these two groups of scribes and Pharisees.

**Will heal** is future tense meaning if Jesus will restore to health the man with a withered right hand on the Sabbath.

**May find** is past tense subjunctive meaning these religious leaders may discover a charge against Jesus because in their traditions, it is not lawful to be healing on the Sabbaths, Mt 12:10.

### **Luke 6:8**

**He** is the word of emphasis in this sentence. This personal pronoun is the subject of the verb "knew."

**Knew** is pluperfect tense meaning Jesus himself knew intellectually their inward reasonings. This verb "to know: *oida*" is translated in past tense as the same it translates in present tense non-linear when it is found in perfect tense. This shows that omniscience of our Lord as he read their intellectual process like an open book. Notice that Matthew says "they asked him." Mt 12:10. So Jesus knew the intention of their question.

**Said** is past tense meaning Jesus spoke to the man with the withered right hand. This verb is popular with Luke.

**Arise yourself** is past tense in middle voice imperative meaning bring yourself to your feet.

**Stand** is past tense imperative meaning stand still in the midst of the assembly in the synagogue.

**Arose** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier and Murdoch who translated with the use of time: "And when he came and stood there." Mark says: "And he is saying to the man who is having the withered hand, arise yourself into the midst," Mr 3:3.

**Stood** is past tense meaning this man did exactly as Jesus told him to do.

### Luke 6:9

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these religious leaders.

**Will ask** is future tense meaning Jesus will put a question to these religious leaders.

**To do good or do evil** both are past tense infinitives and used as subject with the impersonal verb “is lawful.” Jesus knew their intent in their hearts, so he asks an open question on the purpose of their law. The best answer to a question when the proper motive is not displayed is to reply with a question. They asked our Lord in Mt 12:10: “is it lawful to be healing on the Sabbaths?” But Jesus knew their intentions: “He himself knew their reasonings,” Lu 6:8. Mark says that they did not reply: “But these ones were being silent,” Mr 3:4.

**Life** is the word of emphasis in this sentence. Life is more important than all their traditions.

**To save or to kill** both are past tense infinitives and used as subject with the impersonal verb “is lawful.” TR and MSS has “to destroy” instead of “to kill.” Mark has “To save life, or to kill?” Mr 3:4.

### Luke 6:10

**Has looked around on** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” EMTV, HCSB and NET agree with this use while most other translations have the use of attendant circumstance: “Then he glanced around at them all and said to him.” Mark says that this look was with anger: “And after he looked around for himself on them with anger, because he is being grieved at the hardness of their heart,” Mr 3:5.

**Stretch out** is past tense imperative meaning Jesus exhorted this man to stretch forth his withered right hand.

**Did** is the word of emphasis in this sentence. This verb is past tense meaning this man performed exactly as Jesus commanded. Matthew says: “And he stretched it out,” Mt 12:13. Mark says likewise: “And he stretched it out,” Mr 3:5.

**Was restored** is past tense in passive voice meaning Jesus restored his right hand to be healthy just like his left hand. Matthew says: “and it was restored sound as the other was,” Mt 12:13. Mark says likewise: “and his hand was restored as the other sound was,” Mr 3:5.

### Luke 6:11

**They** is the word of emphasis in this sentence. This personal pronoun is the subject of the verb “were filled.”

**Were filled** is past tense in passive voice meaning they themselves were filled with rage. Rage filled these religious leaders so much that they held a council: “But after the Pharisees have gone out they held a council against him how they may destroy him,” Mt 12:14. Mark says: “And the Pharisees were going out immediately and were taking counsel with the Herodians against him, how they may destroy him,” Mr 3:6.

**Were consulting** is imperfect tense meaning these religious leaders were continuously talking with one another.

**Should do** is past tense optative meaning their strong wish was to destroy our Lord Jesus Christ.

## Luke 6:12

V. Ministry in Galilee, 5:1-9:62

E. Choosing the twelve disciples, 6:12-16

12 **And it came to pass** (in) those days He went out (into) the mountain to pray, and He was spending the night (in) prayer of God. 13 And **when** it became day He called to Himself His disciples, and picked out (from) them twelve, whom also He named messengers: 14 Simon whom also He named Peter and Andrew His brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the *son* of Alphaeus and Simon who *was* called Zealot, 16 Judas *brother* of James, and Judas Iscariot, who also became *the* betrayer.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Went out** is past tense meaning Jesus went forth up the mountain for the purpose to pray. Matthew says: “But after Jesus has known this he withdrew thence,” Mt 12:15. Jesus is not running from the Pharisees out of fear, but his time is not yet. Mark says: “And he is going up into the mountain, and he is calling to whom he himself was wishing; and they went to him,” Mr 3:13.

**Spending the night** is present tense participle translated with the use of periphrastic modifying the imperfect tense verb “was.”

## Luke 6:13

**When** is the word of emphasis in this sentence. This particle shows the next event as our Lord’s prayed throughout the night. Now “day came to pass” meaning day happened.

**Called to and picked out** both are past tenses meaning Jesus summoned his disciples and from his followers he selected twelve of them. Mark says: “And he appointed twelve in order that they might be with him, and in order that he might be sending them to be preaching, and to be having authority to be healing the diseases and to be throwing out the demons,” Mr 3:14-15.

**Named** is past tense meaning Jesus called them messengers. We use the transliteration of the Greek word “*apostolos*: apostles,” meaning the send forth ones.

## Luke 6:14

**Named** is past tense meaning Jesus called Simon, Peter. Mark says: “And he added to Simon the name Peter,” Mr 3:16.

## Luke 6:15

Luke gives this order: Peter, Andrew, James, John, Philip and Bartholomew, Matthew, Thomas, James, Simon the Zealot, Judas, and Judas Iscariot. Mark gives this order after Peter: “and James the son of Zebedee, and John the brother of James; and he added to them the names Boanerges, which is Sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, and Judas Iscariote, who also delivered up him,” Mr 3:17-19.

## Luke 6:16

**Became** is past tense meaning Judas Iscariot happened to be a traitor.

## **Luke 6:17**

V. Ministry in Galilee, 5:1-9:62

F. Sermon on the plain, 6:17-49

17 And He descended (with) them and stood (on) a level place, and a crowd of His disciples and a great multitude of the people (from) all Judea and Jerusalem and the sea coast of Tyre and Sidon, these ones came to hear Him, and to be healed (of) their diseases, 18 and these ones who are being troubled (by) unclean spirits, were being healed. 19 And all the crowd were seeking to be touching Him; for power was going out (from) Him and He was healing all. 20 And after He Himself lifted up His eyes He was saying (to) His disciples, the poor *are* blessed, for yours is the kingdom of God. 21 The Ones who are hungering *are* now **blessed**, for ye will be filled. The ones who are weeping *are* now **blessed**, for ye will laugh. 22 Ye are **blessed** whenever the men should hate you, and when they should cut you off, and should reproach *you*, and should cast your name out as wicked, (on account of) the Son of man: 23 keep rejoicing (in) that day and leap for joy; for behold, your reward *is* great (in) the heaven, for your fathers were doing (according to) these things to the prophets. 24 But **woe** to you the rich, for ye are receiving your consolation. 25 The ones who have been filled **woe** to you, for ye will hunger. The ones who are laughing **woe** to you now, for ye will mourn and weep. 26 **Woe** whenever all men should speak well of you, for their fathers were doing (according to) these things to the false prophets. 27 But I am saying **to you** who are hearing, keep loving your enemies, keep doing well to the ones who are hating you, 28 keep blessing the ones who are cursing you, keep praying (for) the ones who are spitefully using you. 29 **To the one** who is striking thee (on) the cheek, keep offering also the other; and (from) the one who was taking away thy cloak, also do not forbid the tunic. 30 And **to everyone** who is asking thee, keep giving; and (from) the one who is taking away thine, stop demanding back; 31 and according as ye are desiring in order that the men might be doing to you, also keep yourselves doing to them in like manner. 32 And **if** ye are loving the ones who are loving you, what is *the* grace to you? For even **the sinners** are loving the ones who are loving them. 33 And **if** ye should be doing good to the ones who doing good to you, what is *the* grace to you? For even **the sinners** are doing the same. 34 And **if** ye are lending (from) whom ye are hoping to receive, what is *the* grace to you? For even **sinners** are lending to sinners, in order that they may receive the like. 35 But **keep loving** your enemies, and keep doing good, and keep lending, hoping for again nothing; and your reward will be great, and ye will be sons of Highest; for He Himself is good (to) the unthankful and wicked. 36 Therefore **keep becoming** compassionate, as also your Father is compassionate. 37 And **stop judging**, and ye shall in no wise be judged; stop condemning, and ye shall in no wise be condemned. **Keep releasing**, and ye will be released. 38 **Keep giving**, and it will be given to you, good measure, *although* they have been pressed down and have been shaken together and are running over they will give (into) your bosom: for with the same measure with which ye are measuring, it will be measured again to you. 39 And **He spoke** a metaphor to them, whether is a blind *man* being able to be leading a blind *man*? No! Will **not** both fall (into) a pit? Yes! 40 A disciple is **not** (above) his teacher; but everyone will be perfected as his teacher *is*. 41 But **why** are thou looking on the straw which *is* (in) the eye of thy brother, but thou are not perceiving the beam which *is* (in) thine own eye? Yes! 42 Or **how** are thou being able to be saying to thy brother, brother, suffer *that* I may cast out the straw which *is* (in) thine eye, are thou himself not seeing *the* beam? Yes! **Pretender**, cast out first the beam (out of) thine *own* eye, and then thou will see

clearly to cast out the straw which *is* (in) the eye of thy brother. 43 For there is **not** a good tree *which* is producing corrupt fruit; nor a corrupt tree is producing good fruit; 44 for each tree is being known (out of) its own fruit, for they are not gathering figs (from) thorns, nor they are gathering a bunch of grapes (from) a bramble. 45 **A good man** is bringing forth that which *is* good (out of) the good treasure of his heart; and the wicked man is bringing forth that which *is* wicked (out of) the wicked treasure of his heart; for his mouth is speaking (out of) the abundance of the heart. 46 And **why** are ye calling Me LORD, LORD, and are ye not doing what I am saying? Yes! 47 **Everyone** who is coming (to) Me and is hearing My words, and is doing them I will show to you to whom is like. 48 He is **like** to a man *who* is building a house, who dug and deepened, and laid a foundation (on) the rock; and *after* a flood have come the stream beat upon that house, and was not strong to shake it, for it had been founded (upon) the rock. 49 But **the one** who heard and did not is like to a man *who* built a house (on) the earth without a foundation; on which the stream beat upon, and it fell immediately, and the ruin of that house became great.

**Descended** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After descending with them he stood on a level place.”

**Stood** is past tense meaning Jesus established himself on a level place. This is the Sermon on the Plain which differ from the Sermon on the Mount, Mt 5:1-8:1.

**Came** is past tense meaning a great multitude appeared for the purposes to hear this Sermon on the Plain and for Jesus to heal them. Matthew says: “and great crowds followed him, and he healed them all,” Mt 12:15.

#### **Luke 6:18**

**Were being healed** is imperfect tense in passive voice meaning Jesus was continuously healing the ones who are continuously being vexed by demons.

#### **Luke 6:19**

**All the crowd** are the words of emphasis in this sentence. The focus is on the throngs of people.

**Were seeking** is imperfect tense meaning most of the people were continuously craving for the purpose of continuously clinging to Jesus.

**Was going out** is imperfect tense meaning because power for performing miracles was continuously coming forth out of our Lord.

**Was healing** is imperfect tense meaning Jesus was continuously restoring to health all those who touched him.

#### **Luke 6:20**

**He** is the word of emphasis in this sentence. This personal pronoun is subject of this verb “lifted up.”

**Lifted up** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “And he lifted up his eyes on his disciples, and said.” Jesus himself lifted up his eyes.

**Was saying** is imperfect tense meaning Jesus was continuously affirming to his disciples. This Sermon on the Plain is very similar to the Sermon on the Mount, but all twelve disciples were not present at that Sermon. Now he addresses these apostles. This Sermon is only found in Luke.

**Blessed** mean these poor spiritual ones are well looked upon by God because they are possessing this spiritual kingdom, Ps 32:1-2 Ro 4:7,8 Re 19:9. Jesus is referring to someone who has been kept in poverty, Isa 61:1 Lu 4:18. Notice Isaiah has “meek” while here Luke has “poor” which is the same reference to the poor in spirit, Mt 11:5. The Jesuits forsook all material wealth believing their poverty would bring spiritual wealth. Abraham was a wealthy man, and he was called the Friend of God.

#### **Luke 6:21**

**Blessed** is the word of emphasis in this sentence. The Beatitudes in this Sermon on the plain is very similar to the Sermon on the Mount. Many will translate this word as “happy” but actually means “to be well looked upon.” Matthew says: “The ones who are hungering and thirsting after righteousness are blessed; for they themselves will be filled,” Mt 5:6. Matthew also says: “The ones who are mourning are blessed; for they themselves will be comforted,” Mt 5:4. Notice at this Sermon, Jesus changes the order.

#### **Luke 6:22**

**Blessed** is the word of emphasis in this sentence. Our Lord continues his beatitudes with his disciples.

**Should hate and should cut and should reproach and should cast** all are past tense subjunctives meaning the possible time will come that men should detest the disciples of Christ and should exclude them as outsiders and should revile them and should expel them from society in the manner as wicked people for the sake of associating with our Lord Jesus. Matthew says: “The ones who have been persecuted on account of righteousness are blessed; for the kingdom of the heavens is theirs. Ye are blessed whenever they should reproach you and should persecute, and should say every wicked word against you lying, on account of me,” Mt 5:10-11.

#### **Luke 6:23**

**Keep rejoicing** is present tense imperative meaning Jesus exhorted his disciples to keep being glad for there is a reward awaiting in heaven. Matthew says: “Keep on rejoicing and exulting, for your reward is great in the heavens; for thus they persecuted the prophets who were before you,” Mt 5:12.

**Were doing** is imperfect tense meaning their forefathers were continuously producing persecutions to the prophets. These wicked ones mistreated the prophets, Mt 23:35,37 Lu 11:47.

#### **Luke 6:24**

**Woe** is the word of emphasis in this sentence. Jesus changes from beatitudes to exclamation of grief.

**Are receiving** is present tense meaning the rich ones are continuously having in full their comfort.

#### **Luke 6:25**

**Woe** is the word of emphasis in this sentence. This is the second exclamation of grief. The first was for the rich ones and the second is for the satisfied ones.

**Have been filled** is perfect tense in passive voice participle translated with the use of substantive modifying “the ones.” They are satisfied physically but they are starving spiritually.

**Woe** is the word of emphasis in this sentence. This is the third exclamation of grief. The first was for the rich ones; the second was for the satisfied ones; and now the third is for the jesters.

**Is laughing** is present tense participle translated with the use of substantive modifying “the ones.” This is licentiousness: “and filthiness and foolish talking or jesting, which are not becoming but rather thanksgiving be named,” Eph 5:4. They are amusing themselves with sin: “Even in laughter the heart is sorrowful; and the end of that mirth is heaviness,” Pr 14:13.

#### **Luke 6:26**

**Woe** is the word of emphasis in this sentence. This is the fourth exclamation of grief. The first was for the rich ones; the second was for the satisfied ones; the third was for the jesters; and now the fourth is for the popular ones.

**Should speak** is past tense subjunctive meaning the time when the majority of mankind spoke well, then it is like when Jezebel honoured the false prophets: “Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table,” 1Ki 18:19. Jeremiah complained of the popularity of the false prophets: “The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?” Jer 5:31.

#### **Luke 6:27**

**To you** is the word of emphasis in this sentence. This focus is on these disciples.

**Am saying** is present tense meaning Jesus is continuously affirming to these disciples who are considering what he is saying.

**Keep loving** is present tense imperative meaning these disciples were loving their enemies, but Jesus exhorted them to keep doing so.

**Keep doing** is present tense imperative meaning these disciples were doing well to those who are continuously hating them, but Jesus exhorted them to keep producing good works.

#### **Luke 6:28**

**Keep blessing** is present tense imperative meaning these disciples were praising those who are continuously cursing them, but Jesus is exhorting these disciples to keep celebrating with praises.

**Keep praying** is present tense imperative meaning these disciples were praying for those who are continuously reviling them, but Jesus is exhorting these disciples to keep praying for them. Notice this is four great exhortations that our Lord offered to these disciples. It is easy to have the proper attitude towards our enemies for a while, but to maintain such love and devotion is a different matter: “but I myself am saying to you, keep loving your enemies, keep blessing the ones who are cursing you, and keep praying for the ones who are despitefully using you and are persecuting you; keep doing well to the ones who are hating you,” Mt 5:44.

#### **Luke 6:29**

**To the one** is the word of emphasis in this sentence. The focus is on our abusers.

**Keep offering** is present tense imperative meaning these disciples were offering restraint but Jesus is exhorting even further, to keep offering the other cheek. Matthew says at the Sermon on the Mount: “but I

myself am saying to you resist not evil; but whosoever will strike thee on thy right cheek, turn to him also the other,” Mt 5:39.

**Do not forbid** is past tense subjunctive with negative meaning this hortatory becomes the sixth strong exhortation from our Lord on how to deal with our enemies. Jesus is exhorting here to refuse not your coat: “and to the one who was willing to go to law with thee and to take thy tunic, yield to him also thy cloak,” Mt 5:40. Matthew adds: “and whosoever will compel thee to go one mile, keep going with him two,” Mt 5:41.

#### **Luke 6:30**

**To everyone** is the word of emphasis in this sentence. The focus is on the needy.

**Keep giving** is present tense imperative meaning these disciples were distributing to the needy already, but Jesus is exhorting them to keep supplying their needs. This is the seventh strong exhortation from the Lord in dealing with their enemies: “Keep giving to the one who is asking of thee; and thou shall not turn away from the one who was wishing to borrow for himself from thee,” Mt 5:42.

**Stop demanding back** is present tense imperative with negation meaning these disciples were not asking for repayment but Jesus is exhorting them to keep not a registry. This is the eighth strong exhortation from Jesus in dealing with their enemies.

#### **Luke 6:31**

**Keep doing** is present tense imperative meaning these disciples were producing right attitudes towards their enemies, but Jesus is exhorting them to continue such work: “but I myself am saying to you, keep loving your enemies, keep blessing the ones who are cursing you, and keep praying for the ones who are spitefully using you and are persecuting you; keep doing well to the ones who are hating you,” Mt 5:44. This is the ninth great exhortation from our Lord in dealing with our enemies.

#### **Luke 6:32**

**Are loving** is the word of emphasis in this sentence. This verb is present tense meaning these disciples are continuously loving sacrificially for others. Jesus asked the same question earlier at the Sermon on the Mount: “For if ye should love the ones who were loving you, what reward are ye having? Are not also the tax gatherers doing the same? Yes!” Mt 5:46.

**The sinners**, is the word of emphasis in this sentence. This focus is on wicked men on how they deal with others.

#### **Luke 6:33**

**If** is the word of emphasis in this sentence. This condition is on how we treat our enemies.

**Should be doing good** to is present tense subjunctive meaning the condition of producing good works only to those who reciprocate: “And if ye should salute your friends only, what extraordinary are ye doing? Are not also the tax gatherers doing so? Yes!” Mt 5:47.

**The sinners**, is the word of emphasis in this sentence. The focus is on the wicked ones who only salute those who are friendly to them.

#### **Luke 6:34**



**If** is the word of emphasis in this sentence. This condition is upon not looking for a return on human investment: “I myself planted, Apollos watered, but God was giving growth,” 1Co3:6.

**Are lending, are hoping** both are present tenses meaning the condition of continuously giving out a loan should not be based upon the confidence of such return.

**Sinners**, is the word of emphasis in this sentence. Here the focus is upon how wicked men treat each other.

**May receive** is past tense subjunctive meaning the purpose of giving out a loan is repayment.

### **Luke 6:35**

**Keep loving** is the word of emphasis in this sentence. This verb is present tense imperative meaning the second law of God is loving your neighbour and it does not say that our neighbours are our friends. Jesus again gives three exhortations here: keep loving; keep doing good; and keep lending in the manner of despairing nothing in return. This is a summary of the Sermon on the Plain. Follow these exhortations and our rewards will be large and we will be sons of Highest: “and not only it, but we ourselves who are having the first-fruit of the Spirit, also we ourselves ourselves are groaning in ourselves, because we are awaiting the adoption, the redemption of our body,” Ro 8:23.

**Good** is predicate adjective modifying the present tense verb “is.” God sends rain upon the just and unjust: “so that ye may become sons of your Father who is in the heavens: he is causing his sun to rise on the evil and good, and is sending rain on the just and unjust,” Mt 5:45.

### **Luke 6:36**

**Keep becoming** is the word of emphasis in this sentence. This verb is present tense imperative meaning upon the basis that is merciful to the unjust, we are exhorted to keep being merciful. “Therefore ye yourselves will be perfect, even as your Father who is in the heavens is perfect,” Mt 5:48.

### **Luke 6:37**

**Not** is the word of emphasis in this sentence.

**Stop judging** is present tense imperative with negation. Our Lord said the same thing in the Sermon on the Mount: “Stop judging, in order ye may not be judged,” Mt 7:1. There are so many similarities, no wonder so many mistook this Sermon on the Plain as the same sermon. In Matthew on the Sermon of the Mount, five disciples: Matthew, Peter, Andrew, James and John were already continuously pronouncing an opinion on others as it was a tradition among the Jews to look down upon the Samaritans even though they were told not to do so, Le 19:16-17. Now our Lord is addressing all twelve apostles. Jesus even later took these same passages and explained what they meant, Mt 18:15-17. Peter even said that we are not to be meddling in our neighbors affairs, 1Pe 4:15. This is a tale-bearer which brings slander and detractions. This is a distortion of facts by false coloring as to motives, Pr 11:13 20:19 as we call them doubletongued. This judging is passing opinions instead of facts, Joh 7:24. We need to be objective by knowing what is right, 1Th 5:21. Passing subjective thoughts is like the Pharisee who was self-righteous in prayer, Lu 18:10-11. We know not the motives behind a man’s heart, only God knows. We decide man’s fruits based upon our morality, but when God says that we will know them by their fruits later in this discourse, as it refers to their teachings, not their life as Bengel and many preachers conclude today, Lu 6:43. We know false prophets by testing the spirits, 1Jo 4:1. False prophets are false teachers, we must judge them on their messages, not their character, Mt 7:15. We must deplore the conduct of self-appointed “fruit inspectors.”

**Shall in no wise be judged** is past tense in passive voice subjunctive with double negation meaning the purpose of not forming an opinion on our neighbour, so that we will not have the same rendering on us. By this habit of censorship or unjust discrimination, we ourselves will face unfair criticism.

**Keep releasing** is the word of emphasis in this sentence. This verb is present tense meaning these apostles were not holding grudges, so our Lord exhorted to continue in this fashion.

#### **Luke 6:38**

**Keep giving** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus exhorted that these disciples are already giving their all, but wants them to continue giving and in due time help will come your way. This is not speaking of giving money so you can attain more. This is a scam by television crusaders to get rich off your needs.

**Have been pressed down and have been shaken together** both are perfect passive participles translated with the use of concession. This is crushing of grapes from dry measure to liquid. But living faith is works that we can understand. Like when the wind is blowing, the shaking of trees is something that we can relate. This is a good instrument for measuring.

**Are measuring** is present tense meaning Jesus is using the allusion to fair bargaining.

**Will be measured again** is future tense in passive voice meaning God will justly repay in good faith. Many evangelists will use this Golden Rule for prosperity today.

#### **Luke 6:39**

**Spoke** is the word of emphasis in this sentence. This verb is past tense meaning Jesus told a parable to his disciples.

**To be leading** is present tense infinitive with the use of completing the verb “is being able.” This question is with negation “whether: *meti*” meaning the expected answer: No!

**Not** is the word of emphasis in this sentence. This question is with negation “not: *ouchi*” meaning the expected answer: Yes! Remember this simple Greek grammar rule: a question with “*ou*” is expected answer: Yes! And a question with “*me*” is expected answer: No!

**Will fall** is future tense meaning the blind leader and the blind person will both stumble into a ditch.

#### **Luke 6:40**

**Not** is the word of emphasis in this sentence.

**Perfected** is perfect tense in passive voice participle translated with the use of periphrastic modifying the future tense verb “will be.” Following Jesus as a disciple will make us complete because our Lord is perfect. Notice even Mary is not above Jesus: “And Mary said, behold, the bondmaid of the LORD; may it be to me according to thy word,” Lu 1:38.

#### **Luke 6:41**

**Why** is the word of emphasis in this sentence. This interrogative pronoun questions the purpose of such action. This interrogative pronoun refers to the “mote.” Matthew says the same: “But why are thou looking on the mote which is in the eye of your brother, but are thou perceiving not the beam in your own eye? Yes!” Mt 7:3.

**Are looking on** is present tense meaning Jesus is singling out each of them for conscious sake that this one is contemplating other people's sins. This metaphor of small pieces of dust in someone else's eye is so minute that it should not concern us. This is a hyperbole example because of the exaggeration of the joist, rafter or plank in your own eye. Notice the change from plural to singular in this verse to make it more personal and pointed.

**Are not perceiving** is present tense with negation meaning this one is not contemplating the large piece of wood in his own eye. The question with negation "not: *ou*" is expected answer: Yes! We should be concerned with our own pride.

#### **Luke 6:42**

**How** is the word of emphasis in this sentence. The focus is on what way this person is judging his brother.

**Suffer** is past tense imperative meaning this one wants permission to judge his brother.

**Are not seeing** is present tense with negation meaning this sinner is continuously noticing his shortcomings. The question with negation "not: *ou*" is expected answer: Yes!

**Pretender** is the word of emphasis in this sentence. This vocative is a direct address to this stage player. This Greek word is "*hupokrites*" where we transliterate "hypocrite."

**Cast out** is past tense imperative meaning Jesus exhorted to this pretender to remove his or her pride and then this person will have mercy and compassion as our Lord has.

#### **Luke 6:43**

**Not** is the word of emphasis in this sentence. The focus is on the impossibility to love God and not love your brother: "If anyone should say: I am loving God, and should be hating his brother, he is liar; for how is the one who is not loving his brother whom he has seen, being able to be loving God whom he has not seen?" 1Jo 4:20.

**Is producing** is present tense meaning a child of the devil is not continuously loving a child in the Lord. This is not good works because that is plural. This fruit is singular and the fruit of the Spirit is: "love, joy, peace, long-suffering, kindness, goodness, faith," Ga 5:22. Love is the fruit of the Spirit while all other nouns are in apposition to love. But the works of the flesh are many, Ga 5:19-21. We shall know them by their works: "Ye will know them by their fruits," Mt 7:16. Remember this is not the Sermon on the Mount. Matthew records this much latter when Jesus rebukes the Pharisees: "Either make the good tree and its good fruit, or make the corrupt tree and its corrupt fruit: for the tree is being known from the fruit," Mt 12:33. This singular fruit tells if they are followers of Christ or not, 1Jo 5:12.

#### **Luke 6:44**

Is being known is present tense in passive voice meaning God is well acquainted with his own children: "The Spirit himself is bearing witness with our spirit, that we are children of God," Ro 8:16. This does not mean we are the ones who judges by someone's lifestyle if they are a Christian or not. This is judging by trying to remove the mote out of someone else's eye.

#### **Luke 6:45**

**Good man**, are the words of emphasis in this sentence. The focus is a person with pure thoughts which are brought forth in speech: "The good man is putting forth the good things out of the good treasure; and the wicked man is putting forth wicked things out of the wicked treasure," Mt 12:35.

**Is bringing forth** is present tense meaning the habitual speech is pouring out pure thoughts. But on the contrary, the wicked person is continuously pouring a collection of evil thoughts: “The pure ones in heart are blessed; for they themselves will see God,” Mt 5:8.

**Is speaking** is present tense meaning our mouth is continuously uttering thoughts of our inner desires or passions: “But the things which are going forth out of the mouth are coming forth out of the heart, and these are defiling the man,” Mt 15:18.

#### **Luke 6:46**

**Why** is the word of emphasis in this sentence. This interrogative pronoun puts the question of how come.

**Are calling** is present tense meaning these disciples are continuously saluting Jesus by the name Lord. Notice twice here for emphasis: “Not everyone who is saying to me, LORD, LORD, will enter into the kingdom of the heavens; but the one who is doing the will of my Father who is in the heavens will enter,” Mt 7:21. But his disciples are naming him properly: “Ye yourselves are calling me the Teacher and the LORD, and ye are saying well, for I am,” Joh 13:13.

**Are not doing** is present tense meaning these disciples are producing what our Lord is teaching. The question with negation “not: *ou*” is expected answer: Yes! Jesus did not say all of them because one of them is a traitor.

#### **Luke 6:47**

**Everyone** is the word of emphasis in this sentence. Individually in each person who is continuously following Jesus, and is continuously perceiving our Lord’s words, and is continuously producing these words has built his house upon a good foundation: “for no one is being able to lay other foundation which is being laid, which is Jesus the Christ,” 1Co 3:11.

**Will show** is future tense meaning Jesus will teach in the next verses how this resembles.

#### **Luke 6:48**

**Like** is the word of emphasis in this sentence. Now the focus is on this resemblance.

**Dug and deepened and laid** all are past tenses meaning this person went through sand, clay and rubble until he found solid rock to lay his foundation. We also today must filter through all the nonsense of sand, clay and rubble until we find our Rock. Many churches fall today because they think their success will be upon programs and entertainment instead of the good old story of how Jesus died for us.

**Have come** is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The noun “of flood” is also translated with the use of genitive absolute being the subject of this genitive participle.

**Beat upon** is past tense meaning the rising waters break against the house but was not strong enough to remove it from its foundations. The foundation saved this house as Jesus saves our lives.

#### **Luke 6:49**

**The one** is the word of emphasis in this sentence. This article is the one who perceived and produced not is resembling a person who built a house without a foundation. This time, the high waters struck the house and this house perished immediately, and that fracture was extent. Just think, this one put their trust in their building skills, and now it is all vanished. How so many will be shocked at the Great White Throne Judgment!

## Luke 7:1

V. Ministry in Galilee, 5:1-9:62

G. Healings, 7:1-17

1. Centurion's bondman, 7:1-10

1 And when **He completed** all His words (in) the ears of the people He entered (into) Capernaum. 2 And a certain bondman of a centurion *who* was ill was being about to be dying, who was honoured by him. 3 And after he has heard (about) Jesus he sent (to) Him elders of the Jews, begging Him so that He may come *and* may cure his bondman. 4 And these ones who came (to) Jesus were beseeching Him diligently, saying, "he is worthy to whom he will grant this, 5 for he is loving our nation and the assembly he himself built for us." 6 And Jesus was going (with) them; but while He was not already being distant (from) the house, the centurion sent (to) Him friends, saying to Him, LORD, stop troubling *Thyself*, for I am not worthy in order that Thou may come (under) my roof; 7 wherefore neither I counted myself worthy to come (to) Thee; but say by a word, and my servant will be healed. 8 For also **I** myself am a man (under) appointed authority, having soldiers (under) myself, and I am saying to this *one* go, and he is going; and to another, keep coming, and he is coming; and to my bondman, do this, and he is doing *it*. 9 And after Jesus has heard these things He wondered at him; and He turned to the crowd who was following Him *and said*, I am saying to you, I found not even (in) Israel so great faith. 10 And these ones who have been sent (to) the house **returned** *and found the sick bondman* *who* was in good health.

**Completed** is the word of emphasis in this sentence. This verb is past tense meaning Jesus rendered full all his discourses. Notice the conjunction "when" as this is not a participle. This is why it is better to supply "after" with past tense participles and "while" with present tense participles so it will not confuse with this conjunction. This is a compound conjunction consisting of "upon: *eπi*" and "if: *ei*." Luke makes it clear here that this occurred shortly after the delivery of the Sermon on the Plain. Capernaum was their headquarters while Jesus and his disciples ministered throughout Galilee.

**Entered** is past tense meaning Jesus went into the city of Capernaum: "And after he has entered into Capernaum, a centurion came to him beseeching him," Mt 8:5.

## Luke 7:2

**Of a centurion** is the word of emphasis in this sentence. This genitive of relationship shows how this officer in the Roman army thought of his servant. Notice there is no article with "centurion" who was an officer in the Roman army. The compound noun consist of "hundred" and "to rule." This means this one reigned over a company of about 100 soldiers.

**Was being about** is imperfect tense meaning the servant was continuously suffering to the point of death. Notice the plea is this young servant is being continuously vexed with grievous pains within his body to the point this one is about to die.

**Honoured** is predicate adjective to the imperfect tense verb "was." This servant was precious to this centurion. Matthew says: "and saying, lord, my servant has laid in the house of paralytic, because he has been grievously tormented," Mt 8:6. This servant is very sick with muscle or nerve paralysis. Most likely this servant was with cerebral palsy resulting from brain damage caused by birth trauma. We do know that this bondman was bed ridden. Matthew has servant "*pais*" meaning boy or young child, but Luke has here "*doulos*" which means slave or servant. This means this was a child-servant.

## Luke 7:3

**Has heard** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “And he heard of Jesus, and sent the Elders of the Jews to him.” The centurion understood the capabilities concerning Jesus.

**Sent** is past tense meaning this centurion appointed elders of the Jewish synagogue who he knew well because he financially helped with their synagogue and was kind to the Jewish people, Lu 7:5. Luke differs with this account of the centurion hearing about Jesus and sent elders of the Jews to approach Jesus. The reason for the difference in facts is the audience which each writer is influencing. Matthew did not mention these elders because Matthew is writing to the Jews so the details of who approached Jesus is irrelevant, but to show the Gentiles will be part of the kingdom of heaven while most the Jews will face eternal judgment which Luke does not mention, Mt 8:11-12. Luke is writing to the Gentiles by displaying the way these Gentiles are approaching the Jews for favors. The purpose for sending these elders was to be continuously beseeching Jesus with the result of healing his servant.

**May come** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “entreating him that after coming he will restore his slave.”

**May cure** is past tense subjunctive meaning the result of such entreating is that Jesus would restore his servant to health.

#### **Luke 7:4**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “elders” in the previous verse.

**Were beseeching** is imperfect tense meaning these elders were continuously admonishing Jesus earnestly. Notice this adverb “diligently” as this is an urgent matter because the servant is dying. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Worthy** is predicate adjective modifying the present tense verb “is.” This centurion is meriting this request because of the way he is conducting his life.

**Will grant** is future tense meaning the centurion will offer his tributes on part of the Jewish people. MSS has this verb in second person singular instead of third person singular which would translate: “Thou will show him this favour.” This makes: “Jesus will render this request,” instead of “the centurion will render to Jesus this worthiness.”

#### **Luke 7:5**

**Is loving** is present tense meaning this centurion is continuously sacrificially loving the Jewish nation and the synagogues.

**Built** is past tense meaning the centurion erected a building for the Jewish community. Notice the emphatic personal pronoun “he himself” as this centurion is personally recognized as the contributor of this building project.

#### **Luke 7:6**

**Jesus** is the word of emphasis in this sentence. The focus now is on our Lord Jesus Christ. Matthew says: “And Jesus is saying to him, I myself will come and will heal him,” Mt 8:7. Remember Jesus is speaking to the elders, not the centurion, but these elders are representing this centurion.

**Was going** is imperfect tense meaning Jesus was continuously going on his journey with these elders to heal this man.

**Was not being distant** is present tense participle with negation translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle. Jesus was not continuously at a distance from the servant’s house. Jesus was very close to arriving at his destination.

**Sent** is past tense meaning the centurion sent associates to Jesus. This verb is different from the verb in verse 3 as there it was “sent: *apostello*” which is commissioned the elders and now it is on the stress of sending as out of greeting the great physician. This ruler of the Roman army has respect and reverence for this Messiah as he advised his associates to greet Jesus as LORD.

**Stop troubling** is present tense in passive voice imperative meaning let us stop annoying your presence as your time is valuable. This centurion figured that Jesus had better things to do than waste his time on a Roman. The Jews looked down upon the occupying Romans. Even if these elders gave respect to this centurion, this Roman ruler felt differently concerning himself. Peter felt this way after he witnessed the power of God through our Lord Jesus Christ: “And after Simon Peter has seen he fell at the knees of Jesus, saying, depart from me, for I am a sinful man, LORD,” Lu 5:8. The prodigal son felt the same when he returned to his father: “and I am no longer worthy to be called thy son: make me as one of thy hired servants,” Lu 15:19. This centurion humbled himself: “Humble yourselves before the LORD, and he will exalt you,” Jas 4:10.

#### **Luke 7:7**

**Neither counted worthy** is past tense with negation meaning this centurion found not deserving that this humbled centurion should appear before Jesus.

**Say** is past tense imperative meaning the centurion exhorted Jesus to speak a decree. This centurion knew the power in our Lord’s words as this centurion understood in verse 3 what Jesus did in the past: “And astonishment came to pass upon all, and they were speaking to one another, saying, what is this word, that he is commanding the unclean spirits with authority and power, and they are coming out?” Lu 4:36; “And all were astonished, so that they are questioning among themselves, saying, what is this? What is this new teaching, that even he is commanding with authority the unclean spirits, and they are obeying him?” Mr 1:27. Matthew says: “And the centurion was answering and was saying, Lord I am not worthy in order that thou may come under my roof, but only speak a word, and my servant will be healed,” Mt 8:8.

**Will be healed** is future tense in passive voice meaning Jesus will restore to health his servant.

#### **Luke 7:8**

**I,** is the word of emphasis in this sentence. The focus is on this centurion who emphatically also describes himself as a person with authority. Matthew says: “For also I myself am a man under authority, having soldiers under myself; and I am saying to this one, go, and he is going; and to another, keep coming and he is coming, and to my bondman, do this, and he is doing,” Mt 8:9.

**Having** is present tense participle translated with the use of periphrastic modifying the present tense verb “am.” This ruler is continuously possessing servants to do his bidding.

**Go, keep coming, do** all are imperatives with the first and last past tense while the second as present tense. These are all commands that this centurion is exhorting his subjects and they are all continuously carrying out his commands.

## Luke 7:9

**Has heard** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except HCSB who translated with the use of attendant circumstance: “Jesus heard this and was amazed at him.”

**Wondered at** is past tense meaning Jesus marvelled at this centurion’s faith.

**Turned** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “and after turning to the crowd following him he professed.” Jesus looked back at the multitude of people who were accompanying him.

**Said** is past tense meaning Jesus spoke which is Luke’s favourite word “to speak: *epo*.”

**Am saying** is present tense meaning I am continuously affirming to them.

**Found not** is past tense with negation meaning Jesus discovered not such great humility in Israel. Matthew says: “And after Jesus has heard it, he wondered, and said to the ones who were following, verily I am saying to you, I found not so great faith, not even in Israel,” Mt 8:10. Another Gentile woman was labelled with this great faith: “Then Jesus answered and said to her, oh woman, thy faith is great: let it be to thee as thou are desiring,” Mt 15:28.

## Luke 7:10

**Returned** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Moffatt, Murdoch and Williams agree with this use but AMP, EMTV, Garnier, HCSB, NET, RSV and TWENTY translated with the use of time: “And, when the messengers returned to the house, they found the slave recovered.” These friends of the centurion turned back to the house where the servant was sick as Jesus ordered: “And Jesus said to the centurion, keep going, and as thou believed let it be to thee. And his servant was healed in that hour,” Mt 8:13.

**Found** is past tense meaning these friends discovered the sick servant restored to health. The afflicted young servant had to be plagued with an illness serious enough to be part of these miracles. Notice the difference here between the leper and this miracle. Jesus was present and touched the leper, but here this servant was healed from a distance.

## Luke 7:11

V. Ministry in Galilee, 5:1-9:62

G. Healings, 7:1-17

2. Young boy in Nain, 7:11-17

11 And **it came to pass** (on) the next *day* He was going (into) a city *which* is being called Nain, and many disciples of His and a great crowd were going with Him. 12 And **as** He drew near to the gate of the city also behold, an only begotten son to his mother, *who* has died was being carried out, and she was a widow, and a crowd of the city *was* considerable (with) her. 13 And the LORD **saw** her *and* was moved with compassion (on) her and said to her, stop weeping. 14 And He **came up** *and* touched the bier, and the ones who were bearing *it* stopped. And He **said**, young man, I am saying to thee, be arisen. 15 And the dead man **sat up** *and* began to be speaking, and He gave him to his mother. 16 And all fear **seized**, and they were glorifying God, saying, "a great prophet has been risen (among) us;" and "God visited His people." 17 And this word **went out** (in) all Judea (concerning) Him, and (in) all the country around.



**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened on the next day.

**Was going** is imperfect tense meaning Jesus was continuing on his journey into Nain. This is 18 miles from Capernaum, where Jesus had been the preceding day.

**Were going with** is imperfect tense meaning his disciples and others were continuously journeying together with Jesus.

#### **Luke 7:12**

**As** is the word of emphasis in this sentence. This adverb is modifying the verb “drew near.” The focus is on the time when Jesus approached the city of Nain.

**Drew near** is past tense meaning Jesus’ journey brought him to the entrance of the city of Nain.

**Was being carried out** is imperfect tense in passive voice meaning the pallbearers were continuously carrying out a dead man for burial. This man was the only child to a widow. This woman lost her husband and now her son. Many people from this city were consoling her. Because she had no other children, these Jewish neighbours were honouring this widow: “Keep honouring widows who are widows indeed,” 1Ti 5:3; “Pure and undefiled religion before God, and the Father is this: to be visiting orphans and widows in their tribulation, to be keeping oneself unspotted from the world,” Jas 1:27.

#### **Luke 7:13**

**Saw** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Murdoch agrees with this use while most other translations have the use of time: “And when the Lord saw her, he had compassion on her.” Jesus noticed this widow.

**Was moved with compassion and said** both are past tenses meaning Jesus held human emotion for this woman and spoke which is a favourite verb of Luke showing the humanity of Christ. Jesus feels and speaks just like us. Jesus felt the same way when Lazarus died: “Therefore Jesus as he saw her who was weeping, and Jews who have come with her who were weeping, groaned in the spirit, and troubled himself, and said, where have ye laid him? They are saying to him, LORD, keep coming and see. Jesus wept,” Joh 11:33-35.

**Stop weeping** is present tense imperative with negation meaning this widow was continuously mourning for her dead son but Jesus is exhorting her that she needs not to continue such lamentation.

#### **Luke 7:14**

**Came up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Jesus approached the open coffin.

**Touched** is past tense meaning Jesus clung unto the open coffin.

**Stopped** is past tense meaning the pallbearers stood still.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke which is Luke’s favourite verb.

**Be arisen** is past tense imperative in passive voice meaning let Jesus raise this man from the sleep of death. Jesus recalled this dead man to life. Just as Jesus rose Jairus’ daughter from the dead: “But he

himself put out all, and took hold of her hand, and cried, saying, child, keep being arisen,” Lu 8:54. Jesus has authority to raise up the dead: “For even as the Father is raising up the dead and is quickening, thus also the Son is quickening whom he will,” Joh 5:21.

### **Luke 7:15**

**Sat up** is the word of emphasis in this sentence. This verb is past tense meaning this dead man erected into a seated position. The focus is this picture of a dead person sitting up in an open coffin. What a remarkable image! Imagine how frightening this must have been to those who witnessed this.

**Began** is past tense meaning this man’s first action was continuously uttering sounds of life. Just imagine what sounds or words that this man articulated that day!

**Gave** is past tense meaning Jesus presented this man to his mother. Imagine how this widow felt at this moment! This was not done since the days of Elijah: “And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth,” 1Ki 17:23; and with Elisha: “Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out,” 2Ki 4:37.

### **Luke 7:16**

**Seized** is the word of emphasis in this sentence. This verb is past tense meaning all terror took hold of these witnesses.

**Were glorifying** is imperfect tense meaning these witnesses were continuously praising God. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Has been risen** is past tense in passive voice meaning God produced a great prophet among them.

**Visited** is past tense meaning God looked upon his chosen people. This second conjunction displays another quotation.

### **Luke 7:17**

**Went out** is the word of emphasis in this sentence. This verb is past tense meaning this news went forth in all points of Judea concerning our Lord’s fame. Just like before: “And his fame went out immediately in all the country around Galilee,” Mr 1:28; “And his fame went out into all Syria,” Mt 4:24; “But the ones who have gone out made him known in all that land,” Mt 9:31.

### **Luke 7:18**

V. Ministry in Galilee, 5:1-9:62

H. John the Dipper, 7:18-35

1. Enquiry of Jesus, 7:18-23

18 And his disciples **brought word** to John (concerning) all these things. 19 And after John **has called to** a certain two of his disciples he sent them (to) Jesus, saying, are Thou Thyself the One Who is coming or are we looking for another? 20 And the men **came** (to) Him and said, John the Dipper has sent us (to) Thee, saying, are Thou Thyself the One who is coming, or are we looking for another? 21 And (in) the same hour He healed many of diseases and scourges and evil spirits, and He granted to be seeing to many blind. 22 And Jesus **answered and said** to them, go and relate to John what ye saw and

heard; "blind are receiving sight, lame are walking, lepers are being cleansed, deaf are hearing, dead are being raised, poor are being proclaimed glad tidings;" 23 and whoever shall not be offended (in) Me is blessed.

**Brought word** is the word of emphasis in this sentence. This verb is past tense meaning John's followers reported to John about these miracles. This is John the Dipper. Matthew says: "Now after John has heard in the prison the works of Christ," Mt 11:2.

#### **Luke 7:19**

**Has called to**, is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Garnier agrees with this use while most other translations have the use of attendant circumstance: "And John summoned to him a certain two of his disciples and sent them to the Lord."

**Sent** is past tense meaning John the Dipper sent out two of his disciples: "he sent two of his disciples," Mt 11:2. This is not commissioned as "*apostello*," but here "*pempo*."

**Are looking** is present tense meaning are we expecting another. Notice the inclusion with the plural "we." John was perplexed as he heard the works of Christ, notice not Jesus as John was waiting for another. John knew Jesus, but was confused how this was going to unfold: "and said to him by his two disciples, are thou thyself the One who is coming, or are we waiting for another?" Mt 11:3

#### **Luke 7:20**

**Came** is the word of emphasis in this sentence. This verb is past tense translated with the use of attendant circumstance. AMP and Williams agree with this use while most other translations have the use of time: "When the men had come to him, they said." These two disciples of John approached Jesus.

**Said** is past tense meaning these two disciples of John spoke to Jesus. This is Luke's favourite verb.

**Has sent** is perfect tense meaning John the Dipper commissioned these two disciples to find out an answer from Jesus concerning his mission. Did John's faith waiver? Even a prophet like John are not free from imperfection. Moses harboured distrust, Elijah despaired of God's power, Gideon had doubts, Jeremiah wanted to die, Isaiah wanted to know how long, and Jonah wished for destruction of the repented. John the Dipper was expecting a ruling King like any other Jewish believer: "of whom the winnowing fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his granary, but he will burn the chaff with unquenchable fire," Lu 3:17.

#### **Luke 7:21**

**(In) the same hour** are the words of emphasis in this sentence. During the question of these two disciples of John, within the next hour Jesus performed many miracles.

**Healed and granted** both are past tenses meaning Jesus restored to health the sick ones and the ones with plagues and those possessed with evil spirits. Jesus also graciously restored the sight of the blind ones: "For he healed many, so that they should be besetting him, in order that they may touch him, as many as were having scourges," Mr 3:10.

#### **Luke 7:22**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: "By way of responding."

**Go** is past tense participle translated with the use of attendant circumstance. All translations agree with this use.

**Relate** is past tense imperative meaning Jesus is exhorting these two disciples to report to John: “And Jesus answered and said to them, go and relate to John what ye are hearing and seeing: the blind are receiving sight, and the lame are walking; the lepers are being cleansed, and the deaf are hearing; the dead are being raised, and the poor are being evangelized,” Mt 11:4-5.

**Saw and heard** both are past tenses while Matthew has present tenses meaning the proclamation to John is all things that they are hearing and seeing, 1Jo 1:1. The things that they are hearing are the teachings which were continuing from John that the kingdom of heaven is at hand. The things that they are seeing are the miracles that were continuing even at that time. Jesus gives what they are seeing before what they are hearing.

**Are receiving sight** is present tense meaning the blind are continuously looking up to the glories of God, Isa 35:5.

**Are walking** is present tense meaning the maimed are continuously walking, Isa 35:6.

**Are being cleansed** is present tense meaning the ones affected with leprosy are continuously pronouncing clean in a levitical sense, Mt 8:3.

**Are being raised** is present tense in passive voice meaning Jesus had raised to life the son of the widow at Nain, Lu 7:11-18; and the raising of Jairus’ daughter may be two we can mention. There has to be more but not all are recorded as these miracles are in a continuous sense.

**Are being evangelized** is present tense in passive voice meaning the Gospel has reached the poor in spirit as those are in need of a physician, Mt 2:17. The kingdom of the heavens is theirs, Mt 5:3 Isa 61:1.

### **Luke 7:23**

**Should not be offended** is past tense in passive voice subjunctive meaning some put the condition as long they are not disgusted or appalled. This Greek verb “*skandalizo*” is where we get this English word “scandalized.” Some are ashamed to be associated with Christ, Isa 52:14. Even though John is in the fog about what is occurring, John has NOT found some occasion of stumbling but on the contrary, Jesus says John is well-looked upon. There is none greater than John the Dipper except Jesus!, Mt 11:11. Context would make those commentators to take heed that we should not judge, Mt 7:1.

**Blessed** is predicate adjective. This one is well-looked upon by God when Jesus is not a stumbling block or impediment in the way of proclaiming him as Christ: “and he is blessed, whoever should not be offended in me,” Mt 11:6.

### **Luke 7:24**

V. Ministry in Galilee, 5:1-9:62

H. John the Dipper, 7:18-35

2. Enquiry of John, 7:24-35

24 And after the messengers of John **has departed** He began to be speaking (to) the crowds (concerning) John: what have ye gone out (into) the wilderness to look at? **A reed** *which* is being shaken

(by) *the* wind? 25 But **what** have ye gone out to see? A man *who* had been arrayed (in) soft clothing? **Behold**, the ones who are living (in) splendid clothing and luxury are (in) the palaces. 26 But **what** have ye gone out to see? **A prophet?** **Yea**, I am saying to you, and more excellent *one* than a prophet. 27 **This** is (concerning) whom it has been written, behold, I Myself am sending my messenger (before) Thy face, who will prepare Thy way (before) Thee. 28 For **I am saying** to you, no one is a greater prophet (among) *those* born of women than John the Dipper; but *the one who is* less (in) the kingdom of God is greater than he. 29 And after **all the people** and the tax gatherers have heard they justified God, having been dipped *with* the dipping of John; 30 but the Pharisees and the doctors of the law set aside (as to) themselves the counsel of God, *since* they have not been dipped (by) him. 31 Therefore **to what** will I liken the men of this generation? And **to what** are they like? 32 They are **like** to little children who are sitting (in) a market place, and are calling one to another and are saying, we piped to you, and ye danced not; we mourned to you, and ye weeped not. 33 For John the Dipper **has come** neither eating bread nor drinking wine, and ye are saying, he is having a demon. 34 The Son of man **has come** eating and drinking, and ye are saying, behold, *He is* a man a glutton and a winebibber, a friend of tax gatherers and of sinners; 35 and the wisdom was justified (by) all her children.

**Has departed** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The noun “of the messengers” is also translated with the use of genitive absolute being the subject of this genitive participle. These two disciples of John the Dipper went away from Jesus. Matthew says: “But while these things were going on,” Mt 11:7.

**Began** is past tense meaning Jesus started to expand this discussion: “Jesus began to be saying to the crowds concerning John, what went ye out to look at into the wilderness? A reed being shaken by the wind?” Mt 11:7.

**To be saying** is present tense infinitive with the use of completing the verb “began.” Jesus is advising the crowds concerning John the Dipper.

**To look at** is past tense infinitive with the use of purpose. These people were attendantly seeing or beholding for apprehension of higher realities. Was it for entertainment as a spectacle?

**Reed** is the word of emphasis in this sentence. This noun is apposition to “what.” This word means someone who bends with the wind, but this is not so with John. John was not easily shaken, fickle doubter, ever-changing or inconstant person. Just because he asked a question, it does not make him without fixed principles. John was a steadfast man and remained true even in prison. John’s ministry was not so trivial that it just warranted curiosity. Today our pulpits are filled with public policy.

## Luke 7:25

**What** is the word of emphasis in this sentence. This is the second question concerning John. The first in the last verse was in reference to what they were beholding: a fickle doubter! This second question is to what they are perceiving: a self-seeker! “But what went ye out to see? A man who has been arrayed in soft garment? Behold, the ones who are wearing the soft garments are in the houses of kings,” Mt 11:8.

**To see** is past tense infinitive with the use of purpose.

**Man** is the word of emphasis in this sentence. Before it was a reed, now a man who is a courtier. John did not attend the royal courts of earth, but was preparing the way for the King of Kings. Those who dressed in these fine clothes can be thought of as effeminate. John was rugged, a rugged individual! Contrast this garment of soft raiment to camel’s hair gives John greater strength than those flattering nobles, Mt 3:4.

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Are living** is present tense participle translated with the use of substantive modifying the article “the ones.” At that moment, a sycophant could have walked by, or Jesus could have been pointing at their castles. Matthew uses the verb “are wearing.”

### **Luke 7:26**

**What** is the word of emphasis in this sentence. This is the third question concerning John the Dipper. The first in verse 7, in reference to what they were beholding: a fickle doubter! The second question is to what they are perceiving: a self-seeker! This last question is to what they are perceiving: a revolter! Were his oracles given by God to overthrow the Roman rule? John was asked if he was the Messiah, Lu 3:15 Joh 3:28. John even expressed that he was not Elijah or the prophet, Joh 1:21. Jesus identifies later that John was Elijah in spirit, Mt 17:13. Could John’s denial of that prophet to be Jeremiah? Mt 16:14 Mr 6:15 Lu 9:19. The people thought John was a prophet, Mt 21:26. These same people also thought Jesus was a prophet, Mt 14:5 21:46. Herod knew that John was a just and holy man, Mr 6:20. Jesus said that John was the lamp which is burning and is shining, Joh 5:35. John did no miracles, but John’s witness concerning Jesus was true, Joh 10:41.

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming truly that John is a prophet of God, but more superior than any prophet, Am 3:7. He gave better counsel from God than any other prophet as he was the one who prepared the way for Christ, Mal 3:1. “But what went ye out to see? A prophet? Yea, I am saying to you, and one more excellent than a prophet,” Mt 11:9.

### **Luke 7:27**

**This** is the word of emphasis in this sentence. This pronoun is referring to John the Dipper: “for this is concerning whom it has been written, behold, I myself am sending my messenger before thy face, who will prepare thy way before thee,” Mt 11:10.

**Has been written** is perfect tense in passive voice meaning John’s ministry was composed in the past and has abiding results as it was recorded by Mal 3:1. Notice Jesus changed the original prophecy from Malachi from “the way” to “thy way;” and “before me” to “before thee.” Jesus is quoting this as in position of being Messiah as Jesus is addressing the crowd.

### **Luke 7:28**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to this crowd: “verily I am saying to you, there has not risen among those born of women is greater than John the Dipper; but the one who is less in the kingdom of the heavens is greater than he,” Mt 11:11.

**Greater prophet** is predicate nominative modifying the verb “is.” We call that today his stardom. John’s celebrity is better known than all heroes. But after John had a better privilege because of what they witnessed, Lu 10:23,24. We stand on John’s shoulders as his witness in the transition from the old covenant to the new.

### **Luke 7:29**

**All the people** are the words of emphasis in this sentence. These people are the focus on our Lord’s illustration.

**Have heard** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except AMP, AV, Murdoch, NET and Tyndale who translated with the use of substantive: “And all the people that heard.”

**Justified** is past tense meaning the followers of John the Dipper pronounced God righteous: “and the wisdom was justified by all her children,” Lu 7:35.

### Luke 7:30

**Set aside** is past tense meaning the religious leaders disregarded the will of God: “For John came to you in the way of righteousness, and ye believed him not, but the tax-gatherers and the harlots believed him; but after ye yourselves have seen it ye repented not afterwards to believe him,” Mt 21:32.

**Have not been dipped** is past tense in passive voice participle with negation translated with the use of concession: “*since*.” HCSB agrees with this use. Tyndale translated with the use of attendant circumstance: “despised the counsel of God, against themselves, and were not baptised of him.” EMTV and NET translated with the use of cause: “rejected God’s purpose for themselves, because they had not been baptized by John.” Murdoch translated with the use of result: “rejected the good pleasure of God, against themselves; as they were not baptized by him.” Moffatt translated with the use of substantive: “but the Pharisees and jurists, who had refused his baptism.” AMP translated with the use of manner: “by not being baptized by him.” Many other translations did not put a use to this participle.

### Luke 7:31

**To what** is the word of emphasis in this sentence. This pronoun is in the neuter so it will be “what” instead of “whom.” Jesus is now focusing on the violent ones from Mt 11:12. The inconsistencies and fickleness of that age are being reproved by Jesus. The public sentiment are these violent ones as when they found that this is not the literal kingdom to overthrow the Roman rule, they form opinions concerning John and Jesus. TR adds: “and the LORD said.”

**To what** is the word of emphasis in this sentence. Again the pronoun in the neuter case is with the comparative adjective. These violent ones are compared to little children who cannot be satisfied. These are not open-minded children, Mt 19:14; but this simile is unruly and misbehaving children: “But to what will I liken this generation? It is like with little children who are sitting in the markets, and are calling to their companions,” Mt 11:16.

### Luke 7:32

**Like** is the word of emphasis in this sentence. This is predicate adjective modifying the verb “are.”

**Are sitting** is present tense participle translated with the use of substantive modifying “little children.” These little children are playing make-believe as mimicking the weddings and the funerals in Public Square. They are imitating in their play with their friends.

**Piped and danced** not are both past tenses meaning they came to John the Dipper and praised him with song, but he preached kingdom of heaven. They expected a wedding feast with John, but John brought the message of repentance: “and are saying, we piped to you, and ye danced not; we mourned to you, and ye wailed not,” Mt 11:17.

**Mourned and weeped not** are both past tenses meaning they came to Jesus for healing and he brought the same message of the kingdom of heaven. They expect a funeral procession with Jesus, but Jesus brought message of good news. These violent ones rejected both poles of righteous conduct without any reason whatever. They are spoiled children.

### Luke 7:33

**Has come** is the word of emphasis in this sentence. This verb is perfect tense while Matthew uses past tense meaning John arose in influence: “For John came neither eating nor drinking, and they are saying, he is having a demon,” Mt 11:18.

**Neither eating nor drinking** both are present tense participles with the use of purpose. His food was locusts and wild honey, Mt 3:4. This way of life was linked to insanity. This same generation also said Jesus is deranged, Joh 7:20 10:20. They rejected John’s message by ridiculing his lifestyle of being austere and severe.

### Luke 7:34

**Has come** is the word of emphasis in this sentence. This verb is perfect tense while Matthew uses past tense meaning Jesus arose in influence: “The Son of man came eating and drinking, and they are saying, behold, a gluttonous man and a wine bibber, a friend of tax-gatherers and sinners. And the wisdom was justified by her children,” Mt 11:19.

**Eating and drinking** both are present tense participles with the use of purpose. Now Jesus does the exact opposite of John and they are labelling our Lord as a voracious man, Mt 9:10; a wino, Joh 2:2; and a publican, Lu 15:2. They were not pleased with John and now with Jesus.

### Luke 7:35

**Was justified** is past tense in passive voice meaning these wayward children mentioned before rejected John and Jesus but the publicans justified God, Lu 7:29.

### Luke 7:36

V. Ministry in Galilee, 5:1-9:62

I. Jesus dines with Simon the Pharisee, 7:36-50

36 And one of the Pharisees **was asking Him** in order that he may eat (with) Him. And He entered (into) the house of the Pharisee and reclined at table; 37 and behold, a woman (in) the city who was a sinner, *after* she has known that He is reclining *at table* (in) the house of the Pharisee, took an alabaster flask of ointment, 38 and stood (at) His feet weeping behind, and began to be moistening His feet with tears, and she was wiping them with the hairs of her head, and was ardently kissing His feet, and was anointing them with that ointment. 39 And behold *after the Pharisee* who has invited Him **has seen, said** (within) himself, saying, if this One was a prophet, He was knowing whosoever who and what the woman *is* who is touching Him, for she is a sinner. 40 And Jesus answered and said (to) him, Simon, I am having something to say to thee. And he is saying, Teacher, say *it*. 41 There were **two debtors** to a certain creditor; the one was owing five hundred denarii, and the other fifty. 42 But *while* they were **not** having to pay, he forgave both: therefore which of them, say, will love him most? 43 And Simon answered and said, I am taking that to whom he forgave the more. And He said to him, thou judged rightly. 44 And He turned (to) the woman, and said to Simon, are thou seeing this woman? **I entered** (into) thy house, thou gave not water (for) My feet, but she herself moistened My feet with tears, and she wiped *them* with the hairs of her head. 45 Thou gave not **a kiss** to Me, but she herself (from) which *time* I came ceased not ardently kissing My feet. 46 Thou anointed not My head **with oil**, but she herself anointed My feet with ointment. 47 For **which** cause I am saying to thee, her many sins have been forgiven; for she loved much; but to whom he is being forgiven little he is loving little. 48 And He said to her, thy sins have been forgiven. 49 And the ones who were reclining with *Him* **began** to be saying



(within) themselves, Who is this and Who is forgiving sins? 50 **But He said** (to) the woman, thy faith has saved thee; keep going (in) peace.

**Was asking** is the word of emphasis in this sentence. This verb is imperfect tense meaning Simon, from verse 40, was continuously begging Jesus. This Pharisee was not like those from Jerusalem as our Lord was in Nain. This is not Simon the leper who was in Bethany, but this is peculiar to Luke here.

**May eat** is past tense subjunctive meaning the purpose of such request was that Jesus may fellowship with this Pharisee.

**Entered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After entering the house of the Pharisaian he was situated."

**Reclined** is past tense meaning Jesus reclined in the midst of Simon's company.

### **Luke 7:37**

**Was**, is imperfect tense meaning a woman continuously existed as a harlot in the city. The lack of article with "woman" does not define who this person was. It was not Mary Magdalene as Luke introduces a new character in his narrative in the next chapter and she was not a harlot but someone who was possessed by demons, Lu 8:2. It was not Mary of Bethany as mentioned before as we know the character of this woman. This woman was from the city of Capernaum because of the article with "city." Sadly once labelled as a prostitute, this woman will be known as such.

**Has known** is past tense participle translated with the use of time: "*after*." This woman recognized that Jesus was fellowshiping in Simon's house. Did she just hear the teaching of Jesus of his acquaintances with sinners? Lu 7:34. It may have given her courage to show her gratitude of the ministry of our Lord in Capernaum that converted her and now she is showing her penitent ways.

**Took** is past tense participle translated with the use of attendant circumstance. AV, EMTV, HCSB, Murdoch and Tyndale agree with this use. This woman brought to Jesus an alabaster box of spikenard.

### **Luke 7:38**

**Stood** is past tense participle translated with the use of attendant circumstance. This woman took this ointment and stood behind our Lord's feet crying while he was reclining.

**Began** is past tense meaning this woman started continuously moistening his feet with her tears.

**Was wiping and was ardently kissing and was anointing** are imperfect tenses meaning this woman was continuously wiping off these wet feet from tears with hairs of her head and was continuously kissing tenderly his feet and was continuously anointing his feet with that ointment. Notice the article with "ointment" is previous reference to "ointment" in the previous verse.

### **Luke 7:39**

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Simon noticed this woman at the feet of our Lord.

**Said** is past tense meaning Simon spoke which is Luke's favourite verb. Notice Simon muddled these words under his breath because he is affirming these words assuming that Jesus did not know what sort of woman this woman was. Jesus overheard his muttering. It would only be thoughts if Luke would have not

used the participle “saying.” He did not gossip this out of respect for his guest, but this was speaking to himself out of contempt. It is not saying that Jesus cannot read our thoughts, but the verbs “to speak” and “saying” display an outward vocalization of words.

**Was knowing** is imperfect tense meaning Jesus was knowing personally this sinner. Yes, Jesus did personally know this woman and accepted her penitent gratitude.

**Is touching** is present tense meaning this sinner is continuously clinging to our Lord’s feet. So this woman is crying over his feet, wiping his feet dry with her hair, kissing his feet, anointing his feet and finally clinging to these feet. This notorious person is unclean in the eyes of this Pharisee. In their pious rules, this woman is defiling a righteous person: “And after the Pharisees have seen it they said to his disciples, why is your teacher eating with the tax-gatherers and sinners?” Mt 9:11. At first, Simon accepted Jesus at first as a prophet, but now questions this presupposition.

#### **Luke 7:40**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. EMTV, Murdoch and Tyndale agree with this use while Garnier has the use of manner: “By way of responding.” Some translations use dynamic equivalence by translating the main verb “said” as quotation marks. The response of Jesus answering to a statement proposed displays that Simon spoke verbally this previous statement.

**Am having** is present tense meaning Jesus is possessing a rebuke on this matter. Notice is addressing this Pharisee by his name to personalize his rebuke.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Simon is affirming to Jesus as a religious teacher. Before Simon held our Lord in high esteem as prophet, but now just another fellow teacher.

**Say** is past tense imperative meaning speak!

#### **Luke 7:41**

**Two debtors** are the words of emphasis in this sentence. This parable is concerning two debtors just as Jesus used later: “And after he called to himself each one of the debtors of his Lord, he was saying to the first, how much are thou owing to my Lord?” Lu 16:5.

**Was owing** is imperfect tense meaning one debtor was continuously being in debt to a money lender for 500 denarius while the other debtor was continuously being in debt to a money lender for 50 denarius.

#### **Luke 7:42**

**Not** is the word of emphasis in this sentence. This negation is the focus for both debtors.

**Were having** is present tense participle translated with the use of genitive absolute with reference to time: “while.” The personal pronoun “of them” is also translated with the use of genitive absolute being the subject of the genitive absolute participle. These two debtors were not continuously in possession of the money so they can pay the creditor.

**Forgave** is past tense meaning the creditor delivered these two debtors from their loans.

**Say** is past tense imperative meaning speak!

**Will love** is future tense meaning the person will love sacrificially as showing more excellent goodwill to this creditor.

### **Luke 7:43**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, AV, EMTV, Murdoch and Tyndale agree with this use while Garnier has translated with the use of manner: “By way of responding.” Most translations have used dynamic equivalence by translating the main verb “said” as quotation marks.

**Said** is past tense meaning Simon spoke. This is Luke’s favourite verb.

**Am taking** is present tense meaning I am assuming or supposing.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke. This is Luke’s favourite verb.

**Judged** is past tense meaning Simon pronounced an opinion correctly.

### **Luke 7:44**

**Turned** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. AV, Murdoch and Tyndale agree with this use while Garnier translated with the use of time: “After being turned to the woman he kept apprising to Simon.” Most translations do not put a use to this participle. Jesus turned around to this woman as she was behind our Lord: “and stood at his feet weeping behind,” Lu 7:38.

**Said** is past tense meaning Jesus spoke to Simon the Pharisee. While Jesus is speaking to Simon, our Lord was looking at this woman.

**Are seeing** is present tense meaning Simon is continuously gazing at this woman. Jesus wanted Simon to have a different perspective of this woman. Simon was looking at this woman as a sinner, but Jesus wanted Simon to see that she is a repentant sinner who gave better hospitality than this self-righteous Pharisee.

**Entered** is the word of emphasis in this sentence. This verb is past tense meaning Jesus went into Simon’s house.

**Gave not** is past tense with negation meaning Simon furnished not water for foot cleansing. This was common courtesy among Jewish travellers: “And he said, Behold now, my lords, turn in, I pray you, into your servant’s house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night,” Ge 19:2; “So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink,” Jud 19:21. Even among Christians this continued: “who is being borne witness in good works, if she brought up children, if she entertained strangers, if she washed saints’ feet, if she imparted relief to the oppressed, if she followed after every good work,” 1Ti 5:10.

**Moistened and wiped** both are past tenses meaning this woman watered our Lord’s feet with her tears and wiped off her tears with the hairs of her head.

### **Luke 7:45**

**Kiss** is the word of emphasis in this sentence. This noun is direct object to the past tense verb “gave.” Simon bestowed not a kiss as today we welcome someone with a hand-shake. This custom of that time was the occasion of kissing in greeting their guests.

**Ceased not** is past tense with negation meaning this woman fail not thoroughly. This verb is only found here. This is contrast to not receiving one kiss from Simon to repeatedly signs of affection from this woman.

**Ardently kissing** is present tense participle meaning the means this woman showed continuous affection was with tenderly kissing again and again our Lord’s feet.

#### **Luke 7:46**

**With oil** is the word of emphasis in this sentence. This dative noun is the means this woman anointed our Lord’s feet. This Pharisee did not anoint our Lord’s head: “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over,” Ps 23:5. If Simon believed that Jesus was the Messiah, he would have fulfilled this verse by anointing our Lord’s head. As we put shampoo on our hair and deodorant under our armpits, the custom was to anoint their heads with oil. This was common as washing our hands and face today.

#### **Luke 7:47**

**Which** is the word of emphasis in this sentence. This genitive singular neuter pronoun refers to the love that this woman displayed. This is the main focus.

**Am saying** for this cause is present tense with adverb meaning Jesus is continuously affirming with pleasure from the source of this love.

**Have been forgiven** is perfect tense in passive voice meaning God has remitted her many sins.

**Loved** is past tense meaning this woman loved our Lord because God has let go her many sins. God does not hold against us our past sins when we repent. This is not her love that permitted forgiveness but this remittance gave her thankfulness of God’s mercy: “That love is by this, that we ourselves loved not God, but that he himself loved us, and he sent his Son as a propitiation for our sins,” 1Jo 4:10; “Let we ourselves keep loving him, because he himself first loved us,” 1Jo 4:19. In so doing we continue in love: “and keep walking in love, even as also Christ loved us, and gave up himself for us, an offering and sacrifice to God for an odour of a sweet smell,” Eph 5:2. The conjunction “that: *oti*” is proof not cause.

**Little** is an adjective meaning Jesus answers the critical Pharisee by telling him that those who are forgiven little, love little. The saying seems to be aimed at the self-righteous who hold aloof from sinners and whose love, in transgression of the chief commandment, is consequently small.

#### **Luke 7:48**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this woman. This is Luke’s favourite verb.

**Have been forgiven** is perfect tense in passive voice meaning God has remitted her sins. This is past tense with abiding results. Jesus said the same to the paralytic: “And behold, they were bringing to him a paralytic who had been lying on a bed; and Jesus saw their faith and said to the paralytic, keep being of good courage, child, thy sins have been forgiven to thee,” Mt 9:2.

#### **Luke 7:49**

**Began** is the word of emphasis in this sentence. This verb is past tense meaning the other guests of Simon started to be continuously affirming among themselves. They were murmuring or muttering among themselves.

**Is forgiving** is present tense meaning Jesus is continuously remitting sins. This question is because that they did not believe that Jesus is God. The Pharisees in Capernaum said earlier the same: "And the scribes and the Pharisees began to be reasoning, saying, who is This who is speaking blasphemies? Who is being able to be forgiving sins except God alone?" Lu 5:21. The scribes in Nazareth said the same: "And behold, some of the scribes said in themselves, this man is blaspheming," Mt 9:3; "why is this One speaking blasphemies thus? Who is being able to be forgiving sins, except one, God?" Mr 2:7.

### Luke 7:50

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this woman. This is Luke's favourite verb.

**Has saved** is perfect tense meaning this woman's trust in God has rescued her from eternal damnation. Notice it was not her love, but her conviction that only God can save her through the death of his son, our Lord Jesus Christ. This is why she displayed such love and adoration for our Lord when she knew that Jesus was dining at this house.

**Keep going** is present tense imperative meaning keep continuing on her journey in peace: "Therefore because we were justified by faith, we are having peace toward God through our LORD Jesus Christ," Ro 5:1. Jesus came to give us spiritual peace, not world peace: "Do not think that I came to place peace on the earth: I came not to place peace, but a sword," Mt 10:34.

### Luke 8:1

V. Ministry in Galilee, 5:1-9:62

J. Parable of the sower, 8:1-21

1 **And it came to pass** afterwards, **and He Himself was journeying through city by city and village by village**, preaching and announcing the glad tidings, of the kingdom of God, **and the twelve were** (with) Him, 2 **and certain women** who were cured (from) wicked spirits and infirmities, Mary who is being called Magdalene, (from) whom seven demons had gone out; 3 and Joanna wife of Chuza a steward of Herod; and Susanna, and many others, who **were ministering** to Him (of) the things which are being ready to them. 4 And *while* a great crowd and the ones who were coming (from) each city (to) Him, **were assembling**, **He spoke** (by) a metaphor. 5 The one who was sowing **went out** to sow his seed; and (while) he was sowing some fell (by) the way, and it was trampled upon, and birds of heaven devoured it. 6 And **other** fell (upon) the rock, and it sprung up *and* withered, (because) it was not having moisture; 7 and other fell (in) *the* midst of the thorns, and the thorns sprung up *and* choked it; 8 and other fell (upon) the good ground, and it sprung up *and* produced a hundredfold fruit. He was saying *and* was crying **these things**, let the one who is having ears to be hearing keep hearing. 9 **And his disciples were asking Him**, saying, what might this metaphor be? 10 **And that One said**, it has been given to you to know the hidden things of the kingdom of God, but to the rest (in) metaphors, in order that seeing they might not be seeing, and hearing they might not be understanding. 11 Now this **is** the metaphor: the seed is the word of God: 12 and those ones (by) the way are the ones who are hearing; then the devil is coming and is taking away the word (from) their heart, in order that they may not believe *and* may be saved. 13 And **those ones** (upon) the rock, the ones whenever they should hear, are receiving the word (with) joy, and these are not having root, who are believing (for) a time, and are falling away (in) time of trial. 14 And **that which** fell (into) the thorns, these ones are the ones who heard, and are moving along are being choked

(under) cares and riches and pleasures of life, and are not bringing to perfection. 15 And **that which** *fell* (in) the good ground, these ones are whosoever who heard the word (in) a right and good heart, are keeping *it*, and are bringing forth fruit (with) endurance. 16 And **no one** *who* lighted a lamp is covering it with a vessel, or is putting *it* (under) a couch, but is putting *it* (on) a lampstand, in order that the ones who are entering in might be seeing the light. 17 For there is **not** *anything* hidden which will not become manifest; nor *anything* secret which will not be known and shall come (to) light. 18 Therefore **keep taking heed** how ye are hearing; for whoever should be having, it will be given to him; and whoever should not be having, even what he is seeming to be having it will be taken (from) him. 19 And His mother and His brethren **came** (to) Him, and they were not being able to get to Him (because of) the crowd. 20 And **it was proclaimed** to Him, saying, Thy mother and Thy brethren have stood without, wishing to see Thee. 21 And that One Who has answered said (to) them, My mother and My brethren are the ones who are hearing the word of God and are doing it.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened in the session toward his journeys.

**Was journeying** is imperfect tense meaning Jesus himself was continuously travelling throughout along the cities and villages.

**Preaching and announcing the glad tidings** both are present tense participles with the use of manner as by proclaiming openly and bringing good news of the kingdom of God. Jesus and the twelve disciples were travelling one city and village at a time continuously heralding and evangelizing the coming kingdom of God.

## Luke 8:2

**Cured** is perfect tense participle translated with the use of periphrastic modifying the imperfect tense verb “were.” These women were continuously restored to health in the past and is having abiding results that they are not possessed again and their sicknesses did not take hold of them again. One woman is mentioned by Mary Magdalene who was cured from seven demons.

**Had gone** is pluperfect meaning these seven demons had come forth out of Mary. They departed in the past and they finished their afflictions and will not return. When our Lord drives out a demon, it will not return. When we shun the devil, he will flee, but he will return: “Resist the devil, and he will flee from you,” Jas 4:7. The “good warfare” (1Ti 1:18) that includes the daily resistance of this enemy (1Pe 5:9), the daily refusal to give him an opportunity (Eph 4:27), and the daily stand against his schemes (Eph 6:11). The devil cannot dwell in our hearts because the Holy Spirit dwells there, so we cannot be possessed, but this accuser will even deceive the elect, Mt 24:24.

## Luke 8:3

**Were ministering** is imperfect tense meaning Mary Magdalene and Joanna and Susanna and many other women were continuously serving our Lord with their possessions.

**Are being ready** is present tense participle translated with the use of substantive modifying the article “the things” which genitive of the preposition “of.” Their possessions are continuously being available for their use.

## Luke 8:4

**Were assembling** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “of crowd” and the article “of the ones” are also translated with the use of genitive absolute being the subject of this genitive participle.

Part of this great crowd are the twelve disciples, these women and other followers. The travellers from each city were also part of this multitude of people coming together to our Lord. Matthew says: “And great crowds were gathered together to him, so that he has entered into the boat to be sitting down, and all the crowd had stood on the shore. And he spoke to them many things in metaphors,” Mt 13:2-3.

**Spoke** is past tense meaning Jesus said by means of a parable which is Luke’s favourite verb. Matthew used “to utter: *laleo*” which is Jesus disclosed his thoughts. He uttered these parables, but the great crowd would not understand them, Mt 13:13. Metaphor is where we get the Greek word “*parabole*.” A parable is an earthly story with heavenly meaning. These stories could be real or fictional. Matthew said that Jesus was by the sea: “And in that day after Jesus went forth from the house he was sitting down by the sea,” Mt 13:1.

### **Luke 8:5**

**Went out** is the word of emphasis in this sentence. This verb is past tense meaning the sower came forth for the purpose to scatter seeds.

**Was sowing** is present tense participle translated with the use of substantive modifying the article “the one.” This one is the Son of man who is our Lord Jesus, Mt 13:37.

**To sow** is past tense infinitive with the use of purpose. Matthew uses the present tense. Jesus’ ministry was proclaiming the glad tidings of the kingdom, Mt 4:23.

**Was sowing** is present tense infinitive translated with the use of time because of the preposition with the article “*en to*” which translated as “while.” The personal pronoun is translated with the use of accusative of general reference becoming the subject of the infinitive.

**Fell** is past tense meaning the Word of God descended upon their ears but they did not understand, Mt 13:19.

**Devoured** is past tense meaning the devil will eat up the Word of God, Mt 13:4. Matthew adds “came.” This earth is hardened ground because many have trampled upon by the affairs of the world, 1Jo 2:16. These birds are Satan himself, and as plural they are his evil workers, Mr 4:15. These are curious folks who like to hear a new thing but have no desire to accept these truths, Ac 17:21.

### **Luke 8:6**

**Other** is the word of emphasis in this sentence. Matthew uses “some: *allos*” instead of “other: *heteros*.” Matthew displays that all seeds are the same, while Luke shows the process.

**Sprang up** is past tense participle translated with the use of attendant circumstance meaning they showed a form of godliness but denying the power of it, 2Ti 3:5.

**Withered** is past tense in passive voice meaning these religious activities are useless like the withered hand, Tit 3:5. Notice there is no root meaning they do not have the Root of Righteousness, Ro 11:16. Israel was offered the kingdom of heaven, but they refused it and now by this parable we see the break of the branches, Ro 11:17. Now the kingdom of God is being offered to the Gentiles.

**Was having** is present tense infinitive translated with the use of cause as the preposition “because: *dia*” renders this infinitive with this use. This article “it: *to*” is translated with the use of accusative of general reference being the subject of this infinitive verb. Here Luke mentions that it had no moisture meaning the Word of God is also portrayed by water, Joh 3:5. This means that these ones refused further instructions by the Word of God. Religious zealots do not want to hear the truth.

### **Luke 8:7**

**Sprung up** is past tense participle translated with the use of attendant circumstance. Matthew says: “And some fell upon the thorns, and the thorns grew up and choked them,” Mt 13:7. Some seeds are the Word of God which descended upon a briar patch. This bush is a type of evil that will strangle the Word of God, Mt 13:22. The love of money is the root of every kind of evil, 1Ti 6:10.

### **Luke 8:8**

**Sprung up** is past tense participle translated with the use of attendant circumstance. Matthew says: “And some fell upon the good ground, and were yielding fruit, one is hundred, another is sixty, another is thirty,” Mt 13:8. Some seeds which are the Word of God descended upon hearts which would hear, receive and understand. This one repented of their sins and received our Lord Jesus Christ as their personal Saviour. These are righteous, Mt 13:23; and they will shine forth in the kingdom of their father, Mt 13:43. Notice the different number of fruits meaning as we have talents, some will multiply them more than others, Mt 25:15. To whom much is given, much is required, Lu 12:48.

**These things**, is the word of emphasis in this sentence. This pronoun is direct object of the imperfect tense verb “was crying.”

**Was saying** is present tense participle translated with the use of attendant circumstance. Jesus was continuously affirming and inviting these words to this crowd.

**Keep hearing** is present tense imperative meaning let the hearer keep continuously understanding. Matthew says: “Let the one who is having ears to be hearing keep hearing,” Mt 13:9. This saying is common when Jesus finishes a teaching, Mt 11:15 Mr 4:9,23 7:16. This expression means that we need to pay attention to what was spoken.

### **Luke 8:9**

**Were asking** is the word of emphasis in this sentence. This verb is imperfect tense meaning his twelve disciples were continuously enquiring Jesus concerning this metaphor. Matthew says: “And after the disciples have come to him they said to him, why are thou speaking to them in metaphors?” Mt 13:10.

**Might be** is present tense optative as these disciples are wishing to understand this parable.

### **Luke 8:10**

**That One** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse. Matthew says: “And that One who has answered said to them, it has been given to you to know the hidden things of the kingdom of the heavens, but it has not been given to them. For whosoever is having, it will be given to him, and it will be in abundance; but whosoever is having not, even what he is having it will be taken away from him. Because of this I am speaking in metaphors, to them, because while they are seeing, they are seeing not, and while they are hearing, they are hearing not, nor are they understanding. And the prophecy of Esaias is being fulfilled in them, which is saying, ye will hear in hearing, and ye shall on no wise understand; and while ye are seeing, ye will see, and shall in no wise perceive. For the heart of this people was calloused, and they heard heavily with the ears, and they closed their eyes; lest they should see with the eyes, and should hear with ears, and should understand with the heart, and should turn and I should heal them. But your eyes are blessed, because they are seeing, and your ears are blessed, because they are hearing. For verily I am saying to you, many prophets and righteous men desired to see what ye are seeing, and they saw them not; and to hear what ye are hearing and they heard them not,” Mt 13:11-17.

**Seeing and hearing** both are present tense participles with the use of result.



**Might be seeing and understanding** both are present subjunctives meaning the purpose of these hidden things that the unsaved might not be perceiving and putting it together: “Thou did hide these things from the wise and prudent, and did reveal them to unlearned,” Mt 11:25.

#### **Luke 8:11**

**Is**, is the word of emphasis in this sentence. This verb is present tense meaning Jesus is explaining this parable. Matthew says: “Therefore hear ye yourselves the metaphor of the sower,” Mt 13:18. Luke is more specific in explaining the play on words.

#### **Luke 8:12**

**Is coming and is taking away** both are present tense meaning Satan is continuously showing himself and is continuously carrying away the word of God which has not rooted from their heart. Matthew says: “While anyone is hearing the word of the kingdom and is understanding it not, the wicked one is coming and is snatching away that which has been sown in his heart. This is the one who was sowed by the way,” Mt 13:19.

**May not believe** is past tense participle translated with the use of attendant circumstance with negation. Most translations agree with this use except Garnier who translated with the use of time: “that they will never be rescued after believing.”

**May be saved** is past tense in passive voice subjunctive meaning the purpose of removing the word of God from their heart is that they will not be converted. Notice the passive voice meaning it is God who rescues them from eternal damnation. Satan uses his influence to seize on the Word of God as the birds ate seeds laying on the hard ground, Mt 13:4 Mr 4:15.

#### **Luke 8:13**

**Those ones** is the word of emphasis in this sentence. This article is previous reference to the “other” found in verse 6.

**Should hear** is past tense subjunctive meaning the time when these ones should consider the word of God.

**Are receiving** is present tense meaning these ones are continuously accepting the word of God with gladness.

**Are not having** is present tense with negation meaning these ones are not continuously possessing sound doctrine. Notice this heart heard and strived to obtain the Word of God which is more than this first example which only heard the Word of God but rejected it fully as they are in league with the devil in the flesh. This first group by the way-side could be called cold-hearted atheists. The second group here is fair-weather Christians. They are full of emotion which makes great zeal but are so-called Christians. Most churches today offer this type of conversions with entertainment to bring in new followers. Matthew says: “And the one who was sowed upon the rocky places, this is that one who is hearing the word and immediately is receiving it with joy; but he is having no root in himself but is temporary; but after tribulation or persecution happened on account of the word, immediately he is being offended,” Mt 13:20-21.

**Are falling away** is present tense meaning these ones are continuously deserting the Christian faith. They did not lose their salvation, they never had it in the first place: “They went out from among us, but they were not of us; for if they were of us, they possibility have remained with us; but in order that they may be manifested that all are not of us,” 1Jo 2:19.

### Luke 8:14

**That which** is the word of emphasis in this sentence. This article is subject to the past tense verb “fell.” This seed descended among the thorns.

**Heard** is past tense participle translated with the use of substantive modifying the article “the ones.”

**Are moving along** is present tense participle translated with the use of substantive modifying the article “the ones.” These ones who considered and kept continuing on their journey are continuously being choked utterly by anxiety and wealth and desires for pleasure that sustains life and are not continuously bringing to maturity his seed: “Ye yourselves chose not for yourselves me, but I myself chose for myself you, and appointed you; in order that ye yourselves might be going and might be bearing fruit, and your fruit might be abiding; in order that whatsoever ye should ask the Father in my name he may give it to you,” Joh 15:16. Matthew says: “And the one who was sowed among the thorns, this is the one who is hearing the word, and the care of this life and the deceitfulness of riches is choking the word, and it is becoming unfruitful,” Mt 13:22.

### Luke 8:15

**That which** is the word of emphasis in this sentence. This article is subject of the added verb “*fell*” like the previous verse.

**Are keeping and bring forth fruit** both are present tenses meaning are continuously detaining the word of God and are continuously bearing fruit with constancy. Notice these ones also heard or considered the word of God, but it is not the message which is at fault, nor the possibility to understand the word of God. It is the quality of the heart. This one has a genuine and useful heart. This heart permits for rebuttal of its darkest sins. In verse 8, it shows the useful ground and here high-minded gentleman. Only found here in the New Testament. This idiom by Luke portrays an honest and right heart. Matthew says: “But the one who was sowed on the good ground, this is the one who is hearing and understanding the word; who is bringing forth fruit indeed, and is producing one hundred, another sixty, another thirty,” Mt 13:23. This is the only one of the four groups who is regenerated by the Holy Spirit to bring new life, Joh 3:3 1Pe 1:23. The seed Word of God was not the problem; it was the preparation of the soil heart which made the difference. This was the only one who understood the Word. The Ethiopian eunuch wanted an understanding of what he was reading, and Philip explained the Word to him which led him to Christ, Ac 8:30-37. The Holy Spirit is convicting the world of sin, of righteousness and of judgment, Joh 16:8. The unbeliever thinks that they can appease God through their works, but their sin is unbelief in our Lord Jesus Christ, Joh 16:9. Notice three out of four took the broad way which is leading to destruction, Mt 7:13.

### Luke 8:16

**No one** is the word of emphasis in this sentence. This compound pronoun consists of the particle “not: *ou*” and the numeral “one: *eis*.” This pronoun is subject to the present tense verb “is covering.” The person who set to fire a lamp is not continuously hiding the lamp with a bucket nor is continuously placing the lamp under a bed. You will not find such a person who is doing this! The common sense person is continuously placing the lamp on a lamp stand: “Thus let your light shine before men, so that they may see of you the good works, and may glorify your Father who is in the heavens,” Mt 5:15.

**Might be seeing** is present tense subjunctive meaning the purpose of placing the lamp on a lamp stand is that visitors might be discerning their good works: “Thus let your light shine before men, so that they may see of you the good works, and may glorify your Father who is in the heavens,” Mt 5:16.

### Luke 8:17

**Not** is the word of emphasis in this sentence. The focus is that nothing will be concealed from the omniscience of God. “For anything is not hidden, unless it should be made manifest; nor a secret thing should become, but in order that it may come to light,” Mr 4:22; “Therefore do not fear them for there is nothing covered which will not be uncovered, and hidden which will not be known,” Mt 10:26.

#### **Luke 8:18**

**Keep taking heed** is the word of emphasis in this sentence. This verb is present tense imperative meaning our motives and our pride will reveal themselves in the way we perceive the word of God. The honest and useful heart will respond faithfully to the word of God while an evil heart will discern the word of God with prejudice. These works of the flesh will develop traditions and will lead to error and not knowing the power of God: “keep being deceived, because ye know not the scriptures, nor the power of God,” Mt 22:29. Here Jesus is exhorting them to keep discerning in what way each person is continuously understanding the word of God.

**Is seeming** is present tense meaning this one is continuously supposing that they are continuously possessing.

**Will be taken** is future tense in passive voice meaning God will remove this understanding even from the self-determined person. It was given to the Jews and now it is being taken away: “For whosoever is having, it will be given to him, and it will be in abundance; but whosoever is having not, even what he is having it will be taken away from him,” Mt 13:12. God will remove from non-possessors even what they think that they are possessing: “Not everyone who is saying to me, LORD, LORD, will enter into the kingdom of the heavens; but the one who is doing the will of my Father who is in the heavens will enter,” Mt 7:21. Paul told Titus: “They are professing to know God, but are denying him in works, being abominable and disobedient, and found worthless as to every good work,” Tit 1:16.

#### **Luke 8:19**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning Mary, James, Joses, Jude, Simon and our Lord’s sisters approached Jesus.

**Were not being able** is imperfect tense with negation meaning our Lord’s family were not continuously being capable to meet with Jesus because of the multitude of people. Matthew says: “But while he has yet been speaking to the crowds, behold, his mother and his brothers had stood without, seeking to speak to him,” Mt 12:46.

#### **Luke 8:20**

**Was proclaimed** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning one of the crowd declared unto Jesus: “Then one of the crowd said to him, behold, thy mother and thy brothers have stood without, seeking to speak to thee,” Mt 12:47.

**Have stood** is perfect tense meaning our Lord’s family established themselves outside the crowd. At that time his brethren were not followers: “For his brethren were neither believing on him,” Joh 7:5. They thought that Jesus was not in his right mind: “And after the ones belonging to him have heard of it they went out to lay hold of him; for they were saying, he is beside himself,” Mr 3:21.

#### **Luke 8:21**

**That One** is the word of emphasis in this sentence. This article is previous reference to “thee” in the previous verse and is subject to the past tense verb “said,” which is Luke’s favourite verb: “But that One who has answered said to him who has spoken to him, who is my mother? And who are my brethren?”

And he stretched out his hand to his disciples and said, behold, my mother, and my brethren. For whosoever should do the will of my Father who is in the heavens, he himself is my brother and sister and mother,” Mt 12:48-50.

**Has answered** is past tense participle translated with the use of substantive modifying the article “that One.” Some translations have the use of attendant circumstance: “he answered and said.” Other translations have used dynamic equivalence by translating the main verb “said” as quotation marks.

## Luke 8:22

V. Ministry in Galilee, 5:1-9:62

K. Miracles, 8:22-48

1. Jesus calms the storm, 8:22-25

22 And **it came to pass** (on) one of the days also He Himself entered (into) a boat, also His disciples, and He said (to) them, let us pass over (to) the other side of the lake; and they were launched out. 23 And while they **were sailing** He fell asleep; and a storm of wind came down (on) the lake, and they were being filled, and they were being in danger. 24 And they **came to** Him and aroused Him, saying, Master, Master, we are perishing ourselves. And **that One** rebuked the wind and the raging of the water; and they ceased, and there became a calm. 25 And **He said** to them, where is your faith? And they **were afraid** and wondered, saying (to) one another, who then is this One, that He is even commanding the winds and the water, and they are obeying Him?

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened on one of the days. Luke had no data to back up a specific date. Mark says that evening has come, Mr 4:35. This event occurred after Jesus gave parables in Mt 13:1-53 Mr 4:1-34 Lu 8:4-18. Matthew said Jesus withdrew, Mt 13:53. Now we know, it is because of the great crowds.

**Entered** is past tense meaning Jesus himself stepped into a boat along with his disciples.

**Said** is past tense meaning Jesus spoke which is Luke’s favourite verb.

**Let pass over** is past tense imperative meaning Jesus exhorted his disciples to journey by boat to the other side of the lake of Gennesaret or Sea of Galilee.

**Were launched out** is past tense in passive voice meaning the waves lead them into the midst of the sea. Matthew says: “And after Jesus has seen great crowds around him, he commanded to depart to the other side,” Mt 8:18. Mark says: “And he is saying to them on that day, after evening has come, let us pass over to other side,” Mr 4:35.

## Luke 8:23

**Were sailing** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “while.” The personal pronoun “of them” is also translated with the use of genitive absolute being the subject of the genitive participle.

**Fell asleep** is past tense meaning Jesus dozed off to sleep. This shows the humanity of Christ as he needed rest just like the rest of us. Mark adds that Jesus was sleeping on the cushion, Mr 4:38.

**Came down** is past tense meaning a violent squall descended on the lake.

**Were being filled and were being in danger** both are imperfect tenses while the first in passive voice meaning the waves were continuously filling the boat and these waves were continuously putting the navigators in peril: “And a violent storm of wind is becoming, and the waves were beating into the boat, so that it was already being filled,” Mr 4:37. Matthew says: “And behold, a great tempest arose in the sea, so that the boat was being covered by the waves; but he himself was sleeping,” Mt 8:24.

#### **Luke 8:24**

**Came to** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. His disciples approached Jesus.

**Aroused** is past tense meaning the disciples woke up our Lord from his sleep.

**Are perishing ourselves** is present tense in middle voice meaning the disciples are continuously destroying ourselves. Matthew has Lord “*kurios*,” Mark has teacher “*didaskalos*,” and Luke has Master twice “*epistates*” which means for Luke rabbi as superintendent or overseer. Three different addresses from three different sources mean that all three was probable. The plural as the noun “disciples” in Matthew means many approached Jesus and cried out: “And the disciples came to him and awoke him, saying, LORD, save us, we are perishing ourselves,” Mt 8:25. So there were several manifold addresses in this chaotic situation. Mark adds the rebuke from the disciples: “is it being no concern to thee? Yes!” Mr 4:38.

**That One** is the word of emphasis in this sentence. This article is previous reference to “him” earlier in this verse. The focus is on our Lord.

**Rebuked** is past tense meaning Jesus charged sharply this wind and fierce waves. Notice it is not present or imperfect tense as it only took one admonishment to achieve this miracle.

**Ceased** is past tense meaning the wind and the waves refrained from their activities. The sea happened to be calm. The person who healed the sick and brought them back to life can also control the elements that he created himself: “All things became through him, and not even one thing which had become became without him,” Joh 1:3

#### **Luke 8:25**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke which is Luke’s favourite verb. Matthew uses “to affirm: *lego*.” Matthew of their faith as a direct address is defining their trust: “And he is saying to them, why are ye fearful, oh of little faith?” Mt 8:26. This means their conviction or belief respecting to the relationship with Jesus is short or light. It could be both. They were not faithless like the unbelieving, and they did not have great faith like the centurion. This word is derived from Judaism and only used by Matthew four times and once by Luke. Here it is their lack of trust in Jesus while before it was a lack of faith in the providence of God, Mt 6:30. Mark has: “And he said to them, why are ye fearful thus? How are ye not having faith? Yes!” Mr 4:40.

**Were afraid** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. These disciples feared by what they witnessed.

**Wondered** is past tense meaning these disciples marvelled their understanding of how can a person have control over nature. This miracle causes astonishment with their understanding of this matter.

**Are obeying** is present tense meaning nature is continuously submitting to Jesus. These men may have noticed other sorcerers heal men before as the devil has given power even today to faith healers. The beast heals himself during the Great Tribulation, Re 13:3. But they never saw a miracle over nature. They

heard about Moses parting the sea, Ex 14:21. Now they are seeing with their own eyes the power of God, Ps 89:8,9.

## Luke 8:26

V. Ministry in Galilee, 5:1-9:62

K. Miracles, 8:22-48

2. Cleansing the demoniac out of the country of the Gadarenes, 8:26-39

26 And they sailed down (to) the country of the Gadarenes, which is over against Galilee. 27 And after He **went forth** (upon) the land a certain man met Him (out of) the city, who was having demons (for) a long time, and was not wearing a garment, and was not abiding (in) a house, but (in) the tombs. 28 But after he has seen Jesus and has cried out he fell down before Him, and said with loud voice, what *is it* to me and to Thee, Jesus, Son of God the Most High? **I am beseeching** Thee do not torment me. 29 For **He was charging** the unclean spirit to come out (from) the man. For it had seized him for **many** times; and he was being bound, being kept with chains and shackles of the feet, and *while* he was breaking the bonds he was being driven (by) the demon (into) the deserts. 30 And Jesus asked him, saying, what is thy name? And that one said, legion, because many demons entered (into) him. 31 And he was beseeching Him in order that He may not command them to go away (into) the abode of the dead. 32 Now many herd of swine *who* are feeding **was** there, and they were beseeching Him in order that He may allow them *that they* enter (into) those *swine*; and he allowed them. 33 And the demons went out (from) the man and entered (into) the swine, and the herd rushed (down) the steep (into) the lake, and was choked. 34 And those ones who were feeding *them* **saw** the thing which had taken place and fled, and they related it (into) the city and (into) the country. 35 And they went out to see the thing which had taken place, and came (to) Jesus, and found the man *who* was seating (from) whom the demons had gone out, *who* had been clothed and was being of sound mind, (at) the feet of Jesus. And they were afraid. 36 And those ones who have seen *it* **related** to them also how that one who has been possessed by demons was healed. 37 And all the multitude of the country around of the Gadarenes **asked** Him to depart (from) them for they were being possessed with great fear. And He Himself entered (into) the boat and returned. 38 And the man was begging Him (from) whom the demons had gone to be *taken* (with) Him. But Jesus sent away, saying, 39 keep returning (to) thy house and keep relating all which God did for thee. And he departed, proclaiming (through) the whole city all which Jesus did for him.

**Sailed down** is the word of emphasis in this sentence. This verb is past tense meaning Jesus and his disciples navigated toward the country of the Gadarenes: “And after he has come to the other side to the country of the Gergesenes,” Mt 8:28. MSS has “*Gergesenos*” for Mark and Luke and BYZ and TR has “*Gadarenos*” here and Mark. So it is not a textual problem but a location situation. So it cannot be the town of Gerasa or Gergesa. As another town Gadara is south west but is 5.5 miles from shore which would make it impossible for a man to met Jesus after he has gone forth out of the boat, Mr 5:2; even though Luke says after Jesus went forth upon the land; but out of the city, Lu 8:27. So it has to be the region of Gadarenes.

## Luke 8:27

**Went forth** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of dative absolute with reference to time: “*after*.” The personal pronoun “to him” is also translated with the use of dative absolute being subject of the dative participle.

**Met** is past tense meaning a demoniac had a hostile meeting like those military conferences: “two who were being possessed by demons met him while they were coming out of the tombs, very violent, so that

they were not availing any one to pass by that way,” Mt 8:28. Mark and Luke have only one person as they centered their attention on the more prominent and outspoken of the two, Mr 5:2.

**Was having and was wearing and was abiding** all are imperfect tenses meaning one of these two demoniacs was continuously possessing demons and was not continuously putting on clothes and was not continuously tarrying in a house but was continuously tarrying in the sepulchre. Mark says that this one was dwelling in the tombs; and not even anyone was being able to bind him with chains, because he has been bound often with fetters and chains, and the chains had been torn asunder by him, and the fetters have been shattered, and no one was being able to subdue him; Mr 5:3,4. Because of his violence, the neighbours bound this one with chains.

### **Luke 8:28**

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.”

**Has cried out** is past tense participle translated with the use of time because of the conjunction “and: *kai*.” Most translations disregard this conjunction by translating this participle as attendant circumstance: “And when he saw Jesus, he cried out, and fell down before him.” Matthew says: “and behold, they cried out, saying, what are thou to us and we to thee, Jesus, Son of God?” Mt 8:29.

**Fell down before and said** both are past tenses meaning this demoniac prostrated himself before Jesus and spoke which is Luke’s favourite verb. Notice the direct address of our Lord Jesus as Son of God which is the Most High. Demons know who Jesus is. These two demons knew our Lord by his personal name. They also knew that he is the Son of God which is God incarnated in the flesh. Mark adds: “the Most High.” They recognised the divinity of Jesus as equal with the Father, Joh 10:36. They realised that Jesus is the Messiah, Lu 4:41. Just as their master the devil has done, Mt 4:3.

**Am beseeching** is the word of emphasis in this sentence. This verb is present tense meaning this demoniac is continuously begging Jesus.

**Do not torment** is past tense subjunctive with negation meaning this hortatory is the supplication from a demoniac to the Son of God: “Came thou here to torment us before the time?” Mt 8:29. These two demons thought it was time to be thrown in the lake of fire, Re 20:10 Jude 1:6. Notice the change of tone with these demons. First their dislike what have we do with thee, and then the sudden change to worship and plea. This contradiction shows how dreadful it is to be controlled by Satan.

### **Luke 8:29**

**Was charging** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously ordering the unclean spirit for the purpose or as the result to come forth from the man. This past tense infinitive could also be explaining the verb “was charging.”

**Many**, is the word of emphasis in this sentence. This adjective modifies the noun “times” meaning the manner which this unclean spirit controlled this man.

**Had seized** is pluperfect tense meaning this unclean spirit had total control of this man as it took him by force and held him there.

**Was being bound** is imperfect tense in passive voice meaning the neighbours were continuously binding this demoniac in the manner of continuously guarding this demoniac with the means of chains and shackles.

**Was breaking** is present tense participle translated with the use of time: “*while*.” Most translated this participle with the use of attendant circumstance: “he would snap the restraints and be driven by the demon into deserted places.”

**Was being driven** is imperfect tense in passive voice meaning the unclean spirit was continuously driving this man into the desolate places.

#### **Luke 8:30**

**Asked** is the word of emphasis in this sentence. This verb is past tense meaning Jesus interrogated the unclean spirit.

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous sentence. This article is subject to the past tense verb “said” which is Luke’s favourite verb.

**Entered** is past tense meaning many evil spirits went into the man. This is why this evil spirit is called legion as the underlying idea of extremely powerful demonic forces.

#### **Luke 8:31**

**Was beseeching** is the word of emphasis in this sentence. This verb is imperfect tense meaning this evil spirit was continuously begging Jesus.

**May not command** is past tense subjunctive with negation meaning the purpose of his entreat is that Jesus may not charge them to depart into the abyss.

#### **Luke 8:32**

**Was**, is the word of emphasis in this sentence. This verb is imperfect tense meaning there were many pigs eating nearby: “Now a herd of many swine was feeding a far off from them,” Mt 8:30. Mark says it was a great herd just as the mountains, Mr 5:11. These mountains were far off from them. They were about 2000, Mr 5:13.

**Were beseeching** is imperfect tense meaning the evil spirits were continuously begging Jesus. Notice the change from singular to plural: “And the demons were beseeching him,” Mt 8:31. Mark has “all the demons requested: send us,” Mr 5:12. There was one spokesman, but now both are exhorting our Lord.

**May allow** is past tense subjunctive meaning the purpose of their entreat is that Jesus may permit these evil spirits to enter into those pigs: “saying if thou are throwing us out, allow us to go away into the herd of swine,” Mt 8:31.

**Allowed** is past tense meaning Jesus permitted their request: “And he said to them, keep going,” Mt 8:32. This is death by drowning. This man’s life was spared by 2,000 pigs.

#### **Luke 8:33**

**Went out** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. These evil spirits departed from the man. Most translations agree with this use except EMTV who translated with the use of time: “Then when the demons came out from the man, they entered into the swine.”

**Entered** is past tense meaning these evil spirits went into the pigs: “And those ones who have gone out went away into the herd of the swine,” Mt 8:32.



**Rushed** is past tense meaning the herd incited down the precipice into the lake: “and behold, all the herd of the swine rushed down the steep into the sea, and died in the waters,” Mt 8:32.

**Was choked** is past tense in passive voice meaning the waters were continuously suffocating the herd of pigs.

#### **Luke 8:34**

**Saw** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. All other translations have the use of time: “When the men who tended them saw what had happened, they ran off.” Matthew says: “But the ones who were feeding them fled, and after they have come into the city, they related everything, and the events concerning the ones who were being possessed by demons,” Mt 8:33.

**Fled and related** both are past tenses meaning the caretakers of the swine vanished from the scene and proclaimed to those in the city what just happened. TR adds the past tense participle: “having gone away.” So they told of the lost herd, and then the healing of these two men.

#### **Luke 8:35**

**Went out** is the word of emphasis in this sentence. This verb is past tense meaning the crowds from the city came forth for the purpose to witness for themselves what they were told by the caretakers.

**Came and found** both are past tenses meaning these crowds from the city approached Jesus and discovered the healed demoniac: “And behold, all the city went out to meet Jesus,” Mt 8:34.

**Was seating, had been clothed and was being of sound mind** all are participles with the use of substantive modifying “the man.” This first and last verb are present tenses while the second is perfect tense in passive voice meaning this healed man was continuously resting and was continuously exercising self control and others clothed him properly in contrast that this one before was running naked out of his mind through the tombs. What a different picture of this changed man!

**Were afraid** is the word of emphasis in this sentence. This verb is past tense meaning these crowds from the city were struck with amazement.

#### **Luke 8:36**

**Related** is the word of emphasis in this sentence. This verb is past tense meaning the witnesses proclaimed to those from the city how this miracle occurred. **Was healed** is past tense in passive voice meaning Jesus restored to health this demoniac.

#### **Luke 8:37**

**Asked** is the word of emphasis in this sentence. This verb is past tense meaning the crowds begged Jesus to go away from them. Most people follow Jesus to inquire what he will do next, but these people prefer their pigs over the healing of one man. They would rather have devils than the presence of our Lord Jesus Christ: “and after they have seen him, they besought him so that he may depart from their borders,” Mt 8:34.

**Were being possessed** is imperfect tense in passive voice meaning the great fear was taking hold of these people.

**He** is the word of emphasis in this sentence. The focus is on our Lord Jesus Christ. This personal pronoun is also emphatic as subject of the past tense verb “returned,” meaning Jesus himself turned back to Capernaum.

**Entered** is past tense participle translated with the use of attendant circumstance. Jesus stepped into the boat: “And he entered into the boat and passed over and came to his own city,” Mt 9:1.

#### **Luke 8:38**

**Was begging** is the word of emphasis in this sentence. This verb is imperfect tense meaning the healed demoniac was continuously asking Jesus.

**Had gone** is pluperfect tense meaning the evil spirits departed and will never come back.

**To be** is present tense infinitive meaning the purpose of this request is that this healed man may continue to be with our Lord.

**Sent away** is the word of emphasis in this sentence. This verb is past tense meaning Jesus bid that this man would depart.

#### **Luke 8:39**

**Keep returning and keep relating** both are present tense imperatives meaning Jesus is exhorting this man to keep turning back to his own house and to keep describing in full detail what God rendered unto him that day.

**Departed** is the word of emphasis in this sentence. This verb is past tense meaning the healed man went away as Jesus told him and the result is that this man is continuously publishing openly what Jesus rendered unto him that day. Notice the proclamation is what Jesus did this and Jesus advised him that God did this. This healed demoniac recognised the deity of Christ.

#### **Luke 8:40**

V. Ministry in Galilee, 5:1-9:62

K. Miracles, 8:22-48

3. The healing of Jairus’ daughter, 8:40-42; 49-56

40 And it came to pass (while) Jesus returned, the crowd gladly received Him, for they all were looking for Him. 41 And behold, a man came whose name *was* Jairus, and he himself was becoming a ruler of the synagogue, and after he fell (at) the feet of Jesus He was beseeching Him to come (to) his house, 42 because his only begotten daughter was about twelve years *old*, and she herself was dying. And (while) He **is going** the crowds were suffocating Him. 49 *While* He Himself is **yet** speaking one (from) the ruler of the synagogue is coming, saying to Him, “thy daughter has died; stop troubling the Teacher.” 50 But after Jesus has heard He answered him, saying, stop fearing; keep believing only, and she will be restored. 51 And after He has entered (into) the house and suffered not anyone to go in except Peter and James and John, and the father of the child and the mother. 52 And all were weeping and were beating their breast her. But that One said, stop weeping; she died not, but she is sleeping. 53 And they are laughing at Him, *because* they know that she died. 54 But He Himself put out all, and took hold of her hand, and cried, saying, child, keep being arisen. 55 And her spirit returned, and she aroused immediately; and He directed that something be given to her to eat. 56 And her parents were amazed; and He charged them to tell to no one the thing which had happened.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Returned** is past tense infinitive translated with the use of time because of the preposition and article: “while: *en to*.” Jesus is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Gladly received** is past tense meaning the multitude of people accepted Jesus freely.

**Looking for** is present tense participle translated with the use of periphrastic modifying the imperfect tense verb “were.” The reason why this crowd was so welcoming is that they were continuously all waiting for Jesus. When he arrived, great crowds gathered again, Mr 5:21

#### **Luke 8:41**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Came** is past tense meaning Jairus showed himself before Jesus. This verb means appeared by making a public appearance.

**Was becoming** is imperfect tense meaning Jairus himself was beginning by being a ruler of the Jewish assembly. He was a man of great importance in the religious community. He could be a member of the Sanhedrin as Nicodemus, Joh 3:1.

**Fell** is past tense participle translated with the use of time: “*after*.” Matthew says: “While he was speaking these things to them, behold, after a ruler came he was worshipping him, saying, my daughter just now died; but come and lay thy hand upon her, and she will live,” Mt 9:18.

**Was beseeching** is imperfect tense meaning Jairus was continuously begging Jesus. Mark adds that Jairus is beseeching Jesus much, Mr 5:23. The reason of this entreat is for Jesus to come to his house.

#### **Luke 8:42**

**Was** is imperfect tense meaning Jairus’ daughter was about 12 years old.

**Was dying** is imperfect tense meaning this daughter himself was continuously dying. According to Mark, my little daughter is having the last gasp, Mr 5:23.

**Is going** is present tense infinitive translated with the use of time because of the preposition and article: “while: *en to*.” The personal pronoun “him” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Were suffocating** is imperfect tense meaning the multitudes were continuously choking utterly our Lord as Jesus was on his way to Jairus’ house. The unbelievers of today say the sources about Jesus derive from hearsay accounts. These false prophets say Matthew and Luke received their information from Mark. If this is true, why do we have different accounts of this miracle? The dialogue between Jairus and Jesus evolved over a period of time. Mark and Luke give more detail as Jesus was on his way to the ruler’s house as the crowds were suffocating Jesus as Matthew makes no mention of this.

#### **Luke 8:43**

V. Ministry in Galilee, 5:1-9:62

## K. Miracles, 8:22-48

### 4. The healing of the woman with influx of blood, 8:43-48

43 And a woman *who* was (with) a flux of blood (since) twelve years, who spent *her* whole living (on) physicians *and* was not able to be cured (by) no one, 44 she came behind *and* touched the border of His garment, and the flux of her blood immediately stopped. 45 And Jesus **said**, *who is* the one who touched Me? And *while* all **were denying**, Peter and the ones (with) him said, Master, the crowds are suffocating Thee and are pressing, and Thou are saying, *who is* the one who touched Me? 46 And Jesus said, someone touched Me, for I Myself knew *that* power has gone out (from) Me. 47 And after the woman **has seen** that she hid not, *while* she was trembling she came, *and* she fell down before Him, *and* she declared to Him (for) what cause she touched Him (before) all the people, and how she was immediately healed. 48 And that One **said** to her, keep being of good courage, daughter, thy faith has cured thee: keep going (in) peace.

**Woman** is the word of emphasis in this sentence. The change of focus from the appearance of Jairus to the travelling of Jesus to Jairus' house. Now the focus is on this woman. This woman had this disease for twelve years. Mark adds that "she has suffered much under many physicians, and has spent all her means, and has benefited in no way, but rather has come to worse," Mr 5:26. She was having haemorrhage of the womb and most likely labelled unclean, Le 15:25. Matthew says: "And behold, a woman who is having a flux of blood since twelve years," Mt 9:20.

**Spent** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV who translated with the use of concession: "who though she had spent her whole livelihood on physicians." MSS doubt this verb is part of the originals.

**Was not able** is past tense with negation meaning the doctors could not find a cure.

#### Luke 8:44

**Came** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Mark adds that she "has heard concerning Jesus, has come behind in the crowd," Mr 5:27. Luke adds here "she came behind."

**Touched** is past tense meaning she touched the fringe of Jesus' garment. Mark only mentions garment, Mr 5:27. Matthew says: "came and touched the border of his garment. For she was saying within herself, if I should only touch for myself his garment I will be cured," Mt 9:20-21.

**Stopped** is past tense meaning her flowing issue stood firm. Notice the adverb declared that this healing occurred instantly.

#### Luke 8:45

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke which is Luke's favourite verb.

**Were denying** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The adjective "of all" is also translated with the use of genitive absolute being the subject of this genitive participle.

**Are suffocating and are pressing** both are present tenses meaning the multitudes are continuously pressing on every side and are continuously squeezing our Lord. Mark adds "And immediately Jesus, who knew in himself the power which went forth out of him, after he turned in the crowd, was saying, who

touched my garments. And his disciples were saying to him, thou art seeing the crowd which is pressing on thee, and thou art saying, who touched me? And he was looking around for himself to see the one who did this. But the woman who has been frightened and was trembling, knows what has happened upon her, came and fell down before him, and said to him all the truth,” Mr 5:30-33.

#### **Luke 8:46**

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord Jesus Christ.

**Knew** is past tense meaning Jesus himself knew by experience.

**Has gone out** is past tense participle translated with the use of indirect discourse. The noun “power” is translated as accusative of general reference being the subject of this participle verb. The conjunction “*that*” is added for better reading.

#### **Luke 8:47**

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” This woman is now discovered.

**Hid not** is past tense with negation meaning this woman revealed herself.

**Was trembling** is present tense participle translated with the use of time: “*while*.” Most translations have the use of manner: “she comes trembling and prostrates to him.”

**Came and declared** both are past tenses meaning this woman approached Jesus and proclaimed to him the reason she touched our Lord.

**Fell down before** is past tense participle translated with the use of attendant circumstance. Murdoch, TWENTY and Tyndale agree with this use while most other translations do not put a use to this participle.

#### **Luke 8:48**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this woman which is Luke’s favourite verb. Matthew says: “But after Jesus has turned and has seen her he said, keep being of good courage, daughter; thy faith has cured thee. And that woman was cured from that hour.” Mt 9:22.

**Keep being of good courage** is present tense imperative. Mark has “And he said to her, Daughter, thy faith has cured thee; keep going in peace, and keep being sound from thy scourge,” Mr 5:29.

**Has cured** is perfect tense meaning this woman’s faith has restored her to health.

**Keep going** is present tense imperative meaning Jesus is continuously exhorting this woman to keep continuing her journey.

#### **Luke 8:49**

**Yet** is the word of emphasis in this sentence. This adverb is modifying the verb “is speaking.”

**Is speaking** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute with reference

to being subject of the genitive participle. At that moment Jesus is affirming these words to the healed woman.

**Is coming** is present tense meaning one from the rule of the synagogue is continuously approaching Jairus. Notice Mark has plural: “While he yet is speaking, they are coming from the ruler of the assembly, who are saying, thy daughter died; why are thou still troubling the teacher?” Mr 5:35.

**Saying** is present tense participle translated with the use of manner. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Has died** is perfect tense meaning this 12 year old girl died from this illness. Notice Mark has the past tense.

**Stop troubling** is present tense imperative meaning Jairus is even yet annoying or vexing the teacher about the girl. They felt it was all over, and it was too late for a healer to concern over one who is dead. Notice Mark has present tense indicative.

### **Luke 8:50**

**Jesus** is the word of emphasis in this sentence. The focus now turns to our Lord.

**Has heard** is past tense participle translated with the use of time: “after.” AV, EMTV, Garnier, HCSB, Moffatt, NET and Tyndale agree with this use but Murdoch and Williams have the use of attendant circumstance: “But Jesus heard it and said to him,.” Jesus overheard forthwith this report from the ruler of the assembly: “But after Jesus immediately heard the word is saying to the ruler of the assembly, stop fearing; only keep believing.” Mr 5:36. Notice again Mark’s favourite adverb: “straightway.”

**Answered** is past tense meaning Jesus replied to the chief ruler of the synagogue. Notice Jesus did not address Jairus, but the one with the news. Notice also that Mark used the present tense.

**Stop fearing keep believing** both are present tense imperatives. This ruler received news that Jairus’ daughter was dead, so our Lord now exhorts this one to stop letting fear take over and keep trusting in God’s compassion alone. Jesus revived the ruler’s failing faith.

**Will be restored** is future tense in passive voice meaning God will restore her to health.

### **Luke 8:51**

**Entered** is past tense participle translated with the use of time “after.” All translations agree with this use except Murdoch who translated with the use of attendant circumstance: “Jesus came to the house of the ruler: and he said.” Mark and Luke give an account of a servant giving news of the death of Jairus’ daughter before they arrived at this house, Mr 5:35 Lu 8:49. Jesus replied to Jairus to comfort him, Mr 5:36 Lu 8:50. Matthew does not give these accounts, so this is why his brief record that this child died at that moment was after this messenger gave this news, Mt 9:18. Notice the slight difference here that Luke uses the compound verb: “*eiserchomai*” while Matthew does not: “*erchomai*.”

**Suffered not** is past tense with negation meaning Jesus allowed only a few within the house. Mark adds that Jesus is not permitting no one to accompany him, except Peter and James and John, Mr 5:37. Luke adds further here also the father of the child and the mother.

### **Luke 8:52**

**Were weeping** is the word of emphasis in this sentence. The focus is on the outcry of grief over this death. The verb is imperfect tense meaning the crowds outside the house were continuously lamenting the death of this child.

**Were beating their breast** is imperfect in middle voice tense meaning these crowds were continuously beating their breast for grief. Many families hire these lamenters for these special occasions. Matthew says: “And after Jesus came into the house of the ruler, and saw the flute-players and the crowd who is making uproar,” Mt 9:23.

**That One** is the word of emphasis in this sentence. The focus returns to our Lord. The article is previous reference to “Jesus” found in verse 50.

**Stop weeping** is present tense imperative with negation meaning Jesus is continuously exhorting these crowds to stop bewailing this child because she is not dead, but only sleeping: “He is saying to them, keep withdrawing, for the damsel died not, but she is sleeping,” Mt 9:24.

### **Luke 8:53**

**Are laughing at** is the word of emphasis in this sentence. This verb is imperfect tense meaning the musicians and the mourners were deriding Jesus.

**Know** is perfect tense participle translated with the use of cause: “*because*.” This verb “to know intellectually: *oida*” is translated always in the present tense non-linear from the perfect tense. Doctor Luke here confirms the medical report came to knowledge to these crowds that this girl died.

### **Luke 8:54**

**He** is the word of emphasis in this sentence. The focus is on our Lord’s personal responsibility to have a quiet situation.

**Put out and took hold both** are past tense participles translated with the use of attendant circumstance. MSS does not have the first verb. Garnier has the second participle as time: “He expelled everyone outside, and after gripping her hand addressed.”

**Cried** is past tense meaning Jesus spoke with a loud voice. Matthew says: “But when the crowd was put forth, he entered and took hold of her hand, and the damsel was arisen,” Mt 9:25.

**Keep being arisen** is present tense imperative meaning keep arising from sleep or the sleep of death. Mark adds that “Jesus is saying to her, Talitha koumi; which is being interpreted, Damsel, I am saying to thee, arise. And immediately the damsel arose and walked for she was twelve years old. And they were amazed with great amazement. And he charged them much in order that no one may know this; and he said give to her food to eat,” Mr 5:41-43. Good thing that Jesus addressed this “child,” otherwise all the dead would have been resurrected. Just as when Jesus resurrected Lazarus: “And after he has said these things, he cried with a loud voice, Lazarus, come forth,” Joh 11:43.

### **Luke 8:55**

**Returned** is the word of emphasis in this sentence. This verb is past tense meaning this damsel’s essence of life came back to her.

**Aroused** is past tense meaning this damsel stood up. Notice the adverb with this “straightway.”

**Directed** is past tense meaning Jesus prescribes that they feed her.

## Luke 8:56

**Were amazed** is the word of emphasis in this sentence. This verb is past tense meaning this damsel's parents were astonished.

**Charged** is past tense meaning Jesus commanded these parents to speak to no one of this miracle. Matthew says: "And this report went out into all that land," Mt 9:26. This declaration of events was proclaimed into that entire region, Mt 4:24. Was it the parents or the crowds outside declaring this miracle? It seems the more Jesus exhorts those to keep these miracles hidden, the more it is revealed.

## Luke 9:1

V. Ministry in Galilee, 5:1-9:62

L. Ministry of the twelve disciples, 9:1-11

1 And He called together His twelve, and gave to them power and authority (over) all the demons, and to be healing diseases, 2 and He sent them to be proclaiming the kingdom of God, and to be healing the ones who are being sick. 3 And He said (to) them, stop taking anything (for) the way: neither staves, nor provision bag, nor bread, nor money, nor to be having two tunics (among) *each*. 4 And **(into) whatever house** ye should enter, keep remaining there, and keep going forth thence. 5 And **as many as** should not receive you, keep going forth (from) that city even shake off the dust (from) your feet, (for) a testimony (against) them. 6 And they were going forth and were passing (through) the villages, announcing the glad tidings and healing everywhere. 7 And Herod the tetrarch heard of all the things which were being done (by) Him, and he was being perplexed, (because) it was being affirmed (by) some, "John has been raised (from among) *the dead*;" 8 also (by) some, "Elijah appeared;" also by others, "a prophet one of the ancients arose." 9 And Herod said, I myself beheaded John, but Who is this One (concerning) Whom I myself am hearing such things? And he was seeking to see Him. 10 And the sent ones returned and related to Him whatsoever they did. And He took them and retired apart (into) a desert place of a city *which* is being called Bethsaida. 11 But because the crowds have known it they followed Him; and after He received them He was speaking to them (concerning) the kingdom of God, and He was curing the ones who are having need of healing.

**Called together** is the word of emphasis in this sentence. This verb is passive tense meaning Jesus assembled his twelve disciples. TR adds disciples to this text.

**Gave** is past tense meaning Jesus furnished to his disciples ability and jurisdiction over all the evil spirits for the purpose to be continuously restoring to health sicknesses. Mark adds that they might be preaching and throwing out demons: "And he appointed twelve in order that they might be with him, and in order that he might be sending them to be preaching, and to be having authority to be healing the diseases and to be throwing out the demons," Mr 3:14-15. Matthew adds: "After he has called to his twelve disciples, he gave authority to them over unclean spirits, so as to be throwing them out and to be healing every disease and every bodily weakness," Mt 10:1.

## Luke 9:2

**Sent** is past tense meaning Jesus ordered his disciples to be publishing the kingdom of heaven and to be restoring to health the sick ones. Matthew says: "And while ye are going keep proclaiming, saying, the kingdom of the heavens has drawn near. Keep healing the ones who are being sick, keep cleansing the lepers, keep throwing out the demons," Mt 10:7-8.

## Luke 9:3



**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his disciples. This is Luke's favourite verb.

**Stop taking** is present tense imperative meaning Jesus is exhorting them to stop carrying with them any provisions not even a staff. These disciples were preparing for their journey mounting up their provisions and Jesus halted them in their tracks and commanded to them to stop loading up their gear. Mark says: "and he charged them in order that they might be taking nothing for the way, except a staff only; no provision bag, nor bread, nor money in the belt," Mr 6:8.

#### **Luke 9:4**

**(Into) whatever house** are the words of emphasis in this sentence. This prepositional clause is the condition of the place where these disciples will travel.

**Should enter** is past tense subjunctive meaning the condition of this place is that these disciples should go into a dwelling.

**Keep remaining and keep going forth** both are present tense imperatives meaning keep abiding in that house and keep departing from that house. These disciples had to trust in the hospitality of private individuals. Matthew says: "And into whatever city or village ye should enter, inquire who is worthy in it; and there remain until ye should go forth," Mt 10:11.

#### **Luke 9:5**

**As many as**, is the word of emphasis in this sentence. This pronoun is the subject of the verb "should receive."

**Should not receive** is past tense subjunctive with negation meaning the condition of these many folks who should not welcome these disciples. The possibility of inhospitality is great because of those who are hating Christ are hating these disciples: "The world is not being able to be hating you; but it is hating me, because I myself am bearing witness concerning it, that its works are evil," Joh 7:7; "I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not," Mt 25:43.

**Keep going forth** is present tense imperative meaning Jesus is exhorting these disciples to keep departing from that same city that is not showing hospitality.

**Shake off** is past tense imperative meaning jostle from your feet the dust. This custom with the Jews is when they returned from heathen countries as an act of breaking from the idolatrous world. Luke used this expression again: "But the ones who have shaken off the dust of their feet against them came to Iconium," Ac 13:51.

#### **Luke 9:6**

**Were going forth** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV who translated with the use of time: "As they went out." These disciples are departing from Jesus.

**Were passing** is imperfect tense meaning these disciples were continuously journeying towards the villages in the manner of bringing good news and restoring to health in all places: "And after they went out they were proclaiming in order that they may repent. And they were driving out many demons, and were anointing many with oil and were healing them," Mr 6:12-13.

#### **Luke 9:7**

**Heard** is the word of emphasis in this sentence. This verb is past tense meaning Herod perceived this report of our Lord's miracles.

**Was being perplexed** is imperfect tense meaning Herod was being entirely at loss with himself.

**Was being affirmed** is present tense in passive voice infinitive translated with the use of cause as the preposition and article "because: *dia to*." Some were affirming the following statement. The conjunction "that: *oti*" following the verb of speaking is translated as quotation marks.

**Has been raised** is perfect tense in passive voice meaning God has rose John from among the dead. This past action has abiding results as those folks understood that John was performing these miracles. This confused Herod the more.

#### **Luke 9:8**

**Appeared** is past tense in passive voice meaning Elijah was brought forth into the light. This is the second quotation with the preposition: "that: *oti*."

**Arose** is past tense meaning an ancient prophet appeared. This is the third quotation with the preposition: "that: *oti*." Mark adds "or" meaning a prophet or another prophet: "Others were saying, it is Elias; and others were saying, it is a prophet, or as one of the prophets," Mr 6:15. According to Matthew, this prophet was Jeremiah: "And these ones said, some are saying that thou are John the Dipper; others Elias and others Jeremias, or one of the prophets," Mt 16:14.

#### **Luke 9:9**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Herod spoke. This is Luke's favourite verb.

**Beheaded** is past tense meaning Herod himself emphatically decapitated John the Dipper. He takes full responsibility for this act.

**Am hearing** is present tense meaning Herod himself emphatically is continuously perceiving these reports concerning these miracles.

**Was seeking** is the word of emphasis in this sentence. This verb is imperfect tense meaning Herod was continuously craving with the purpose to interview this one.

#### **Luke 9:10**

**Returned** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Moffatt, Tyndale and Williams agree with this use but most other translations have the use of time: "when they had returned." These disciples came back again.

**Related** is past tense meaning these apostles recounted to Jesus all the things that they did.

**Took** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Jesus associated himself with his apostles.

**Retired** is past tense meaning Jesus withdrew with his associates into Bethsaida which is a desolate place.

#### **Luke 9:11**

**The crowds**, is the word of emphasis in this sentence. This noun is the subject of the verb “followed.”

**Have known** is past tense participle translated with the use of cause “*because*.” Moffatt, TWENTY, Tyndale and Williams have the use of attendant circumstance: “But the people recognized him and followed him.” AMP, AV, EMTV, Garnier, HCSB, Murdoch, NET and RSV have the use of time: “When the crowds learned it.” This verb means the multitudes knew by experience as they understood where Jesus abides.

**Followed** is past tense meaning these multitudes joined where Jesus was presiding.

**Received** is past tense participle translated with the use of time: “*after*.” All other translations have the use of attendant circumstance: “welcomed them, and spake to them.” All these translations have the main verb “was speaking” as past tense instead of imperfect tense except EMTV: “He welcomed them, and was speaking to them.” The grammar rule for attendant circumstance is that the participle must be translated in the same tense as the main verb. So if it is this use, then the translation would be: “he was receiving them, *and* was speaking to them.”

**Was speaking and was curing** both are imperfect tenses meaning Jesus was continuously uttering the gospel and was continuously restoring to health the sick ones.

## **Luke 9:12**

V. Ministry in Galilee, 5:1-9:62

M. Feeding of 5,000, 9:12-17

12 But **the day** began to be declining, and the twelve came *and* said to Him, dismiss the crowd, in order that they may go (into) the villages and the country around *and* may lodge, and may find provisions; for we are here (in) a desert place. 13 But **He said** (to) them, ye give to them to eat. But **they said**, there are not more than five loaves to us and two fishes, unless indeed we ourselves should go *and* buy victuals (for) all this people; 14 for **they were** five thousand men, but He said (to) His disciples, make them recline in companies (by) fifties. 15 And they did so, and they made recline all. 16 And after He has taken the five loaves and the fishes, He looked up (into) the heaven *and* blessed them and broke, and was giving to the disciples to set before the crowd. 17 And they ate, and all were satisfied; and that which has been abounded was taken up to them *there were* twelve hand baskets of fragments.

**The day** is the word of emphasis in this sentence. This noun is subject of the past tense verb “began.”

**To be declining** is present tense infinitive with the use of completing the verb “began.” The day was wearing away and evening was at hand.

**Came** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “but after approaching the twelve professed to him.” The twelve apostles approached Jesus.

**Said** is past tense meaning they spoke to Jesus. This is Luke’s favourite verb.

**Dismiss** is past tense imperative meaning detain no longer the multitude of people.

**May go** is past tense participle translated with the use of attendant circumstance. These people need to depart.

**May lodge and may find** both are past tense subjunctives meaning the purpose of this dismissal is that they may find lodging and food as there were no supplies in this desolate place.

### **Luke 9:13**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his twelve apostles. This is Luke's favourite verb.

**Give** is past tense imperative meaning Jesus exhorted to his disciples that they furnish supplies to these people so that they can be consuming this food.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these disciples spoke. This is Luke's favourite verb.

**Should go** is past tense participle translated with the use of attendant circumstance. These disciples need to pursue the journey themselves. This puzzled them: "But Jesus said to them, they are having no need to go away: yourselves give to them to eat," Mt 14:16.

**Buy** is past tense subjunctive meaning to furnish such a request from Jesus, it would be necessary for these disciples emphatically themselves to purchase food for all these people. Notice they could not allow any to go hungry. They could not see that five loaves and two fishes would be able to feed this large crowd: "But these ones are saying to him, we are not having food here except five loaves and two fishes," Mt 14:17. Mark adds: "And they are saying to him, should we go and buy two hundred bread for a denarii, and give to them to eat?" Mr 6:37. John adds: "Philip answered him, loaves for two hundred denarii are not being sufficient for them in order that each of them may receive some little. One of his disciples is saying to him, Andrew the brother of Simon Peter, there is a little boy here, that one is having five barley loaves and two small fishes; but what are these for so many?" Joh 6:7-9.

### **Luke 9:14**

**Were** is the word of emphasis in this sentence. This verb is imperfect tense meaning there were continuously existing 5,000 men at that time in the wilderness: "And these ones who are eating were about five thousand, besides women and children," Mt 14:21.

**Said** is past tense meaning Jesus spoke which is Luke's favourite verb.

**Make recline** is past tense imperative meaning tell these 5,000 men along with their women and children to sit down in companies of 50. Mark gives better precision: "And he ordered them that all recline by companies on the green grass. And they sat down in ranks, by hundreds and by fifties," Mr 6:39-40. John says: "Jesus said, make the men to recline. Now much grass was in the place. Therefore the men Reclined the number about five thousand," Joh 6:10. Notice the cognate accusative "in companies: *klisias*" which has the same root after the verb "make recline: *kataklino*." This accusative noun is a derivative of the verb "to recline: *klino*." These are rows of persons reclining at meals.

### **Luke 9:15**

**Did** is the word of emphasis in this sentence. This verb is past tense meaning these disciples produced exactly in the manner as their Lord commanded.

**Made recline** is past tense meaning these disciples bid all these people to recline on the grass.

### **Luke 9:16**

**Has taken** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “Then he took the five loaves and two fish and looked up to heaven and blessed them, and he broke them in pieces and gave them to the disciples to pass on to the people.”

**Looked up** is past tense participle translated with the use of attendant circumstance. Jesus looked up into the heavens.

**Blessed and broke** both are past tenses meaning Jesus pronounced a consecratory blessing on the food and broke in pieces the bread and fishes.

**Was giving** is imperfect tense meaning Jesus was continuously delivering this food to his disciples for the purpose to distribute to the multitude. Just imagine the disciples response of seeing all this food multiplied before their eyes: “And after he has commanded the crowds to recline on the grass, he took the five loaves, and the two fishes, and blessed it, after he has looked up to the heavens; and has broken it he gave to the disciples the loaves, and the disciples gave to the crowds,” Mt 14:19.

### **Luke 9:17**

**Ate** is the word of emphasis in this sentence. This verb is past tense meaning the multitudes consumed the bread and fish.

**Were satisfied** is past tense in passive voice meaning Jesus satisfied all these people with food. Jesus not only fed these people but also gave them sufficient enough food to fill their hunger. It was the best buffet ever!

**Was taken up** is past tense in passive voice meaning the disciples took up the leftovers which were 12 wicker baskets full: “And all ate and were satisfied; and they took up that which was being over and above of the fragments, twelve hand-baskets full,” Mt 14:20. John explains this came from five barley loaves: “Therefore they gathered together and filled twelve hand-baskets of fragments from the five barley loaves which were over and above to the ones who had eaten,” Joh 6:13. The feeding of 4,000, there was 7 baskets full remaining from the seven loaves: “And all ate, and were satisfied and they took up that which was being over and above of the fragments seven baskets full,” Mt 15:37. Mark adds the fishes of this feeding of 5,000: “and they took up twelve full hand-baskets of fragments, and of the fishes,” Mr 6:43. Later these disciples forgot about this miracle: “Are ye not yet perceiving, nor remembering the five loaves of the five thousand, and how many hand-baskets ye took up,” Mt 16:9.

### **Luke 9:18**

V. Ministry in Galilee, 5:1-9:62

N. Great profession of Peter, 9:18-27

18 **And it came to pass** (while) He was praying alone, the disciples were with Him, and He questioned them, saying, who the crowds are pronouncing *that* I am? 19 **And these ones** who have answered said, John the Dipper; and others, Elijah; and others, “some prophet of the ancients has arisen.” 20 **And He said** to them, but Whom are ye yourselves pronouncing *that* I am? **And Peter answered and said**, the Christ of God. 21 **And that One** Who has admonished them charged them to tell this to no one, 22 having said, “it is necessary for the Son of man to suffered many things, and be rejected (by) the elders and chief priests and scribes, and be killed, and be raised the third day.” 23 **And He was saying** (to) all, if anyone is desiring to come (after) Me, let him deny himself, and let him take up his cross (through) *the* day, and let him keep following Me; 24 for whoever should be desiring to save his life, he will lose it; but whoever should lose his life (on account of) Me, this one will save it. 25 For **what** is a man profited, *if* he

gained the whole world, but destroyed himself or be suffered loss? 26 For **whoever** should be ashamed of Me and My words, the Son of man will be ashamed of him when He shall come (in) the glory of Himself and of the Father and of the Holy messengers. 27 **And I am saying** of a truth to you, there are some of the ones who have stood here these ones shall in no wise taste death until they should see the kingdom of God.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Was** is present tense infinitive translated with the use of time because of the preposition and article: “while: *en to*.” The personal pronoun “him” is translated with the use of accusative of general reference and being the subject of this infinitive verb.

**Praying** is present tense participle translated with the use of periphrastic modifying the verb “was.” Jesus was praying alone.

**Were** with *is* imperfect tense meaning the disciples were continuously with our Lord. This compound verb consists of “with: *sun*” and “were: *eimi*.”

**Questioned** is past tense meaning Jesus enquired from his disciples.

**Are pronouncing** is present tense meaning the multitudes are continuously affirming who Jesus is.

**Am** is present tense infinitive is translated with the use of indirect discourse. The personal pronoun “me” is translated as accusative of general reference and being the subject of this infinitive verb. The conjunction “*that*” is added for better reading. Matthew says: “And after Jesus came into the parts of Caesarea Philippi he was questioning his disciples, saying, whom are the men saying that I myself the Son of man am?” Mt 16:13. Mark says: “And Jesus and his disciples went forth into the villages of Caesarea of Philippi; and he was questioning his disciples by the way, saying to them, whom are the men saying that I am?” Mr 8:27.

## **Luke 9:19**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “disciples” in the previous verse.

**Said** is past tense meaning his disciples spoke to Jesus. This is Luke’s favourite verb. Remember this response from his disciples is from the question of whom the crowds are saying. The conjunction “*that*: *oti*” after “others” is translated as quotation marks as understood of the verb of speaking. Mark has two quotations: Others were saying, “it is Elias;” and others were saying, “it is a prophet, or as one of the prophets.” Mr 6:15.

**Has arisen** is past tense in passive voice meaning God arose some ancient prophet. Herod told his servants that Jesus was John the Dipper: “At that time Herod the tetrarch heard the fame of Jesus, and he said to his boys, this is John the Dipper: he himself was risen from the dead, and on account of this the works of power are operating in him,” Mt 14:1-2. The followers of John the Dipper thought that he was Elijah or that prophet: “And they asked him, therefore what? Are thou thyself Elijah? And he is saying, I am not. Are thou thyself the prophet? And he answered, No,” Joh 1:21. This prophet according to Matthew is Jeremiah: “And these ones said, some are saying that thou are John the Dipper; others Elias and others Jeremias, or one of the prophets,” Mt 16:14.

## **Luke 9:20**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his disciples. This is Luke's as favourite verb.

**Are pronouncing** is present tense meaning these disciples themselves are continuously affirming. They are not only vocalizing this belief, but personally maintaining in their hearts.

**Am** is present tense infinitive translated with the use of indirect discourse and the personal pronoun "me" is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction "*that*" is added for better reading.

**Answered** is word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. EMTV, Murdoch and Tyndale agree with this use while most translations have used dynamic equivalence by translating the main verb "said" as quotation marks. Peter made this confession earlier: "and we ourselves have believed and have known that thou thyself are the Christ the Son of the living God," Joh 6:69. Matthew gives full testimony: "And Simon Peter answered and said, thou thyself are the Christ, the Son of the Living God," Mt 16:16. Peter being a Jew understood the meaning of Christ as Messiah. Since the fall of man, the prophets and the Psalmists had all looked for this Coming One.

#### **Luke 9:21**

**That One** is the word of emphasis in this sentence. This article is previous reference to "he" is in the previous verse referring to Jesus.

**Charged** is past tense meaning Jesus ordered the disciples. Matthew says: "Then he charged his disciples in order that they may say to no one that he himself is Jesus the Christ," Mt 16:20.

**To tell** is past tense infinitive meaning the result of this command was to speak to no one of this confession.

#### **Luke 9:22**

**Having said** is past tense participle meaning the manner in which Jesus gave this command by having spoken the upcoming fate of our Lord. This is Luke's favourite verb. The conjunction "*that: oti*" after the verb of speaking is translated as quotation marks.

**To suffer and be rejected and be killed and be raised** are all past infinitives translated with the use of subject modifying the impersonal verb "is necessary." The first infinitive is active voice while the last three are all passive voice meaning Jesus started his suffering on his own, while the second was initiated by the religious leaders. These leaders are seen here by Luke as one group as elders have an article, while chief priests and scribes are not joined with the conjunction "and: *kai*." This is Grandville and Sharp rule. The third aspect to his last days was the murder which was carried out by Pilate. And our Lord's resurrection was accomplished through God on the third day according to prophecy.

#### **Luke 9:23**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to all not only his disciples.

**Is desiring** is present tense meaning anyone is continuously wishing.

**To come** is past tense infinitive with the use of completing the verb "is desiring." This one is continuously willing to follow Jesus. Notice the condition "if: *ei*."

**Let deny and let take up** both are past tense imperatives meaning the condition of following Christ is based upon to lose sight of one's own interests and carry your own burdens: "for each will bear his own load," Ga 6:5. This is not self-depravation, or self-mutilation. This is to let go of pride and permit Christ to direct your way. Taking up the cross is an attitude of self-denial: "And who is taking not his cross and is following after me he is not worthy of me," Mt 10:38.

**Let keep following** is present tense imperative meaning this follower whose sight is on the prize, continuously accompany our Lord by his side: "For ye are called unto this, because also Christ suffered for us, leaving for us an example in order that ye might be following after his steps," 1Pe 2:21. Many will stop following Jesus later when they realised that it was not only about miracles, and the apostles were asked if they would do the same, Joh 6:67. Peter replied to Jesus that "thou are having words of eternal life and we ourselves have believed and have known that thou thyself are the Christ the Son of the living God," Joh 6:68-69.

#### **Luke 9:24**

**Should be desiring** is present tense subjunctive meaning the condition of continuously wishing.

**To save** is past tense infinitive with the use of completing the verb "should be desiring." This one is continuously intending of preserving his soul. This one will continue to live by works and think that their religion will save them.

**Will lose** is future tense meaning this self-righteous person will perish or be given over to eternal misery in hell.

**Should lose** is past tense subjunctive meaning this very condition of a hopeless destiny of eternal death will look for a Saviour. Notice the difference of present tense with the self-righteous of continuously trying to appease their god, and the humble sinner who at the time of the new birth called upon the name of the Lord: "then began men to call upon the name of the LORD," Ge 4:26.

**Will save** is future tense meaning this condition will be preserved through the danger of destruction: "For everyone whoever should call on the name of the LORD, will be saved," Ro 10:13.

#### **Luke 9:25**

**What** is the word of emphasis in this sentence. This pronoun is direct object of the verb "profited." It is a question which leads to nothingness.

**Profited** is past tense meaning a human being took advantages.

**Has gained but has destroyed or has been suffered loss** all are past tense participles translated with the use of condition: "if." Most translations agree with this use while TWENTY has the use of time: "when he has gained the whole world." Garnier has the use of substantive: "for what is a man advantaged who had gained the entire world." The condition of his advantages is acquiring fame and fortune but in the end will face eternal misery in hell or will lose his reward: "For what is a man profiting, if he should gain the whole world, and should lose his soul? Or what will a man give in exchange for his soul?" Mt 16:26. It is sad today that many churches are run like the world as many leaders are not shepherds and many in the pew are not followers. Notice the last participle is passive voice meaning it is God who will render just recompense: "if anyone's work will be consumed, he will suffer loss; but he himself will be saved, but so as through fire," 1Co 3:15.

#### **Luke 9:26**



**Whoever** is the word of emphasis in this sentence. This pronoun is the subject of the verb “should be ashamed.” The focus is on anyone who does this thing.

**Should be ashamed** is past tense subjunctive meaning the condition of this one is disgraced upon the association with Christ and his gospel. This is not denial as Jesus mentions later: “but the one who denied me before men will be denied before the messengers of God,” Lu 12:9. This is one who should disgrace Jesus by denying the finished work on the cross. It is a disgrace that every day those who hold our Lord’s name in vain by sacrificing him over and over with the mass: “and fell away, to be renewing again to repentance, crucifying afresh for themselves the Son of God, and exposing him publicly,” Heb 6:6. These so-called Christians are perverted the power of God: “For whoever should be ashamed of me and my words in this adulterous and sinful generation, also the Son of man will be ashamed of him when he should come in the glory of his Father with the holy messengers,” Mr 8:38. “For they loved the glory of men more than the glory of God,” Joh 12:43. “For I am not being ashamed of the glad tidings of the Christ: for it is the power of God unto salvation to everyone who is believing, both to Jew first and to Greek,” Ro 1:16.

**Will be ashamed** is future tense meaning Jesus will find it disgraceful how these religions twisted the truth for their own glory: “And then I will confess to them, I never knew you: keep departing from me, the ones who are working lawlessness,” Mt 7:23.

**Shall come** is past tense subjunctive meaning the time of our Lord’s return will be established in glory.

#### **Luke 9:27**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming a truthful saying to his disciples. Matthew has the oath: “Verily I am saying to you, there are some who stood here, who shall in no wise taste death until they should see the Son of man who was coming in his kingdom,” Mt 16:28.

**Have stood** is perfect tense participle translated with the use of substantive modifying “some.” Notice only some as Judas will not be part of this.

**Shall in no wise taste** is future tense with double negation. The certainty of Christ’s knowledge that Judas will betray our Lord.

**Should see** is past tense subjunctive meaning the condition of this time is based upon these disciples witnessing the power of God at Pentecost: “And he was saying to them, verily I am saying to you, there are some of the ones who have stood here, who should in no wise taste death until they should see the kingdom of God which has come in power,” Mr 9:1.

#### **Luke 9:28**

V. Ministry in Galilee, 5:1-9:62

O. The Transfiguration, 9:28-36

28 **And it came to pass** about eight days (after) these words and He took Peter and John and James *and went up* (into) the mountain to pray. 29 **And it came to pass** (while) He was praying the appearance of His face *became* altered, and His clothing *became* effulgent white. 30 **And behold**, two men were talking with Him, who were Moses and Elijah, 31 these ones who appeared (in) glory were speaking of His departure which He was being about to be accomplishing (in) Jerusalem. 32 **But Peter** and the ones (with) him were being oppressed with sleep and after they have awoke fully they saw His glory, and the two men who had stood with Him. 33 **And it came to pass** (while) they have departed (from) Him,

Peter said (to) Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for Thee, and one for Moses, and one for Elijah, *because* he knew not what he is saying. 34 But while he was saying **these things** a cloud came and overshadowed them, and they feared (while) those entered (into) the cloud: 35 And a voice came (out of) the cloud, saying, this is My beloved Son; keep hearing Him. 36 And (while) the voice **has occurred** Jesus was found alone: and they themselves were silent, and they told to no one (in) those days anything of what they have seen.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened. Notice this event occurred about 8 days after Jesus spoke concerning his death and resurrection in verse 22. Matthew and Mark has after 6 days and here Luke says that is not exactly eight days yet: “And after six days Jesus is taking with them Peter and James and John his brother,” Mt 17:1; “And after six days Jesus is taking with him,” Mr 9:2.

**Took** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Jesus always had a strong association with these three disciples: Peter, John and James. Notice Matthew has the present tense indicative meaning Jesus is continuously taking beside himself. These three disciples were close knit as they were present in the raising of Jairus’ daughter and in the garden of Gethsemane.

**Went up** is past tense meaning Jesus ascended the mountain for the purpose to pray. These disciples were witnesses to our Lord’s close relationship with the heavenly Father that they even asked Jesus to teach them to pray: “And it came to pass while he was in a certain place praying, as he ceased, a certain one of his disciples said to him, LORD, teach us to be praying, even as also John taught his disciples,” Lu 11:1.

### **Luke 9:29**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Was praying** is present tense infinitive translated with the use of time because of the preposition and article: “while: *en to*.” The pronoun “him” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Altered** is predicate adjective modifying the noun “appearance.” This adjective means the quality of our Lord’s outward appearance was not of the same nature, form, or class. It was different as another figure or shape. Matthew and Mark says that Jesus was transfigured meaning God changed Jesus’ appearance with divine brightness: “and he was transformed before them, and his garments became shining, exceedingly white as snow is, such as a fuller is not being able to whiten on the earth,” Mr 9:2-3. The Greek word is *metamorphoo* where we get our English word “metamorphosis.” We have noticed this in biology where a maggot changes into an adult fly; a tadpole into an adult frog; and a caterpillar into a beautiful butterfly. All these transformations are not like Christ as Jesus goes back to his original state after this event. Jesus did change into another form. This form was supraterrrestrial: “And he was transfigured before them, and his face shined as the sun is, and his garments became white as the light is,” Mt 17:2.

**Effulgent** is present tense participle translated with the use of adjectival modifying the predicate adjective “white.” Our Lord’s garments were radiant like lightning.

### **Luke 9:30**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Were talking with** is imperfect tense meaning two males were continuously communing with Jesus. These two men were Moses and Elijah: “And behold, Moses and Elijah appeared to them, while they were talking with him.” Mt 17:3. Moses represented the law and Elijah represented the prophets: “And

after he began from Moses and from all the prophets he was interpreting to them in all the scriptures the things concerning himself,” Lu 24:27; “Do not think that I came to abolish the law or the prophets: I came not to abolish, but to fulfill,” Mt 5:17. “The law and the prophets were until John: from then the kingdom of God is being announced, and everyone is being forced into it,” Lu 16:16. Moses is a figure of Israel, not making it into the promised land: “So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD,” De 34:5; and Elijah is a figure of the Church: “Elijah went up by a whirlwind into heaven,” 2Ki 2:11 and the Church: “then we ourselves the living ones who are remaining, will be caught away together with them in the clouds for the meeting of the LORD in the air, and thus we will be always with the LORD,” 1Th 4:17.

### **Luke 9:31**

**Were speaking of** is imperfect tense meaning Jesus and these two men were continuously affirming our Lord’s death at Jerusalem. This word departure is “*exodos*” which is the way out or death of our Lord. This exit is discussed among the two greats of the Old Testament. God planned the great exodus of his people out of Egypt. Now the scenario of our Lord’s going away is expounded by two great prophets. Moses spoke of Jesus: “For if ye believed Moses, ye possibility were believing me; for this one wrote concerning me,” Joh 5:46; “and even as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of man to be lifted up,” Joh 3:14.

**To be accomplishing** is present tense infinitive with the use of completing the verb “was being about.” This verb means Jesus is continuously fulfilling or rendering complete by bringing to realisation all God’s promises and prophecies. Our Lord’s sacrifice on the cross satisfied by fully covering God’s wrath: “not out of works which were in righteousness which we ourselves practised, but he saved us according to his mercy, through the washing of regeneration and renewing of the Holy Spirit,” Tit 3:5.

### **Luke 9:32**

**Peter** is the word of emphasis in this sentence. The focus changed from taking notice of two men to Peter. Peter is almost always the center of attention as it was this man who gave the great confession: “And Simon Peter answered and said, thou thyself are the Christ, the Son of the Living God,” Mt 16:16. But it is also the same man who denied our Lord three times.

**Being oppressed** is perfect tense in passive voice participle is translated with the use of periphrastic modifying the verb “were.” Peter, James and John were in the past effected by sleep and were displaying its effects to that moment.

**Have awoke fully** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Williams who translated with the use of attendant circumstance: “they became wide awake and saw his splendor.” These three disciples finally awoke fully. This compound verb consists of: “thoroughly: *dia*” and “to wake up: *gregoreuo*.”

**Saw** is past tense meaning these three disciples perceived with their eyes our Lord’s glory and these two men: “And that Word became flesh, and tabernacled among us, and we discerned his glory, a glory as of an only begotten with the Father, full of grace and truth,” Joh 1:14; “and that Life was manifested, and we have seen and are bearing witness, and are reporting to you that eternal Life which was with the Father and was manifested to us,” 1Jo 1:2. This transfiguration and the appearance of Moses and Elijah were not fables: “For because we have not followed out cleverly-imagined fables, we made known to you the power and coming of our LORD Jesus Christ, but because we have become eye-witnesses of his majesty,” 2Pe 1:16. Because also John witnessed this event, he shared this prospect: “Beloved now we are children of God, and it was not yet manifested what we will be; but we know that if he should be manifested, we will be like him, for we will see him as he is,” 1Jo 3:2.

### **Luke 9:33**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Have departed** is present tense infinitive translated with the use of time because of the preposition and article “while: *en to*.” The pronoun “them” is translated with the use of accusative of general reference being the subject of this infinitive verb. Moses and Elijah were in the process of leaving our Lord.

**Said** is past tense meaning Peter spoke to Jesus. This is Luke’s favourite verb. Peter normally speaks without thinking as the purpose of their discussion was our Lord’s mission to die on the cross, but Peter did not want to leave this place. Peter addressed Jesus as “Master: *epistates*” meaning superintendent or overseer instead of “LORD: *kurios*.” In Mark, Peter referred to our Lord as Rabbi which is their religious leader. At this moment, Peter could only see Jesus as their leader instead of God in the flesh. He wanted to become chums or friends with Moses and Elijah. Notice, Elijah is not John the Dipper as Peter would have recognized this.

**Let make** is past tense imperative meaning Peter exhorted Jesus and these two men to construct three tents: “And after Peter answered he is saying to Jesus, Rabbi, it is good for us to be here; and let us make three booths, one for thee, and one for Moses, and one for Elias,” Mr 9:5.

**Knew not** is perfect tense participle with negation translated with the use of cause: “*because*.” Most translations do not attempt to put a use to this participle except Williams who translated with the use of concession: “although he did not know what he was saying.” This verb always translates in the present tense non-linear but here one tense back because the main verb is past tense: “said.” Mark used the pluperfect of this verb “*oida*” to show this past tense: “For he knew not what he will say; for they were greatly afraid,” Mr 9:6.

#### **Luke 9:34**

**These things**, is the word of emphasis in this sentence. This pronoun is the direct object of the verb “was saying.”

**Was saying** is present tense participle translated with the use of genitive absolute with reference to time. The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle.

**Came and overshadowed** both are past tense verbs meaning a cloud happened or occurred at that moment and threw a shadow upon these three disciples.

**Feared** is past tense meaning these three disciples were struck with amazement. Matthew says: “And after the disciples have heard it they fell upon their face, and were terrified greatly,” Mt 17:6. This shows that their fear grew once they heard the voice of God.

**Entered** is past tense infinitive translated with the use of time because of the preposition and article: “while: *en to*.” The pronoun is translated with the use of accusative of general reference being the subject of this infinitive verb. These three disciples were enveloped by this cloud. Notice the compound verb with the preposition “into” and the preposition “into” again shows the complete covering of this cloud. Matthew says: “While he was yet speaking, behold, a bright cloud overshadowed them,” Mt 17:5. Mark says: “And there came a cloud which was overshadowing them,” Mr 9:7.

#### **Luke 9:35**

**Voice** is the word of emphasis in this sentence. The focus is on this sound from the cloud. Peter recalled this voice: “And we ourselves heard this voice which was brought from heaven, after we were with him on the holy mount,” 2Pe 1:18.

**Came** is past tense meaning this voice occurred or happened out of this cloud.

**Beloved Son** is predicate nominative modifying the verb “is.” This term is used also at our Lord’s dipping: “Thou thyself art my Son the Beloved, I found delight in thee,” Lu 3:22. Peter recited this in his epistle: “For because we have received from God the Father honor and glory, after such a voice has been brought to him by the very excellent glory, this is my Son, the beloved, in whom I myself have found delight,” 2Pe 1:17. Of course he said this after: “For because we have not followed out cleverly-imagined fables, we made known to you the power and coming of our LORD Jesus Christ, but because we have become eye-witnesses of his majesty,” 2Pe 1:16.

**Keep hearing** is present tense imperative meaning God exhorted these three disciples to keep attending to our Lord’s words. Jesus told them that he needs to die for their sins, keep understanding or comprehending these sayings. They need to give ear to their teacher if they will call him Rabbi.

### **Luke 9:36**

**Has occurred** is the word of emphasis in this sentence. This verb is past tense infinitive translated with the use of time because of the preposition and article: “while: *en to*.” The noun “voice” is translated with the use of accusative of general reference being the subject of this infinitive verb. This verb means happened or came to pass.

**Was found** is past tense in passive voice meaning these three disciples discovered that Jesus was alone while God was speaking to them. As these words came forth, these three disciples fell to the ground out of fear and when they looked up, only Jesus was there. Moses and Elijah left the scene.

**Were silent** is past tense meaning these three disciples themselves emphatically were lost for words.

**Told** is past tense meaning Jesus advised them to tell no one of the transfiguration: “And while they were descending out of the mountain Jesus charged them, saying, tell to no one the vision, until the Son of man should be risen from among the dead,” Mt 17:9. Mark adds: “And they kept that saying among themselves, although they were disputing what is the saying to rise from among the dead,” Mr 9:6.

### **Luke 9:37**

V. Ministry in Galilee, 5:1-9:62

P. Demoniac Son, 9:37-42

37 And it came to pass (on) the next day, *after* they have come down (from) the mountain, a great crowd met Him. 38 And behold, a man cried out (from) the crowd, saying, Teacher, I am beseeching Thee look (upon) my son, for he is an only begotten child to me: 39 and behold, a spirit is taking him and he is suddenly crying out, and it is throwing him into convulsions (with) foaming, and it is departing with difficulty (from) him, bruising him. 40 And **I besought** thy disciples in order that they might be casting it out, and they were not able. 41 And Jesus answered and said, O unbelieving and perverted generation, until when will I be (with) you and will I bear with you? 42 But while He was **yet** coming near the demon dashed him down and threw him into convulsions. And Jesus **rebuked** the unclean spirit, and healed the child, and gave him back to his father.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened on the next day after they came down from the mountain.

**Have come down** is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The personal pronoun “of them” is also translated with the use of genitive absolute being the subject of this genitive participle verb.

**Met** is past tense meaning a great multitude of people happened to be waiting for our Lord. Notice this crowd will be a witness to the healing of the demon possessed boy.

#### **Luke 9:38**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Cried out** is past tense meaning a male person raised a cry in the midst of the crowd.

**Am beseeching** is present tense meaning this man is continuously begging.

**Look** is past tense imperative meaning have regard for his son.

**Only begotten** is predicate adjective modifying the verb “is.” This man possessed only this one son.

#### **Luke 9:39**

**Is taking and is throwing into convulsions and is departing** all are present tenses meaning a demon is continuously claiming this man’s son and is continuously tearing him into spasmodic contractions and is continuously not going away. The result of all this is that this man is continuously being trampled by Satan.

**Is crying out** is present tense meaning this son is continuously croaking like a raven.

#### **Luke 9:40**

**Besought** is the word of emphasis in this sentence. This verb is past tense meaning this man begged our Lord’s disciples.

**Might be casting** is present tense subjunctive meaning the purpose of such supplication is that these disciples might continuously be driving out this demon.

**Were not able** is past tense with negation meaning these disciples were not capable to drive out this demon. Jesus gave earlier to these disciples the power and authority over all the demons, Lu 9:1. It was because of their lack of faith: “And Jesus said to them, it is because of your want of faith. For verily I am saying to you, if ye should be having faith as a grain of mustard, ye will say to this mountain, remove hence thither, and it will remove; and nothing will be impossible to you. But this kind is not going out except by prayer and fasting,” Mt 17:20-21. These nine disciples were not capable to cure this sick person. Mark says: “they were not strong.” Mr 9:18. All things are possible with God: “And Jesus said to him, if thou are being able to believe, all things are possible to the one who is believing,” Mr 9:23. “But that One said, the impossible things with men are possible with God,” Lu 18:27. The healing of this demon possessed boy seemed impossible, but with God all things are possible.

#### **Luke 9:41**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, EMTV, Murdoch and Tyndale agree with this use. Garnier has the

use of manner: “By way of responding Jesus professed.” Most other translations have used dynamic equivalence by translating the main verb as quotation marks.

**Perverted** is perfect tense participle translated with the use of simple adjective modifying “generation.” This means that this generation has turned aside or has twisted by the warped human nature: “in order that ye may be faultless and simple, children of God unblamable in the midst of a crooked and perverted generation, among whom ye are appearing as luminaries are in the world,” Php 2:15. Mark only refers to unbelieving as this age is faithless, Mr 9:19; as the same as our generation who puts their trust in insurance companies and the government: “But if God is thus arraying the grass of the field, which is today and is being thrown tomorrow into an oven, will he not clothe much rather you, oh ye of little faith? Yes!” Mt 6:30. These disciples were no different: “And he is saying to them, why are ye fearful, oh of little faith? Then, he has arisen and rebuked the winds and the sea, and there was a great calm,” Mt 8:26. This does not mean that everyone in that generation did not believe, but the disciples had little faith, Mt 17:20.

#### **Luke 9:42**

**Yet** is the word of emphasis in this sentence. This adverb modifies the verb “was coming near.”

**Was coming near** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of the genitive participle verb.

**Dashed down and threw into convulsions** both are past tenses meaning this unclean spirit hurled this boy to the ground and tore him into fits.

**Rebuked** is the word of emphasis in this sentence. This verb is past tense meaning Jesus charged sharply the demon. Mark adds: “And they brought him to him; and after the spirit has immediately seen him it threw him into convulsions, and after he fell upon the earth he was being rolled foaming. And he asked his father, how long time is it that this has become to him? And that one said, from childhood. And he asked his father, how long time is it that this has become to him? And that one said, from childhood. And often it threw him both into fire and into waters, in order that it may destroy him; but if thou are being able to do anything, help us, have pity on us. And Jesus said to him, if thou are being able to believe, all things are possible to the one who is believing. And the father of the child immediately was crying out with tears and was saying, I am believing, LORD, keep helping my unbelief. But after Jesus has seen that a crowd was running together, he rebuked the unclean spirit, saying to it, dumb and deaf spirit, I myself am commanding thee, come out of him, and thou should no more enter into him,” Mr 9:20-25.

**Healed and gave back** both are past tenses meaning Jesus restored to health this boy and restored him to his father. This healing was as if this child was dead: “And it cried out and threw him into much convulsions, and came out; and he became as if dead, so that many said that he was dead. But Jesus took him by the hand and rose him up, and he arose,” Mr 9:26-27.

#### **Luke 9:43**

V. Ministry in Galilee, 5:1-9:62

Q. Jesus foretells his death, 9:43-45

43 And all were being astonished (at) the majesty of God. And while all were wondering (at) all which Jesus did, He said (to) His disciples, 44 lay ye by these words (into) your ears: for the Son of man is being about to be delivering up (into) *the* hands of men. 45 But these ones were not understanding this saying, and it was veiled (from) them in order that they may not perceive it. And they were fearing to ask Him (concerning) this saying.

**Were being astonished** is the word of emphasis in this sentence. This verb is imperfect tense in passive voice meaning Jesus was blowing the collective crowd minds away. We cannot say each person individually as some of the crowd were unbelievers and perverted as Jesus said. Like at a sporting event, when the announcer says that all the people went wild pointing out the collective cheer.

**All** is the word of emphasis in this sentence. This adjective meaning the collective crowd as this is translated with the use of genitive absolute being the subject of the genitive participle verb.

**Were wondering** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” This collective crowd were continuously marvelling at the visible splendour of the greatness of God. They were glorifying God: “And amazement took all and they were glorifying God, and were filled with fear, saying, we saw strange things today,” Lu 5:26. This does not mean that the multitude hailed Jesus as God but Luke as the sacred writer recognized Christ as God.

**Said** is past tense meaning Jesus spoke to his disciples. This is Luke’s favourite verb.

#### **Luke 9:44**

**Lay by yourselves** is past tense in middle voice imperative meaning Jesus exhorted his disciples to invest for themselves these words into their ears.

**To be delivering up** is present tense in passive voice infinitive with the use of completing the present tense verb “is being about.” This delivering up into custody is for the purpose to be put to death which Jesus foretold earlier: “having said, it is necessary for the Son of man to suffered many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day,” Lu 9:22. Matthew says: “And while they were abiding in Galilee, Jesus said to them, the Son of man is being about to be delivering up into the hands of men,” Mt 17:22. Mark adds: “for he was teaching his disciples, and was saying to them, the Son of man is being delivered into the hands of men, and they will kill him; and although he was killed, he will arise on the third day,” Mr 9:31.

#### **Luke 9:45**

**These ones** is the word of emphasis in this sentence. This article is previous reference to the “disciples” found in verse 43.

**Were not understanding** is imperfect tense meaning these disciples were being continuously ignorant concerning this discourse of our Lord’s death.

**Veiled** is perfect tense in passive voice participle translated with the use of periphrastic modifying the imperfect tense “was.” This concealment was done in the past and is having abiding results at that time because until Pentecost, the disciples were in the dark concerning their understanding of the gospel. These disciples were looking for a King to rule during their time: “And he was speaking openly that saying. And Peter took to himself him and began to be rebuking him,” Mr 8:32. They could not see the spiritual kingdom of the church age. It is not the age of grace because man was always saved by grace since the fall. Peter, James and John after the transfiguration looked for everlasting earthly kingdom: “And they kept that saying among themselves, although they were disputing what is the saying to rise from among the dead,” Mr 9:10.

**May not perceive** is past tense subjunctive with negation meaning the purpose of this concealment is that these disciples may not understand our Lord’s death. They were told to treasure up this teaching in their ears so later they will recall what our Lord taught them: “Now his disciples knew not these things at the first, but when Jesus was glorified then they remembered that these things were written of him, and they did these things to him,” Joh 15:20. Mark says that they were not understanding which is being ignorant



from personal experience the discourse concerning the Gospel: “But these ones were not understanding the saying, and were being afraid to ask him,” Mr 9:32. These disciples could not comprehend this instruction.

**Were fearing** is the word of emphasis in this sentence. This verb is imperfect tense meaning these disciples were continuously hesitating to request an answer to these words because they feared ridicule or association of being part of an unbelieving and perverted generation, verse 41. This fear included grief: “and they will kill him, and he will be raised up the third day. And they were grieved greatly,” Mt 17:23.

#### **Luke 9:46**

V. Ministry in Galilee, 5:1-9:62

R. Warning against pride, 9:46-50

46 But a reasoning **came up** (among) them, who might this be greatest of them. 47 And after **Jesus** has seen the reasoning of their heart, He took hold of a little child and set it (by) Him, 48 and He said to them, whoever should receive this little child (in) My name, is receiving Me; and whoever should receive Me, is receiving the One Who sent Me. For **the one** who is less (among) all you this one will be great. 49 And John answered and said, Master, we saw someone *who* was casting out demons (in) Thy name, and we forbade him, because he is not following us. 50 And Jesus said (to) him stop forbidding, for whosoever is not (against) us, is (for) us.

**Came up** is the word of emphasis in this sentence. This verb is past tense meaning deliberating arose among the disciples.

**Might be** is present tense optative. This strong wish is to be the most important in rank. This was full of arrogance, which comes from pride: “for everyone who is exalting himself will be humbled, and the one who is humbling himself will be exalted,” Lu 14:11. This continued later: “And there came to pass also a strife among them, this, who of them is thinking to be greater,” Lu 22:24.

#### **Luke 9:47**

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord.

**Has seen** is past tense participle translated with the use of time: “*after*.” Jesus perceived their disputation among these disciples. Notice it was not a vocal arguing but rather their intentions in their heart. This demonstrates the omniscience of our Lord.

**Took hold of** is past tense participle translated with the use of attendant circumstance. Jesus laid hold of a young child.

**Set** is past tense meaning Jesus placed the little one near him: “And Jesus called to himself a little child, and set it which is that little one in their midst,” Mt 18:2.

#### **Luke 9:48**

**Should receive** is past tense subjunctive meaning the condition of embracing a young child in our Lord’s name is continuously embracing Jesus: “and said, verily I am saying to you, unless ye should be converted and should become as these little children are, ye shall in no wise enter into the kingdom of the heavens. Therefore whosoever will humble himself as this little child is doing, he himself is the greater in the kingdom of the heavens,” Mt 18:3-4. The same goes for embracing Jesus is continuously embracing

God: “But Jesus cried and said, the one who is believing on me, is not believing on me, on the One who sent me,” Joh 12:44.

**The one** is the word of emphasis in this sentence. This article is subject of the verb “is.” This one is low in rank among these disciples, but will be great before God. So Peter was humbled with his denials became great with his sermon at Pentecost: “for everyone who is exalting himself will be humbled, and the one who is humbling himself will be exalted,” Lu 14:11. Jesus says later: “And whosoever will exalt himself he will be humbled; and whosoever will humble himself he will be exalted,” Mt 23:12.

#### **Luke 9:49**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, AV, EMTV, Murdoch and Tyndale agree with this use. Garnier has the use of manner: “By way of responding Johannes professed.” Most translations have used dynamic equivalence by translating the main verb “said” as quotation marks.

**Saw and forbade** both are past tenses meaning John is reporting that the disciples noticed a certain one who was driving out demons in Jesus’ name and these disciples hindered him. TR has added the article with “demons.”

**Is not following** is present tense with negation meaning this exorcist is not continuously accompanying the disciples. This does not mean that this one is not a disciple of Jesus, but only not part of this group. This is the concept of not affiliating with certain Christians is not fellowshiping with Jesus. Walking in darkness is the only time when it affects our fellowship with God and one another: “If we should say that we are having fellowship with him and should be walking in that darkness, we are lying and are not doing the truth,” 1Jo 1:6. These same apostles could not cast out the mute demon and they thought only these select few could drive out demons. Jesus did not have exclusive club as our Lord sent out also seventy others: “Now after these things the LORD appointed also seventy others, and he sent them two and two before his face, into every city and place where he himself was being about to be coming,” Lu 10:1. And they also were given power to heal: “And keep healing the sick ones,” Lu 10:9.

#### **Luke 9:50**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke. This is Luke’s favourite verb.

**Stop forbidding** is present tense imperative meaning Jesus exhorted his disciples to stop preventing this person from performing exorcisms. These disciples are judging this person: “Suffer both to be growing together until the harvest; and I will say to the harvest men in the time of the harvest, gather first the darnel, and bind them into bundles to burn them; but bring together the wheat into my granary,” Mt 13:30.

#### **Luke 9:51**

V. Ministry in Galilee, 5:1-9:62

S. Jesus committed himself to go to Jerusalem, 9:51-56

51 And it came to pass (while) the days of His taking up were being fulfilled, and He Himself made firm His face to be going (to) Jerusalem. 52 And He sent messengers (before) His face. And they went and entered (into) a village of Samaritans, so as to make ready for Him. 53 And they receive Him **not**, because His face was going (to) Jerusalem. 54 And after His disciples **has seen** *it* James and John said, LORD, are Thou willing *so that* we should call fire to come down (from) the heaven, and to consume

them, as also Elijah did? 55 But He **turned** *and* rebuked them, *and* said, ye know not of what spirit ye yourselves are. 56 For **the Son** of man came not to destroy *the* lives of men, but to save. And they **went** (to) another village.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Were being fulfilled** is present tense in passive voice infinitive translated with the use of time because of the preposition and article: “while: *en to*.” The noun “days” is translated with the use of accusative of general reference being the subject of this infinitive verb. Jesus was completing entirely his passion to face the cross. It is still another six months before his death, but our Lord was steadfast toward the purpose of his mission. Our Lord’s ascension includes here his death as Moses and Elijah spoke of his departure. So Jesus is hastening towards the cross.

**Made firm** is past tense meaning Jesus set fast his outlook towards Jerusalem. The purpose of pursuing his journey to Jerusalem was to die.

### Luke 9:52

**Sent** is the word of emphasis in this sentence. This verb is past tense meaning Jesus appointed messengers. John the dipper was an appointed messenger to prepare the way before the Lord: “This is concerning whom it has been written, behold, I myself am sending my messenger before thy face, who will prepare thy way before thee,” Lu 7:27. Now Jesus is sending an envoy to the Samaritans. Some say that it was James and John.

**Went** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV and NET who translated with the use of time: “As they went along they entered a Samaritan village.” These messengers pursued their journey until they arrived in Samaria.

**To make ready** is past tense infinitive with the use of result because of the particle “so as: *hoste*.” The result of this visit would prepare these Samaritans for the arrival of Jesus. MSS has the adverb “as: *hos*” instead of this particle. This would make rather the purpose of their journey.

### Luke 9:53

**Not** is the word of emphasis in this sentence. This particle is negation of the reception from these Samaritans.

**Received** is past tense meaning these Samaritans refused friendship with our Lord Jesus Christ. They are treating our Lord the same way the religious sect in Jerusalem have treated them since the carrying away to Babylon.

**Going** is present tense participle translated with the use of periphrastic modifying the imperfect verb “was.” Their rejection was because they supposed that Jesus was making alliance with the religious sect in Jerusalem. Barnes says: “One of the subjects of dispute between the Jews and Samaritans pertained to the proper situation of the temple. The Jews contended that it should be at Jerusalem; the Samaritans, on Mount Gerizim, and accordingly they had built one there. They had probably heard of the miracles of Jesus, and that he claimed to be the Messiah. Perhaps they had hoped that he would decide that they were right in regard to the building of the temple.” The time was the feast of Tabernacles during the fall of AD 30. It commemorated the goodness of God which Jesus was doing by offering an olive branch to these secluded Samaritans. The harvest was not only for Judah, but for all Hebrews. When the Jews rejected our Lord which now includes the Samaritans, the gospel went out to the Gentiles. The Gospel of John gives more detail of our Lord going afterwards to Jerusalem for the feast of Tabernacles: “Now the feast of the Jews the tabernacles was near,” Joh 7:2; “But now while the feast was being in the middle Jesus went up into the temple, and he was teaching,” Joh 7:14.

#### Luke 9:54

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” James and John who were probably the messengers in verse 52, noticed this rejection and most took this inhospitality with disgust. So they personally spoke to our Lord concerning their welcome. They did not shake the dust off their feet, but brought it with them in anger.

**Should call** is past tense subjunctive meaning these disciples and Jesus should summon fire. Notice James and John feel personally involved in this judgment as they feel part of sentencing.

**To come down and to consume** both are past tense infinitive meaning the purpose of such divine judgment is that fire would descend and destroy them.

**Did** is past tense meaning Elijah did the same in 2Ki 1:10-14. By this, these two disciples wished to justify their zeal.

#### Luke 9:55

**Turned** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance.

**Rebuked and said** both are past tenses meaning Jesus reproved James and John and spoke to them.

**Know not** is perfect tense with negation as the verb “*oida*” always translated as the present tense nonlinear. This disciples understood not intellectually of why they themselves are using such motives. MSS does not include these words: “and said ye know not of what spirit ye yourselves are.”

#### Luke 9:56

**The Son** is the word of emphasis in this sentence. This term “son of man” is a title of Christ to display the universal headship of our Lord, and not merely with Israel. He, though his Father, became truly man: could be weary and hungry, and sleep. He prayed as one in dependence on God; was forsaken of God, and died. Stephen applied this title to Christ in his majestic glory: “and said, behold, I am beholding the heavens which are opening, and the Son of man who has stood at the right hand of God,” Ac 7:56. The Evangelists never call Jesus this title, Christ only applies to himself.

**Came not** is past tense with negation meaning Jesus established not himself with the result to put an end to ruin souls of men but with the result to deliver them from the penalties of the Messianic judgment.

**Went** is the word of emphasis in this sentence. This verb is past tense meaning Jesus and his disciples pursued their journey to another village.

#### Luke 9:57

V. Ministry in Galilee, 5:1-9:62

T. Unfit followers ask questions to Jesus, 9:57-62

57 And it came to pass while they were going (in) the way someone said (to) Him, I will follow Thee wherever Thou should be going, LORD. 58 And Jesus said to him, the foxes are having holes, and the birds of the heaven *are having* nests; but the Son of man is not having *a place* where He might be laying His head. 59 And He said (to) another, keep following Me. But that one said, LORD, allow me *who*

has gone away to bury first my father. 60 But Jesus **said** to him, leave *that* the dead bury their own dead; but *after* thou thyself went forth keep declaring the kingdom of God. 61 And another also **said**, I will follow Thee, LORD, but allow me to take leave of first the ones (at) my house. 62 But Jesus **said** (to) him, no one *who* laid his hand (upon) *the* plough, and is looking (on) the things behind, is fit (for) the kingdom of God.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Were going** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of them” is also translated with the use of genitive absolute being the subject of this genitive participle verb. Jesus and his disciples were continuously pursuing their journey along the road.

**Said** is past tense meaning a person spoke to Jesus. This is Luke’s favourite verb.

**Will follow** is future tense meaning this person will accompany Jesus.

**Should be going** is present tense subjunctive meaning the condition of joining Jesus is based upon where our Lord should travel. Much earlier, a certain scribe asked the same: “And one scribe came to him and said to him, Teacher, I will follow thee whithersoever thou should be going,” Mt 8:19. Notice there, Jesus is addressed as Teacher and here, he is referred to as Lord.

## Luke 9:58

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke. This is Luke’s favourite verb, while Matthew has the present tense meaning Jesus is continuously affirming to this scribe: “And Jesus is saying to him, the foxes are having holes, and the birds of the heaven are having nests, but the Son of man is having not a place where he might be laying his head,” Mt 8:20. Notice the same question and the same reply from two different men at two separate time periods.

**Are having** is present tense meaning foxes are continuously possessing a burrow or a lurking hole. Along with the birds, Jesus is teaching animals have homes but our Lord has not a place to call his headquarters. This is not a revolution, but a ministry to bring in the kingdom of heaven. Notice this is the first time where Jesus calls himself Son of man. This term is popular in the Gospels and only used once in Acts when Stephen saw Jesus standing on the right hand of God, Ac 7:56. Jesus used this term concerning himself from Da 7:13. The Jews understood it meant the Messiah, Joh 12:34. The same Jews also understood that there is little difference between the son of man and the son of God, Lu 22:69. Jesus used this phrase more than seventy times to claim to be the Messiah, Mt 24:30 26:64. This designation displays the humanity of the Messiah, Ps 8:4 146:3, even though Matthew’s purpose writing to the Jews was to show Jesus is the King. Throughout the Gospels, Christ is called: The Son of David, Mt 1:1; The Son of Abraham, Mt 1:1; The Son of God, Mt 16:16; The Son of Adam, Lu 3:38; The Son of Joseph, Lu 3:23; The Son of Mary, Mt 13:55; The Son of Man, Mt 8:20. Coffman says: “Thus, ‘the Son of David’ indicated a legal relationship; ‘the Son of Abraham’ had a racial limitation; ‘the Son of Joseph’ and ‘the Son of Mary’ stressed a family relationship; the Son of Adam identified him with the one who had brought ruin upon mankind; the Son of God during the early part of his ministry was premature. The choice of Son of man as his title removed all the limitations implicit in other titles and identified Jesus Christ, not as belonging to any race, family, nation, or kingdom exclusively, but to all the human race.”

**Might be laying** is present tense subjunctive meaning Jesus is continuously on the move. He has no place for repose. Our Lord has a rock for a pillow and the stars for his roof. Jesus has no fixed habitation. Through his poverty we became rich, 2Co 8:9. Our Lord was a sojourner as Moses was in the land of Midian, Ac 7:29. Jesus went for one friend’s house to another welcoming their hospitality. John the Dipper stayed around the Jordan area, while Jesus’ ministry was to visit all the cities of Galilee to heal and announce the kingdom of heaven. This scribe expected a physical kingdom, but this reply corrected

this false expectation. Notice Jesus repeated this same answer for unfit followers from three inquiries. Matthew has two who asked permission to follow Jesus.

### **Luke 9:59**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to another person. Just like in Matthew, we know not who this disciple or follower was as it would be baseless to assume.

**That one** is the word of emphasis in this sentence. This article is previous reference to “another” earlier in this verse. Did this one address Jesus properly as Lord or was it Sir? If this one felt that Jesus was Master, then he would have not requested this absence. Others did stop following Jesus when the crisis came to be serious about the kingdom of heaven, Joh 6:66. Most of the followers were expecting the physical kingdom that enjoyed the miracles and authority of Christ’s messages, but when Jesus spoke about the spiritual manna, they took offense. The Roman Catholics turned this into cannibalism with the doctrine of transubstantiation. Their misunderstanding is taking Jesus literally even though our Lord said that he was speaking words which are spirit and are life, Joh 6:63.

**Allow** is past tense imperative meaning this disciple requested for a leave of absence for bereavement. Notice the difference between these two disciples. The first was zealous while the second was cautious. Was his father actually dead? If so, this one would not request such a foolish absence. He probably meant that he would follow Jesus after his father died. Because of the first two questions and similar answers found earlier in Matthew: “And another of his disciples said to him, LORD, allow me first to go and bury my father,” Mt 8:21, some commentators feel that they are the same event. Alford says: “It is quite impossible to decide which Evangelist has placed the incidents in their proper chronological place.”

### **Luke 9:60**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this person. This is Luke’s favourite verb even though here Matthew used earlier the same verb: “But Jesus said to him, keep following me, and leave the dead to bury their own dead,” Mt 8:22.

**Leave** is past tense imperative meaning let the dead bury their own. These dead are spiritual dead as explained in the previous verse that his father was not dead yet, Eph 2:1. This follower had to choose between staying at home until his father died and leaving his home in order to follow Christ. To enter into Christian service, we must love God more than our parents, Mt 10:37. His father is holding this one back because of his unbelief. This is frustrating when the unbelievers are effecting the believing ones, 1Co 7:14-16.

**Went forth** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance: “go and proclaim the kingdom of God.”

**Keep declaring** is present tense imperative meaning Jesus exhorted this one to keep carrying the message of the gospel everywhere. Notice this is a continuous daily mission in our lives. Matthew has keep following Jesus which is the same as sharing our walk with the Lord. This is the same message that Jesus gave to the Seventy which follows immediately afterwards.

### **Luke 9:61**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning another person spoke to Jesus. This is Luke’s favourite verb. This third instance is only found here in Luke.

**Allow** is past tense imperative meaning this one exhorted Jesus to permit him first to bid farewell to his family. This is another excuse for not following Jesus immediately: "And they all began with one to excuse themselves. The first said to him, I have bought a field, and I am having need to go out and to see it; I am praying thee keep holding me who has been excused," Lu 14:18. Just like the other two, this one is a halfhearted follower of Christ. He wanted to be a follower but without any sacrifice. There are many Church goers who want to be affiliated with other Christians, but do not want to be born again because it would need repentance.

## **Luke 9:62**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this third person. This is Luke's favourite verb.

**Fit** is predicate adjective modifying the present tense verb "is." The pronoun "no one: *oudeis*" demonstrates an unfit farmer who is not paying attention to his task. An useful labourer will have a steady hand to the plough just like a runner will run the proper course: "having laid aside every weight and the easy-surrounding sin, let us keep running the race which lying before us with endurance," Heb 12:1. But some were never saved and became religious: "For it was better for them to not have known the way of righteousness than who have known it to turn back from the holy commandment which was delivered to them," 2Pe 2:21. For Christians who are saved by faith, they forget that they must continue to live by faith: "But the just will live by faith; and if he should draw back, my soul is not delighting in him," Heb 10:38.

## **Luke 10:1**

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. He penned the narrative of the ministry of John the Dipper. Then Luke turned his attention to the ministry of Jesus, the Perfect Man. Jesus began his ministry with his introduction into righteousness, his dipping by John. Afterwards Jesus is tempted by the devil. Jesus began his ministry in Galilee. Now it is time to head towards Jerusalem for the purpose which he was sent.

### VI. Ministry on way to Jerusalem, 10:1-18:34

#### A. Ministry of the seventy, 10:1-24

1 **Now (after) these things** the **LORD** appointed also seventy others, and He sent them two and two (before) His face, (into) every city and place where He Himself was being about to be coming. 2 Therefore **He was saying** (to) them, indeed the harvest *is* great, but the workmen *are* few. Therefore **supplicate** the LORD of the harvest, so that He might be sending out workmen (into) His harvest. 3 Behold **keep going**, I Myself am sending forth you as lambs (in) *the* middle of wolves. 4 **Stop** carrying purse neither provision bag nor sandals, and salute no one (on) the way. 5 And **(in) whatever house** ye might be entering, keep saying first, peace *may come* to this house. 6 And **if** the son of peace should be there, your peace will rest (upon) it; but if not so, it will return (to) you. 7 And **(in) the same house** keep abiding, keep eating and keep drinking the things (by) them; for the workman is worthy of his hire. **Stop** removing (from) house (to) house. 8 And **(into) whatever city** ye may enter, and they might be receiving you, keep eating the things which are being set before you, 9 And **keep healing** the sick *ones* (in) it and keep saying to them, the kingdom of God has drawn near (to) you. 10 But **(into) whatever city** ye should be entering, and they should not be receiving you, go out (into) its streets, *and* say, 11 even the dust which clung to us (out of) your city we are wiping off against you; yet keep knowing this, "the kingdom of God has drawn near (to) you." 12 **I am saying** to you, "it will be more tolerable for Sodom (in) that day than for that city." 13 **Woe** to thee, Chorasin! **Woe** to thee Bethsaida! for if the mighty works of power which have been taken place (in) you took place (in) Tyre and Sidon, they repented long

ago sitting (in) sackcloth and ashes. 14 **Rather** it will be more tolerable for Tyre and Sidon (in) the judgment than for you. 15 And **thou**, Capernaum, who was lifted up (to) the heaven, thyself will be brought down (to) Hades. 16 **The one** who is hearing you is hearing Me, and the one who is rejecting you is rejecting Me, and the one who is rejecting Me is rejecting the One Who sent Me. 17 And the seventy returned (with) joy, saying, LORD, even the demons are being subject to us (through) Thy name. 18 And He said to them, I was perceiving Satan *who* fell as lightning (out of) the heaven. 19 **Behold**, I am giving to you authority to be treading upon serpents and scorpions, and (upon) all the power of the enemy, and nothing shall in no wise injure you. 20 **Rather** stop rejoicing (in) this, that the spirits are being subject to you, but keep rejoicing that your names were written (in) the heavens. 21 **(In) the same hour** Jesus rejoiced in the spirit, and said, I am praising Thee, Father, LORD of the heaven and the earth, that Thou hid these things (from) wise and prudent, and revealed these things to babes: yea, Father, for it was thus well pleasing before Thee. 22 And He turned (to) the disciples and said, all things were delivered to Me (by) My Father, and no one is knowing who is the Son except the Father, and who is the Father, except the Son, and to whomsoever the Son should be willing to reveal *Him*. 23 And He turned (to) the disciples and said apart, blessed *are* the eyes which are seeing what ye are seeing. 24 For **I am saying** to you, "many prophets and kings desired to see what ye yourselves are seeing, and they saw *it* not; and to hear what ye are hearing, and they heard *it* not."

(After) **these things** are the words of emphasis in this sentence. This preposition and pronoun refer to selection of the twelve apostles in the previous chapter, Lu 9:1.

**Appointed and sent** both are past tenses meaning Jesus also elected to the office of apostleship as our Lord sent away "*apostello*" these seventy others. They were sent in the same manner as the twelve: two by two with his royal commission.

## Luke 10:2

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to these seventy.

**Great but few** both are adjectives meaning the contrast between the field which is the world and the labourers which are a rare find.

**Supplicate** is the word of emphasis in this sentence. This verb is past tense imperative meaning pray or beg to the Holy Spirit for more labourers into this world. We need more evangelists and the Holy Spirit will comfort us, and teach us concerning the things which Jesus expounded: "but the Paraclete, the Holy Spirit, whom the Father will send in my name, that One will teach you all things, and will bring you to remembrance all things which I said to you," The Holy Spirit's mission is to convict the world: "and that One will come and will convict the world concerning sin and concerning righteousness and concerning judgment," Joh 16:8.

## Luke 10:3

**Keep going** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus exhorted these seventy to keep bringing under the warning of their travels.

**Am sending forth** is present tense meaning Jesus himself emphatically is continuously sending them away as apostles "*apostello*" in the manner of defenceless disciples against cruel, greedy, rapacious and destructive men: "Behold, I myself am sending you forth as sheep are in the midst of wolves: therefore keep being prudent as the serpents are, and simple as the doves are," Mt 10:16. Notice the more precise description from Luke as lambs instead of sheep.



#### **Luke 10:4**

**Stop** is the word of emphasis in this sentence. This particle shows the negation of present tense imperative: “carrying.” Jesus exhorted these seventy to not rely on money, food or clothing. We are exhorted the same in our daily lives: “(Because of) this I am saying to you, stop being careful as to your life, what ye should eat and what ye should drink; nor as to your body, what ye should put on. Is not the life more than the food and the body than the raiment? Yes!” Mt 6:25.

**Salute** is past tense imperative meaning take not time away from the ministry by socializing too much. The Orientals embraces led to long dialogue. Our custom is a simple “hello.”

#### **Luke 10:5**

**(In) whatever house** are the words of emphasis in this sentence. This preposition, particle and noun are accusative of the preposition. The particle shows the condition of the subjunctive verb.

**Might be entering** is present tense subjunctive meaning the condition of their stay would depend upon their hospitality upon arrival.

**Keep saying** is present tense imperative meaning Jesus exhorted to keep continuously affirming that such hospitality would bring peace upon this house: “But while ye were entering into the house, salute it,” Mt 10:12.

#### **Luke 10:6**

**If** is the word of emphasis in this sentence. This conjunction is the condition of present tense subjunctive: “should be.” The condition of finding the Prince of peace will abide concord upon them. This harmony can only be found when the hosts accept the Prince of peace: “And ye will be hated by all on account of my name; but the one who endured to the end, himself will be saved,” Mt 10:22. TR adds “indeed: *men.*”

**Will return** is future tense meaning peace will turn back if they are hated because of our Lord: “And if indeed the house should be worthy, let your peace come upon it; but if it should not be worthy, let your peace return to you,” Mt 10:13. They are giving the message of peace and if they are not receptive to this message, the peace of God will bend back with blessing upon the one who spoke it.

#### **Luke 10:7**

**(In) the same house** are the words of emphasis in this sentence. This is referring to this peaceful house found in verse 5.

**Keep abiding, keep eating and keep drinking** are present tense imperatives meaning Jesus exhorted to keep continuously remaining, keep continuously taking food, and keep continuously refreshing with the beverages that they offer.

**Stop** is the word of emphasis in this sentence. The particle shows the negation of the present tense imperative: “removing” meaning Jesus exhorted these seventy to stop continuously travelling from house to house. This is a repeat reminder of abiding at this well accepted home.

#### **Luke 10:8**

**(Into) whatever city** are the words of emphasis in this sentence. This prepositional clause modifies the verb “may enter.”

**May enter** is past tense subjunctive meaning the condition of the entrance in the city depends upon their reception. TR adds “also: *de*.”

**Might be receiving** is present tense subjunctive meaning the condition upon their continuous reception.

**Keep eating** is present tense imperative meaning Jesus exhorted these seventy men to keep continuously consuming food that is being continuously set before them. Our society today are picky eaters especially when travellers to foreign countries are rude by refusing hospitality concerning food. These men might require certain “kosher” foods which might cause an inconvenience.

#### **Luke 10:9**

**Keep healing** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus exhorted these seventy men to keep continuously restoring to health the weak ones in these cities.

**Keep saying** is present tense imperative meaning Jesus exhorted these seventy men to keep continuously affirming to these people of these cities.

**Has drawn near** is perfect tense meaning the spiritual kingdom has been announced by John the Dipper: “Now in those days John the Dipper is arriving, proclaiming in the wilderness of Judea, and saying, keep repenting; for the kingdom of the heavens has drawn near,” Mt 3:1-2; and is having abiding results as our Lord finishes his work: “And after he has been asked by the Pharisees, when the kingdom of God is coming, he answered them and said, the kingdom of God is not coming with observation; nor they will say, behold here, or behold there; for behold, the kingdom of God is in the midst of you,” Lu 17:20-21.

#### **Luke 10:10**

**(In) whatever city** are the words of emphasis in this sentence. This is the contrast of the well accepted city found in verse 8.

**Should be entering** is present tense subjunctive meaning the condition of these seventy men should be continuously going into these cities.

**Should not be receiving** is present tense subjunctive with negation meaning the condition of these people of this city should be rejecting these seventy men.

**Go out** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after emerging up to the highway from it profess.”

**Say** is past tense imperative meaning speak.

#### **Luke 10:11**

**Are wiping off** is present tense meaning these disciples are continuously wiping off the fasten dust against the residence of the unwelcoming cities.

**Keep knowing** is present tense imperative meaning these seventy men exhorted that these people are personally knowing this fact: the spiritual kingdom has approached them.

#### **Luke 10:12**

**I am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is affirming to these seventy men. TR adds: “and: *de*.” The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Will be** is future tense meaning Sodom will possess a more bearable time than this inhospitable city.

### **Luke 10:13**

**Woe** is the word of emphasis in this sentence. This interjection of grief is an exclamation against Chorazin. This town in Galilee is praised as an area famous for its very early harvest of grain. This is no doubt due to an abundance of black basalt stones and dark volcanic soil in the area. Chorazin’s steep sunexposed hillside, with its dark coloration tends to warm up in the springtime, much earlier than surrounding areas. **See image 75**. It was not just at Chorazin, but it was also at Capernaum, that one can see the pagan symbol par excellence, the image of Helios, the Sun God. Matthew says: “Woe to thee, Chorazin! Woe to thee, Bethsaida! For if the works of power which have taken place in you took place in Tyre and Sidon, they repented possibility long ago in sackcloth and ashes,” Mt 11:21.

**Woe** is the word of emphasis in this sentence. This interjection of grief is an exclamation against Bethsaida. In Am 3:2, the prophet reprimands Israel in stern words that certainly apply to believers today: “You only have I chosen of all the families of the earth; therefore I will punish you for all your sins.” Bethsaida means house of fish. This is the hometown of Andrew, Peter and Philip, Joh 1:44 12:21. Jesus fed the 5,000 and healed a blind man near this city. The people did not respond to the message and miracles in their midst.

### **Luke 10:14**

**Rather** is the word of emphasis in this sentence. This adverb modifies the verb “will be.”

**Will be** is future tense meaning the judgment day will find a greater punishment for the inhabitants of Chorazin and Bethsaida as they had the privilege of witnessing the mighty works of our Lord. Tyre and Sidon had the luxury in the old world and the Jews looked down upon these Gentile cities.

### **Luke 10:15**

**Thou** is the word of emphasis in this sentence. This personal pronoun is the subject of the verb “will be brought down” making it also emphatic with this verb. Jesus addresses this pronoun as Capernaum.

**Will be brought down** is future tense in passive voice meaning God will thrust down Capernaum to Hades, the abode of the wicked, until they are cast into the lake of fire: “and the death and the Hades were cast into the lake of fire. This is the second death the lake of fire,” Re 20:14. The reason for this is because our Lord set up headquarters in Capernaum which exalted their benefits of hosting a King. This city saw the most activity during Christ’s ministry but they were not impressed.

### **Luke 10:16**

**The one** is the word of emphasis in this sentence. This pronoun is the subject of the verb “is hearing.”

**Is hearing and is rejecting** both are present tenses meaning the listener is continuously perceiving the sense of what is said and the despiser is continuously refusing our Lord and this one is also refusing God.

### **Luke 10:17**

**Returned** is the word of emphasis in this sentence. This verb is past tense meaning the seventy men returned with gladness. They were thrilled and excited.

**Are being subject** is present tense in passive voice meaning they were continuously controlling the demons through our Lord's name. They were told to heal the sick, verse 9. It was better than they expected as even the demons were obeying them.

### **Luke 10:18**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these seventy men. This is Luke's favourite verb.

**Was perceiving** is imperfect tense meaning Jesus was continuously considering Satan who fell as lightning out of heaven: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee," Eze 28:13-17. This was the original fall of Satan, when he lost his place as an angel of light: "and concerning judgment, because the ruler of this world has been judged," Joh 16:11. So this is twofold in our Lord's mind, Satan also lost this battle with the seventy, but is still roaming the world: "Be sober, watch, your adversary the devil is walking about as a roaring lion is, seeking whom he may swallow up," 1Pe 5:8. Until the last days when: "the prince of this world will be thrown out," Joh 12:31; "And the great dragon was thrown out, the ancient serpent, who was being called Devil, and the Satan, who was misleading the whole habitable world, he was thrown into the earth, and his messengers with him were thrown," Re 12:9. Satan means adversary: "And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, oh Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Zec 3:1-2. The promise of a kinsmen Redeemer found after the fall is only partially fulfilled at the cross: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Ge 3:15. Satan bruised our Lord's heel by his death on the cross, but God will bruise his head at his return: "But the God of peace will bruise Satan under your feet in shortly," Ro 16:20. Notice it is the same verb "bruise" found in Genesis but the subject and direct object are different. When Satan stepped on Jesus' heel, it only tripped our Lord, but when God steps on Satan's head, it will crush him to everlasting punishment.

### **Luke 10:19**

**Behold** is the word of emphasis in this sentence. This verb is past imperative meaning take notice!

**Am giving** is present tense meaning Jesus is continuously furnishing power to these seventy men. What type of power? This is to be continuously crushing with their feet serpents and scorpions. Mark says: "they will take up serpents; and if they should drink anything deadly it will in no wise injure them; they will lay hands upon the infirm, and they will be well," Mr 16:18. Paul has done this: "And after Paul has gathered a quantity of sticks, and has laid them on the fire a viper which has come through out of the heat wound about his hand," Ac 28:3.

**Shall in no wise injure** is past tense subjunctive meaning these seventy will be spared: "and ye will be hated by all because of my name. And a hair of your head shall in no wise perish," Lu 21:17-18. This is a promise of spiritual protection from all the devils in hell. Notice the triple negation showing the certainty that believers cannot be possessed by demons. MSS has the future tense meaning the future has guaranteed protection for these followers.

## Luke 10:20

**Rather** is the word of emphasis in this sentence. This adverb modifies the verb “stop rejoicing.”

**Stop rejoicing** is present tense imperative with negation meaning these seventy men were joyful upon their return that they had power over demons, verse 17. Jesus exhorted rather that they stop this continuous jubilation over this power.

**Keep rejoicing** is present tense meaning Jesus exhorted that these seventy to keep being glad for their salvation. TR adds here: “rather: *mallon*.” There are those who did the same works as these seventy and are false believers: “Many will say to me in that day, Lord, Lord, prophesied we not by thy name and threw out demons by thy name, and performed many works of power by thy name? Yes! And then I will confess to them, I never knew you: keep departing from me, the ones who are working lawlessness,” Mt 7:22-23. It is better to be saved: “And if anyone was not found written in the book of life, he was thrown into the lake of fire,” Re 20:15.

## Luke 10:21

**(In) the same hour** are the words of emphasis in this sentence. This prepositional clause displays the time when Jesus exclaimed the following words.

**Rejoiced and said** both are past tenses meaning Jesus was exceedingly glad and spoke to the Heavenly Father.

**Am praising** is present tense meaning Jesus is continuously celebrating the owner of the heaven and the earth. This is a good example of how we should pray by honouring the Creator and Sustainer of all things. We should also confess in our prayers the magnificence of our God. How supreme our Heavenly Father is! Just as Jesus taught his disciples how to pray: Heavenly Father, let thy name be sanctified, Mt 6:9. Matthew earlier in our Lord’s ministry quotes Jesus saying the same thing: “At that time Jesus answered and said, I am praising thee, oh Father, LORD of the heavens and the earth, that thou did hide these things from the wise and prudent, and did reveal them to unlearned,” Mt 11:25.

**Hid** is past tense meaning God in the past concealed these truths from the unrighteous as they thought that they were well-learned and intelligent. These self-righteous zealots are full of pride and self-conceit, 1Co 1:26-27. Jesus is thanking his Father that he withheld truths from the wicked as we are not to cast our pearls before the swine, Mt 7:6. Many false doctrines originate with a truth mixed in with a lie because they never understood the truth in the first place. Many think the end justifies the means but to what end?

**Revealed** is past tense meaning God in the past disclosed his truth to those untaught and unskilled in the ways of religion, but ready to learn and accept by faith as a little child who is easily inviting the safety of a higher calling.

## Luke 10:22

**Turned** is the word of emphasis in this sentence. This verb is past tense in passive voice participle translated with the use of attendant circumstance. TR and MSS do not have: “and he turned (to) the disciples and said.” Garnier has this participle with the use of time: “After turning to the adherents he professed.”

**Said** is past tense meaning Jesus spoke to the disciples. This is Luke’s favourite verb.

**Were delivered** is past tense in passive voice meaning God gave over all things into Jesus’ power. The exact same message was given much earlier in our Lord’s ministry as recorded by Matthew: “All things were delivered to me by my Father and no one is knowing exactly the Son except the Father; nor anyone

is knowing exactly the Father except the Son, and the Son should be willing to reveal him to whoever,” Mt 11:27. At the end of his ministry, Jesus said again: “and Jesus came to them and spoke to them saying, all authority has been given to me in heaven and on earth,” Mt 28:18.

**Is knowing** is present tense meaning only God is personally continuously knowing Jesus, and only Jesus is personally continuously knowing God.

**Should be willing** is present tense subjunctive meaning the condition of the manifestation of God is continuously dependent upon the willingness of Jesus. “And we know that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are in that true One, in his Son Jesus Christ. He himself is the true God, and the eternal life,” 1Jo 5:20.

### **Luke 10:23**

**Turned** is the word of emphasis in this sentence. This verb is past tense in passive voice participle translated with the use of attendant circumstance. Most translations agree with this use. Some do not attempt to translate this participle.

**Said** is past tense meaning Jesus spoke to the disciples privately. This is different than the previous verse as our Lord spoke to the disciples, others could hear, but here, it was only for the ears of his disciples.

**Are seeing** is present tense meaning their eyes are continuously perceiving. Matthew says much earlier: “But your eyes are blessed, because they are seeing, and your ears are blessed, because they are hearing,” Mt 13:16.

### **Luke 10:24**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to his disciples. The conjunction: “that: *oti*” after the verb of speaking is translated as quotation marks. At a different occasion and in a different location, Matthew records: “For verily I am saying to you, many prophets and righteous men desired to see what ye are seeing, and they saw them not; and to hear what ye are hearing and they heard them not,” Mt 13:17.

**To see** is past tense infinitive with the use of completing the past tense verb “desired” meaning many prophets and those saved prior to Christ craved to perceive *eido* what the believers during Christ time are gazing upon *blepo*. John testified of these senses (hearing, sight, insight and touch), 1Jo 1:1.

### **Luke 10:25**

VI. Ministry on way to Jerusalem, 10:1-18:34

B. Testing from the doctor of the law, 10:25-37

25 And behold, a certain doctor of the law stood up, tempting Him, and saying, Teacher, *by* having done what will I inherit eternal life? 26 And that One said to him, what has been written (in) the law? How are thou reading? 27 And that one answered and said, thou will love thy God *Who is* LORD (with) all thy heart and (with) all thy soul and (with) all thy strength and (with) all thy mind; and thy neighbour as thyself. 28 And He said to him, thou answered rightly: keep doing this, and thou will live. 29 But that one *who* was desiring to be justifying himself said (to) Jesus, and who is my neighbour? 30 And Jesus took it up and said, a certain man was going down (from) Jerusalem (to) Jericho, and fell among robbers, and these ones who have stripped him and have inflicted wounds went away, having left *him*, attaining half dead. 31 Now **(by) a coincidence** a certain priest was going down (in) that way, and *after* he has seen him he passed by on the opposite side; 32 and in like manner also a Levite, *who* has been (at)

the place, *after* he has come and has seen passed by on the opposite side. 33 But a certain **Samaritan** *while* he was journeying came (to) him, and *after* he has seen him he was moved with compassion, 34 and he approached *and* bound up his wounds, pouring on oil and wine; and he put him (on) his own beast *and* brought him (to) an inn, and took care of him. 35 And **(on) the next day** *after* he went forth, he took out two denarii *and* gave *them* to the innkeeper, and said to him, take care of him, and whatsoever thou should spend more, I myself (while) I am coming back will repay thee. 36 Therefore **which** of these three is seeming to thee to have been neighbourly of him who fell (among) the robbers? 37 And that one said, the one who did compassion (towards) him. Therefore Jesus said to him, keep going and thou keep doing likewise.

**Behold** is the word of emphasis in this sentence. This verb is past tense meaning take notice!

**Stood up** is past tense meaning a lawyer appeared in the manner of continuously proving or testing our Lord.

**Having done** is past tense participle translated with the use of manner: “*by*.” Garnier has translated with the use of time: “while doing what will I inherit timeless life?” Most translations have the main verb as past tense infinitive even though it is future tense indicative. Literally it is saying: having done what will I inherit eternal life?

#### **Luke 10:26**

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” which is Jesus in the previous verse.

**Said** is past tense meaning Jesus spoke. This is Luke’s favourite verb.

**Has been written** is perfect tense in passive voice meaning Moses has composed in the Torah.

**Are reading** is present tense meaning this lawyer is continuously knowing accurately and personally the Scriptures. Notice the two questions: first, the content; and second, the interpretation. Jesus knew that he was an expert in the Mosaic Law.

#### **Luke 10:27**

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse which is the lawyer.

**Answered** is past tense participle translated with the use of attendant circumstance. EMTV, Murdoch and Tyndale agree with this use while Garnier has the use of manner: “By way of responding, he professed.” Most other translations have used dynamic equivalence rendering the main past tense verb “said” as quotation marks. These same translations have used attendant circumstance for the participle “having turned” in verse 23, but it is their practice for the verbs of speaking to render as quotation marks.

**Will love** is future tense meaning a person will love sacrificially God with everything. Jesus taught later the scribes and Pharisees the same: “And Jesus was saying to them, thou will love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is first and great commandment. And the second is like it, thou will love thy neighbour as thyself. On these two commandments all the law and the prophets are hanging,” Mt 22:37-40; “And thou will love the LORD thy God out of all thy heart and out of all thy soul and out of all thy mind and out of all thy strength. This is the first commandment. And the second is like this, thou will love thy neighbor as thyself. There is not another greater commandment than these,” Mr 12:30-31.

### **Luke 10:28**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this lawyer.

**Answered** is past tense meaning the lawyer responded correctly.

**Keep doing** is present tense imperative meaning Jesus exhorted to keep continuously executing this love and then this person will enjoy real life. We know that no one can continuously do this: “Now we know that whatsoever the law is saying, it is speaking to the ones in the law; in order that every mouth may be stopped, and all the world may be under judgment to God,” Ro 3:19; “For Moses is writing of the righteousness which is of the law, the man who practiced those things will live by them,” Ro 10:5; “but the scripture shut up all things under sin, in order that the promise may be given by faith of Jesus Christ to the ones who were believing,” Ga 3:22; “So that that law has been our tutor to Christ, in order that we may be justified by faith,” Ga 3:24.

### **Luke 10:29**

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse which is the lawyer.

**To be justifying** is present infinitive with the use of completing the present tense verb “was desiring.” This lawyer was continuously wishing to be self-righteous: “And he said to them, ye yourselves are the ones who are justifying themselves before men, but God is knowing your hearts; for the highly thought of among men is an abomination before God,” Lu 16:15.

**Said** is past tense meaning this self-righteous lawyer spoke to Jesus. The lawyer wanted only to love his friends but Jesus rebuked earlier as this custom: “Ye heard it was said, thou wilt love thy neighbor and will hate thy enemy; but I myself am saying to you, keep loving your enemies, keep blessing the ones who are cursing you, and keep praying for the ones who are spitefully using you and are persecuting you; keep doing well to the ones who are hating you,” Mt 5:43-44.

### **Luke 10:30**

**Took up** is past tense participle translated with the use of attendant circumstance. ASV and HCSB agree with the use. Jesus welcomed this question.

**Said** is past tense meaning Jesus spoke to this lawyer. This is Luke’s favourite verb.

**Was going down** is imperfect tense meaning a certain man was continuously travelling from Jerusalem to Jericho. The story of the good Samaritan is particular to Luke. This road between Jerusalem and Jericho is about 18 miles and passes through a wilderness: “And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel,” Jos 16:1. This road is notorious for robbers and murderers because of its isolation. The Romans built later a fort to protect travelers as even during Jerome’s time, it was called “bloody way.”

**Fell among** is past tense meaning this certain person was encompassed by bandits.

**Have stripped and have inflicted wounds** are past tense participles translated with the use of substantive modifying the previous reference article “these ones,” which were these robbers. Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “robbers fell upon him, and plundered him, and smote him.” EMTV translated with the use of time: “who after having stripped him of his clothing and having wounded him.” These bandits took off his clothing and assaulted him.



**Went away** is past tense meaning these bandits departed with the result of having deserted wrongfully this half-dead target for vultures. Some translations have the use of time: “till he was half dead.”

#### **Luke 10:31**

**(By) a coincidence** are the words of emphasis in this sentence. This prepositional clause shows the likelihood of certain events to follow.

**Was going down** is imperfect tense meaning a certain priest was travelling just like this certain man was in the previous verse. This priest could have been robbed just as this certain person.

**Has seen** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use but some have the use of attendant circumstance: “and saw him, and passed by.” This priest noticed the half dead person on the ground: “Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” Isa 58:7.

**Passed by on the opposite side** is past tense meaning this priest kept moving forward beside the half dead person. The law commanded mercy even if it is their enemy: “If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again,” Ex 23:4.

#### **Luke 10:32**

**Has been** is past tense participle translated with the use of substantive modifying “Levite.” This Levite has travelled this road before. What is the difference between a priest and a Levite? The peculiar duty of the priest was to offer sacrifice at the temple; to present incense; to conduct the morning and evening services of the temple, &c. The office or duty of the Levites was to render assistance to the priests in their services.

**Has come and has seen** both are past tense participles translated with the use of time: “*after*.” Most translations agree with this use but some translations have the use of attendant circumstance: “approached the spot, and saw him, and passed on.”

**Passed by on the opposite side** is past tense meaning this Levite did the same as a certain priest. This certain half dead man was a Jew, so why would they not help out a brother? “Now if a brother or a sister should be living naked, and should be destitute of daily food, and anyone from among you should say to them, keep going in peace, keep being warmed and keep being filled, but did not give to them needful things for the body, what is the profit?” Jas 2:15-16. This shows their self-righteous heart: “But whoever should be having means of life of the world, and should be seeing his brother who is having need, and should shut up his bowels from him, how is that love of God abiding in him?” 1Jo 3:17.

#### **Luke 10:33**

**Samaritan** is the word of emphasis in this sentence. Samaritans were foes of the Jews as they had no dealings with each other because they were half Gentile people. Would this half dead Jew rejected the kindness of this Samaritan at this time? But this Samaritan took not the half dead person as an enemy, but a wounded neighbour.

**Was journeying** is present tense participle translated with the use of time: “*while*.” Most translations agree with this use except Moffett and NET who translated with the use of substantive: “Samaritan who was traveling.”

**Came** is past tense meaning this Samaritan appeared before this half dead man.

**Has seen** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “and saw him, and took pity on him.”

**Was moved with compassion** is past tense meaning this Samaritan had pity on this man which reflects the totality of the divine mercy to which human compassion is a proper response.

#### **Luke 10:34**

**Approached** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After approaching near he secured his traumas.”

**Bound up** is past tense meaning this Samaritan bandaged up this half dead person’s wounds by pouring oil and wine upon them. This was the means of continuously applying first aid as oils were for healing the sick and fermented wine was to cleanse the wounds.

**Put** is past tense participle translated with the use of attendant circumstance. This Samaritan placed this half dead man upon his donkey.

**Brought and took care** both are past tenses meaning this Samaritan led the half dead person to an inn and nursed this person overnight. He did not just drop off this person, but stayed with this man overnight to personally take care of him. Many have taken this story to socialize the Church, but Christian socialism does not recognize the following philosophies: first, the thief has the mindset of communism or socialism: “what you have is mine.” Secondly, the priest and Levite has the mindset of godless capitalism: “What I have is mine.” Finally, the Christian philosophy of life: “What I have is yours if I can help you.”

#### **Luke 10:35**

**(On) the next day** are the words of emphasis in this sentence. This prepositional clause shows the time of the next event.

**Went forth** is past tense participle translated with the use of time: “*after*.” The Samaritan declared to the innkeeper. MSS does not have this participle.

**Took out** is past tense participle translated with the use of attendant circumstance. The Samaritan extracted from his purse two denarii which is the price of two day’s labour: “And after he has agreed with the workmen for a denarius to cover the day, he sent them into his vineyard,” Mt 20:2. This is half shekel which was the price paid yearly by everyone as a ransom for his soul.

**Gave and said** both are past tenses meaning the Samaritan furnished the two denarii and spoke to the host of the inn.

**Take care** is past tense imperative meaning the Samaritan exhorted this innkeeper to take care of this half dead person.

**Should spend** is past tense subjunctive meaning the condition of the caring for this hurt one could run up an expense.

**Am coming back** is present tense infinitive translated with the use of time because of the preposition and article: “while: *en to*.” The personal pronoun “me” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Will repay** is future tense meaning this Samaritan himself emphatically will pay off any additional expenses that this innkeeper will incur.

### **Luke 10:36**

**Which** is the word of emphasis in this sentence. This interrogative pronoun is the subject of the verb “is seeming.”

**Is seeming** is present tense meaning this person is continuously determining to have become a friend of this wounded traveller. According to their custom, only fellow Jews can be their neighbour, but Jesus proved that this tradition is incorrect but rather our neighbour is anyone whom we chance to meet.

### **Luke 10:37**

**That one** is the word of emphasis in this sentence. This article is previous reference to “thee” is the previous verse which is the lawyer.

**Said** is past tense meaning the lawyer spoke. This is Luke’s favourite verb.

**Did** is past tense participle translated with the use of substantive modifying the article “the one.” This person executed mercy toward this stranger: “He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he,” Pr 14:21.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this lawyer. This is Luke’s favourite verb.

**Keep going and keep doing** both are present tense imperatives. Jesus exhorted to this lawyer to keep continuously pursuing his journey and that he himself emphatically keep continuously executing just like this Samaritan: “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings,” Ho 6:6.

### **Luke 10:38**

VI. Ministry on way to Jerusalem, 10:1-18:34

C. Visit at Mary and Martha house, 10:38-42

38 And it came to pass (while) they are proceeding and He Himself entered (into) a certain village; and a certain woman by name Martha received Him (into) her house. 39 And she also **was** a sister *who* is being called Mary, who also sat down (at) the feet of Jesus, she was hearing His word. 40 But Martha was being distracted (about) much service; and she came and said, LORD, is it not concerning to Thee that my sister left me alone to be serving? Therefore **speak** to her in order that she may help me. 41 But Jesus answered and said to her, Martha, Martha, thou art being careful and art being troubled (about) many things; 42 But **one thing** is duty; and Mary chose for herself the good part which will not be taken (from) her.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this next event happened.

**Are proceeding** is present tense infinitive translated with the use of time because of the preposition and article: “while: *en to*.” The personal pronoun “them” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Entered** is past tense meaning Jesus himself went into Bethany.

**Received** is past tense meaning Martha received Jesus as a guest into her house. Martha accepted Jesus as the Christ and believed in the resurrection: “Martha is saying to him, I know that he will rise again in the resurrection in the last day,” Joh 11:24, not like the Sadducees: “And Sadducees are coming to him, who are saying there is not a resurrection; and they questioned him, saying,” Mr 12:18. She was the elder sister of Mary and had a brother whom Jesus loved named Lazarus: “Therefore the sisters sent to him, who were saying, LORD, behold whom thou are loving he is being sick,” Joh 11:3. Being the eldest sister, she was the head and manager of the household. This house seemed to belong to Martha as it was “her” house.

#### **Luke 10:39**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning Martha had a sister who is being named Mary.

**Sat down** is past tense participle translated with the use of substantive modifying the pronoun “who” referring to Mary. This shows the trait of Mary as a person devoted to the Word of God.

**Was hearing** is imperfect tense meaning Mary was continuously listening to Jesus’ teaching.

#### **Luke 10:40**

**Martha** is the word of emphasis in this sentence. The focus is on the over-occupied with service of Martha.

**Was being distracted** is imperfect tense in passive voice meaning her hostess duties were drawing away Martha from what was going on in her house. Jesus was teaching and Martha’s temperament was overcome with the household chores. She was trying to be a good hostess. Notice Jesus was intimate with this family and was at home in their house.

**Came** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After standing near she professed.” Martha stood by Jesus and spoke. Just imagine Martha interrupting our Lord teaching! She not only was interrupting, but she was indignant when there is a lack of assistance by Mary. Notice the contrast of the priest and Levite who were not hospitable to the hurt traveller and Mary who cared heavily on being a good hostess. Let us not be self-righteous by neglecting the needy: “and anyone from among you should say to them, keep going in peace, keep being warmed and keep being filled, but did not give to them needful things for the body, what is the profit?” Jas 2:16 And let us be over zealous with good works that we forget the gospel!

**Is not concerning** is present tense with negation meaning Jesus is not continuously caring about the meal to be prepared. She gave a reproach to Jesus for not siding with her grief. Left is past tense meaning Mary abandoned her duties concerning the preparation of the meal.

**Speak** is the word of emphasis in this sentence. This verb is past tense imperative meaning Martha exhorted Jesus to tell her to help Martha.

#### **Luke 10:41**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, AV, EMTV, Murdoch and Tyndale agree with this use while Garnier has the use of manner: “By way of responding Jesus professed to her.” Most translations have used dynamic equivalence translating the main verb “said” as quotation marks.

**Said** is past tense meaning Jesus spoke to Martha. This is Luke's favourite verb.

**Are being careful and are being troubled** both are present tenses as the second verb in passive voice meaning Martha is continuously being anxious and these anxieties are continuously disturbing her mind: "Stop being careful about everything, but in everything let your requests keep being made known to God by prayer and by supplication with thanksgiving," Php 4:6. But Jesus gave a gentle reproof of his own reminding Martha that the Word of God is more needful than an elaborate meal: "But that One who has answered said, it has been written, man will not live by bread alone, but by every word which is going out through the mouth of God," Mt 4:4; "but keep seeking first the kingdom of God and his righteousness, and all these things will be added to you," Mt 6:33.

#### **Luke 10:42**

**One thing** is the word of emphasis in this sentence. This numeral "one" is top priority for Mary's needs.

**Chose for herself** is past tense in middle voice meaning Mary picked out for herself the good portion which will not be removed by Martha. Martha petitioned that Mary's devotion to the Lord be cut off at that moment so she would assist Martha with the meal.

#### **Luke 11:1**

VI. Ministry on way to Jerusalem, 10:1-18:34

D. The teaching on prayer, 11:1-13

1 And **it came to pass** (while) He was (in) a certain place praying, as he ceased for Himself, a certain one of His disciples said (to) Him, LORD, teach us to be praying, even as also John taught his disciples. 2 And **He said** to them, whenever ye should be praying keep saying, our Father, Who *is* (in) the heavens, let Thy name be sanctified; let Thy kingdom come; let Thy will become, as (in) heaven, also (upon) the earth. 3 Keep giving our needed **bread** to us daily; 4 and forgive us our sins, for also we ourselves are forgiving everyone who are owing to us; and lead us not (into) temptation, but deliver us (from) the evil *one*. 5 And **He said** to them, who (among) you will have a friend, and will go (to) him at midnight, and should say to him, friend, lend me three loaves, 6 since now friend came (out of) a journey (to) me, and I am not having what I will set before him; 7 and the same should answer from within *and* should say, stop showing trouble to me; the door has been shut already, and my children are (with) me (in) the bed; I am not being able to give to thee *although* I arose. 8 **I am saying** to you, if even he will not give to him, *after* he rose up, (because) *He* is his friend, *although* he awoke yet (because of) his importunity he will give to him as many as he is having need. 9 **And I** Myself am saying to you, keep asking, and it will be given to you; keep seeking, and ye will find; keep knocking, and it will be opened to you. 10 For **everyone** who is asking is receiving; and the one who is seeking is finding; and it will be opened to the one who is knocking. 11 And **whom** of you who *is* a father the son will ask for bread, will he give a stone to him? No! **If** also a fish, will he give to him instead of a fish a serpent? No! 12 Or also **if** he should ask for an egg, will he give to him a scorpion? No! 13 Therefore if **ye, who** are being evil, **yourselves** know *how* to give good gifts to your children, how much more will the Father Who *is* (of) heaven give *the* Holy Spirit to the ones who are asking Him?

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Was** is present tense infinitive translated with the use of time because of the preposition and article: "while: *en tw*." The personal pronoun "him" is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Praying** is present tense participle translated with the use of periphrastic modifying the verb “was.” Jesus was continuously praying in a certain place. This place is not mentioned but it doesn’t matter as our Lord went off to pray on every occasion and in every place.

**Ceased for Himself** is past tense in middle voice meaning Jesus just left off his personal praying. This was not public praying but personal offering of prayers.

**Said** is past tense meaning an unknown disciple spoke to Jesus. We cannot speculate who this disciple was.

**Teach** is past tense imperative meaning this certain disciple exhorted our Lord to impart instruction so that they are praying correctly. Prayer has been so distorted with religious rituals. The early Church was influenced by the traditions of the Greeks and Romans. The citation of prayer was a problem that Jesus addressed: “But while ye were praying do not use vain repetitions, as the heathens are doing: for they are thinking that they will be heard in their much speaking.” Mt 6:7. Prayer is a personal invocation to God which is communication with God. God speaks to us through the Holy Scriptures and we speak to God in our prayers. If we are reciting words written by another or yourself, it is not personal dialogue with God. The teaching here is not the “Lord’s Prayer” but a pattern prayer for instruction. If these words were to be repeated as so-called prayer, then this prayer would have been identical as the one found in Matthew. This instruction is abbreviated from the one found in Mt 6:9-15. This teaching was not meant to be repeated as Matthew says to pray in this manner thus consequently a model of what content our prayers should consist of. Broadus says: “there is no evidence that Jesus meant it for liturgical use by others.” This is not a formula for successful enrichment for prayer. Our penitent heart is what God desires. This model will give us practical instructions on how to address our Heavenly Father; what to request is what we need to focus on; and with reminder of God’s omnipotence. Later Jesus foretold his disciples that they need to ask in Jesus’ name, Joh 16:26. Meyer says: “is a proof that the apostolic Church did not use the Lord’s prayer as a form.” Godet says: “And the repetition of this model of prayer, though not impossible, is far from probable.” The rituals in the Church continued to make these words for public invocation around AD 200 where Cyprian supported Tertullian on public prayers using the verses in Matthew. The early Church was also influenced by the mythology of the Assyrians and Hindoos which formed the idolatry of Mary. They made Mary the Mother of God and Queen of Heaven. Jeremiah describes the Jews who had rebelled against God as making cakes to “the queen of heaven,” Jer 7:18 44:17. Since faith in Christ demands submission to the will of God by repenting of their sins, Mariolatry requires only devotion by some eternal practices in her honour. The prayers to Mary, saints and angels have become blasphemous as we need to refute because the Scriptures teach that Jesus is the way, the truth and the life, Joh 14:6.

## **Luke 11:2**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his disciples. This is Luke’s favourite verb.

**Should be praying** is present tense subjunctive meaning the condition of continuous praying let this person keep affirming. Notice the present tense here with the present tense imperative displays a continuous attitude of dialogue with God: “Keep praying unceasingly,” 1Th 5:17. This is not reciting these words on special occasions or public prayer, but keep proclaiming these truths in our conversation with God. We do not have a god without ears as the pagans have. We are created in God’s image and we do not recite speeches to our beloved. We only write speeches to audiences of people that we do not know. Notice also, our prayers are directed to our Heavenly Father. Many Pentecostals have directed worship towards the Holy Spirit. The Holy Spirit is to direct us to Jesus, and Jesus is to direct us to the Heavenly Father. Jesus has broken down the veil so we have direct access to the Heavenly Father through his name: “Therefore let us keep coming with boldness to the throne of grace, in order that we may receive mercy, and may find grace for opportune help,” Heb 4:16. Since the veil was torn into two, we have direct access to God. Romanist and others have denied this truth by their confessions to a priest.

**Let be sanctified** is past tense in passive voice imperative meaning God set apart his name: “Therefore keep yourselves praying for yourselves thus: our Father who is in the heavens, let thy name be sanctified,” Mt 6:9. We are commanded here to recognize the holiness of God’s name. It should never be taken in vain, Ex 20:7. The name of our Lord Jesus is profaned constantly among the wicked. The extent of God’s name “Yahweh” among the Jews would never pass their lips. This is why the Masoretic scholars would not insert proper pointings that complete the name “Jehovah” we are accustomed to. All the verbs here in this model are past tense imperative showing us the urgency of this matter. First, we need to remember that this is the Almighty LORD; an honour of God’s name. What belongs to God is more important to the things which pertain to men. Our spiritual well-being is dependant entirely upon our relationship with God, which is more important than our daily needs. Satan tried to put our daily needs in the temptations before our relationship with God.

**Let come** is past tense imperative meaning God’s kingdom is referring to Messianic reign for 1000 years: “let thy kingdom come; let thy will become as in heaven, and upon the earth,” Mt 6:10. We are all praying for Christ’s return, Mt 25:34. This is not the kingdom which is at hand, Mt 3:2, because this is a spiritual kingdom which Satan is still ruling on earth, 2Co 4:3-4. But there will come a time during the Great Tribulation where his time will be short, Re 12:12. We know by faith that Jesus is coming back, so in our prayers, let us acknowledge this fact.

**Let become** is past tense imperative meaning God’s pleasure will happen. We know by faith that God will overcome all his adversaries, so in our prayers, let us acknowledge this fact.

### **Luke 11:3**

**Bread** is the word of emphasis in this sentence. This noun is direct object of the verb “keep giving.”

**Keep giving** is present tense imperative meaning after addressing our Heavenly Father, and acknowledging his kingship, keep requesting our daily needs of provisions. Matthew has past tense imperative: “give to us today our needed bread,” Mt 6:11. Notice the change from our focus on God to the focus on the petitions for ourselves. Bread is referred to food in general, Pr 30:8. Today shows that we need to request this on a daily basis and not worry about tomorrow, Mt 6:34. And we should only ask for what is sufficient for that day, Lu 11:3. Coming unto God on a daily basis brings utter dependence upon God for our bodily necessities, 1Ti 6:8. The Israelites had to gather manna for the day, they gathered nothing for the morrow, Ps 103:5.

### **Luke 11:4**

**Forgive** is past tense imperative meaning as a child of God asking God to forgive our wrongdoings: “and forgive to us our debts, as also we ourselves are forgiving our debtors,” Mt 6:12. This has nothing to do with salvation but with the relationship of a child to his father. For the unsaved to recite these verses in a public forum diminishes the understanding of this command. As a Christian, we will forgive because we are already forgiven. We sin against God and in prayer, we confess our sins to cleanse us from all unrighteousness, 1Jo 1:9.

**Are forgiving** is present tense meaning we ourselves are continuously remitting those who injured us. As we expected God to forgive us, it is necessary to forgive others in our human relationships. Peter asked Jesus how often should he forgive his brother, and Jesus answered with unlimited forgiveness Mt 18:21-22. This shows that there is no limit of perversion where God cannot forgive someone for salvation. The only unforgiveable sin is blasphemy against the Holy Spirit, Mt 12:31. This is where someone resists the Holy Spirit to the point where it is the wilful and wicked rejection of God’s saving power and grace, Mt 12:32.

**Do not lead** is past tense subjunctive with negation meaning this is prohibitive of this compound verb which consists of: “into” and “to carry.” We are requesting that God would prohibit any trial or test be not carried out to the fullest extent, Lu 22:40.

**Deliver** past tense imperative meaning we are asking like Paul that we are able to bear what is coming and God to provide this way of escape, 1Co 10:13. This could be evil from which we found ourselves in (neuter) or it could be the evil one which is Satan himself (masculine), 2Pe 2:9. Notice Matthew adds this doxology: “and do not lead us into temptation, but deliver us from the evil one. For the kingdom and the power and the glory is thine to the ages. Amen,” Mt 6:13. Because of this, Robertson says: “The use of a doxology arose when this prayer began to be used as a liturgy to be recited or to be chanted in public worship. It was not an original part of the Model Prayer as given by Jesus.”

### **Luke 11:5**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his disciples. This is Luke’s favourite verb.

**Will have and will go** both are future tenses meaning one of the disciples will possess an associate and will go to this friend at midnight.

**Should say** is past tense subjunctive meaning the condition of meeting a friend is to speak to him.

**Lend** is past tense imperative meaning this disciples needs to borrow three loaves of bread from his friend. The three loaves meaning one for the traveller, one for the host and the other will be their reserve. The idea of sufficiency. McGee gives an updated version of this parable: Suppose a man and his wife and children live in California. They receive a letter from her mother saying that she is coming for a visit. She says that she will arrive on a certain day in the middle of the afternoon. The family decides that they will take her out to dinner when she comes. The big day arrives and the mother-in-law does not show up. The afternoon passes into evening and finally they receive a telephone call, and the mother-in-law explains that she has been delayed by car trouble. They are sure she will have dinner before she comes. At midnight here she is. The son-in-law casually inquires, “have you had dinner?” She replies that she has not and is very hungry! Since there is nothing in the house to eat, the son-in-law decides to go next door to his good neighbor and borrow some food. His neighbor says, “wait until morning. You are not starving. I am in bed and so are my children. Go home.”

### **Luke 11:6**

**Came** is past tense meaning after that this friend replied by saying that his friend approached this person.

**Am not having** is present tense with negation meaning this friend is continuously not possessing this disciples’ request.

**Will sent before** is future tense meaning this friend will place food on a table. This friend cannot commit to this disciples request.

### **Luke 11:7**

**Should answer** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of manner: “by way of responding from inside.” Notice the answer is contemplated from his reasoning.

**Should say** is past tense subjunctive meaning to meet the condition of such a request late at night, it is necessary to speak.

**Stop showing** is present tense imperative with negation meaning the friend exhorted this disciple to stop presenting himself by making work for this friend.



**Has been shut** is perfect tense in passive voice meaning this friend has already secured the house for the evening. Everyone is down for the evening.

**Am not being able** is present tense with negation meaning this friend is not continuously being capable to furnish the three loaves which the disciple requested.

**Arose** is past tense participle translated with the use of concession: “*although*.” This friend is not going to furnish the request of this disciple even though he got him out of bed.

#### **Luke 11:8**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples.

**Rose up** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance: “he will get up and give him.”

**Is**, is present tense infinitive translated with the use of cause because of the preposition and the article: “because: *dia to*.”

**Awoke** is past tense participle translated with the use of concession: “*although*.” Most translations again have translated this use as attendant circumstance: “he will arise and give.” Garnier has the use of time: “after arising he will give.”

**Will give** is future tense meaning this friend in the end will render what this disciple is continuously having need of because of his consistent respectful insistence.

#### **Luke 11:9**

**And I** is the word of emphasis in this sentence. This compound word which consist of a preposition and personal pronoun: “and I: *kago*.” The pronoun is the subject of the verb “am saying” showing also Jesus himself is emphatically continuously affirming to this disciples.

**Keep asking, keep seeking, keep knocking** are present tense imperatives meaning Jesus exhorted these disciples to keep begging, craving and keep having faith in their prayers even though they do not see them answered at that time. Jesus is not saying that many words will render an answer to prayer. It could not be the right time or the right thing that would be appropriate for the believer. Matthew says earlier: “Keep asking, and it will be given to you; keep seeking, and ye will find; keep knocking, and it will be opened to you,” Mt 7:7. This search will bring about the knowledge of this kingdom, Heb 11:6.

#### **Luke 11:10**

**Everyone** is the word of emphasis in this sentence. This universal appeal is that individually everybody can be asking God, but this is not collectively because not all will ask God for salvation. This cannot be inclusive as God is willing that all should come to repentance, 2Pe 3:9. Also not all came in the unity of the faith, Eph 4:13. Because some take this universally here, prayers for the dead was another tradition established in the early church. We need to ask, to seek and to knock personally, and God will render it. Notice the repetition here of the previous verse, but more on an individual basis: For everyone who is asking is receiving, and the one who is seeking is finding, and it will be opened to the one who is knocking,” Mt 7:8. Notice Matthew has the exactly the same words.

#### **Luke 11:11**

**Whom** is the word of emphasis in this sentence. This pronoun is double accusative to the verb “will ask.” Jesus spoke to his disciples and asked if there is anyone among them whom noticed a unloving and unkind earthly father.

**Will ask for** is future tense meaning the son will request for bread from his father.

**Will give** is future tense meaning a father will give over to his son a stone. This question is with negation: “not: *me*” meaning the expected answer is no! Matthew says: “Or what man is there (among) you, whom if his son should ask bread, will he give to him a stone? No!” Mt 7:9.

**If** is the word of emphasis in this sentence. This conjunction displays the condition of a son requesting a fish, and the question is will this father give to this son a serpent. This question with the negation: “not: *me*” meaning the expected answer again is no! This would not happen in good parenting.

### Luke 11:12

**If** is the word of emphasis in this sentence. The conjunction displays again the condition of a son requesting for an egg.

**Should ask for** is past tense subjunctive meaning with the condition of requesting for an egg, the father will not give over to this son a scorpion. The negation with this question: “not: *me*” means the expected answer is no!

### Luke 11:13

**Ye** is the word of emphasis in this sentence. This pronoun is emphatic to these disciples. Matthew says: “Therefore if ye yourselves who are being evil know how to be giving good gifts to your children, how much more your Father who is in the heavens will give good things to the ones who are asking him?” Mt 7:11.

**Know** is perfect tense meaning these disciples themselves emphatically know intellectually how to be a good parent even though they are continuously being wicked: “Behold, I was shapen in iniquity; and in sin did my mother conceive me,” Ps 51:5. Our intellectual knowledge is evil but still has the understanding to disperse good things to our children.

**Will give** is future tense meaning God who is righteous will render greater degree of better excellent things.

### Luke 11:14

VI. Ministry on way to Jerusalem, 10:1-18:34

E. Casting out the demon which made the man mute, 11:14-26

14 And He was casting out a demon, and it itself was dumb; and it came to pass after the demon has gone out, the dumb spoke. And the crowds wondered. 15 But some (of) them said, He is casting out demons (by) Beelzebub prince of the demons. 16 And others, *who* are tempting *Him*, were seeking a sign (from) heaven (from) Him. 17 But **the same** *Who* knew their thoughts said to them, every kingdom *which* be divided (against) itself is being brought to desolation; and a house (against) a house is falling. 18 And **if** Satan be divided (against) himself, how will His kingdom stand? Because **ye are saying**, I am casting out the demons (by) Beelzebub. 19 And if **I Myself** am casting out the demons (by) Beelzebub, (by) whom are your sons casting out? (**On account of**) **this** these will be your judges. 20 But if I am casting out the demons (**by**) *the finger* of God, then the Kingdom of God came (upon) you. 21

Whenever **the strong man** *who* has been armed should be keeping his own dwelling, his own things which are possessing are (in) peace; 22 but as soon as the stronger than he *who* has come upon *him* should overcome him, he is taking away his full armour (in) which he had trusted, and he is dividing his spoils. 23 **The one** who is not (with) Me is (against) Me, and the one who is not gathering (with) Me is scattering. 24 Whenever **the unclean spirit** should go out (from) the man, it is going (through) dry places, *and* is seeking rest; and *because* it is not finding, it is saying, I will return (to) my house whence I came out. 25 And *after* **it came** it is finding *the house which* has been swept and has been adorned. 26 **Then** it is going and is taking seven other more wicked spirits than itself, and *after* they entered they are dwelling there; and the last of that man is becoming worse than the first.

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously throwing out a demon. This participle “casting out” is present tense translated with the use of periphrastic modifying the verb “was.” This demon was a mute. He could not hear or speak.

**Came to pass** is past tense meaning this miracle happened.

**Has gone out** is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The noun “demon” is also translated with the use of genitive absolute being the subject of the genitive participle. This demon departed from this mute man.

**Spoke** is past tense meaning the mute person uttered sounds.

**Wondered** is the word of emphasis in this sentence. This verb is past tense meaning the multitudes of people marveled.

### **Luke 11:15**

**Some** is the word of emphasis in this sentence. This pronoun shows certain ones of these crowds said. This past tense verb is Luke’s favourite verb. Matthew says it was the Pharisees: “But the Pharisees were saying, he is throwing out the demons by the prince of the demons,” Mt 9:34.

**Is casting** is present tense meaning Jesus is continuously extracting evil spirits by Beelzebub who is commander of these evil spirits. Matthew again says: “And after the Pharisees have heard this they said, this one is not throwing out the demons except by Beelzebub prince of the demons,” Mt 12:24. This shows that this is not the first time that these religious leaders accused Jesus. Mark says: “And the scribes who came down from Jerusalem were saying, he is having Beelzebub; and he is throwing out the demons by the prince of the demons,” Mr 3:22.

### **Luke 11:16**

**Others** is the word of emphasis in this sentence. This adjective is the subject of the verb “were seeking.” These other persons are tempters. Mark says: “And the Pharisees went out and began to be disputing with him, seeking from him a sign from the heaven, because they were tempting him,” Mr 8:11. John says: “Therefore they said to him, therefore what sign are thou thyself doing, in order that we may see and may believe thee? What are thou working?” Joh 6:30.

**Were seeking** is imperfect tense meaning these tempters were continuously craving a mark out of heaven from Jesus. Matthew says: “Then some of the scribes and Pharisees answered, saying, Teacher, we are wishing to see a sign from thee,” Mt 12:38. Matthew later again says: “And the Pharisees and Sadducees came to him tempting him and asked a sign out of the heavens that he would show it to them,” Mt 16:1. Paul says: “since both Jews are asking for a sign, and Greeks are seeking wisdom,” 1Co 1:22. These religious rulers just witnessed the miracle of the mute person and now they are continuously craving for another miracle. Will this change their hearts? No!

### **Luke 11:17**

**The same** is the word of emphasis in this sentence. This personal pronoun is the subject of the verb “said” meaning Jesus himself spoke which is Luke’s favourite verb.

**Knew** is perfect tense participle translated with the use of substantive modifying the personal pronoun: “the same.” This verb “know: *oida*” is always translated from the perfect tense as present tense nonlinear, but because the main verb is past tense, this participle is translated one-step back which is past tense. This verb means to know intellectually. Jesus knows in his mind these religious leaders thoughts. This shows the omniscience of our Lord Jesus Christ.

**Is being brought to desolation** is present tense in passive voice meaning a divided kingdom is continuously being ruined: “But because Jesus knows their thoughts he said to them, every kingdom which divided against itself is being brought to desolation, and every city or house which divided against itself will not stand.” Mt 12:25. Our saying today is: “united we stand, divided we fall.” This means the kingdom will not stay in place. It is impossible to be continuously driving out part of you, otherwise it will divide yourself. This is true for those who serve God, it is impossible for God to drive out those who serve righteously. Those who are controlled by demons are superintended by Satan. The devil will not rise up against himself otherwise he will destroy his own kingdom.

### **Luke 11:18**

**If** is the word of emphasis in this sentence. This conjunction means the condition of Satan dividing himself will result in a fallen kingdom: “and if that Satan rose up against himself and has been divided, he is not being able to stand, but an end is having,” Mr 3:26.

**Are saying** is the word of emphasis in this sentence. This verb is present tense meaning these religious leaders are continuously affirming that Jesus is continuously throwing out the demons by Beelzebub: “And if Satan is throwing out Satan, he was divided against himself; therefore how will his kingdom stand?” Mt 12:26.

### **Luke 11:19**

**If** is the word of emphasis in this sentence. This conjunction means the condition is based upon the source of the religious rulers’ authority to cast out demons, Ac 19:13. These diviners were openly accepted by the Pharisees. Christ is not endorsing these exorcisms, but only to convey the hypocrisy of the Pharisees teaching.

**(On account of) this**, are the words of emphasis in this sentence.

**Will be** is future tense with the emphatic subject these exorcists will be the ones convicting these rulers: “And if I myself am throwing out the demons by Beelzebub, by whom are your sons throwing out? On account of this they themselves will be your judges,” Mt 12:27.

### **Luke 11:20**

**(In) finger** are the words of emphasis in this sentence. This prepositional phrase shows the activity of God. Matthew says the Spirit of God: “But if I am throwing out the demons by the Spirit of God, then the kingdom of God came upon you,” Mt 12:28.

### **Luke 11:21**

**The strong** is the word of emphasis in this sentence. This adjective is the focus here.

**Should be keeping** is present tense subjunctive meaning the preparation of the armed mighty person should be taking care of his own house.

**Are possessing** is present tense participle translated with the use of substantive modifying the article “things,” meaning these things are continuously forming wealth.

#### **Luke 11:22**

**Should overcome** is past tense subjunctive meaning the time of a stronger person should conquer this strong armed guard. This metaphor could mean that strong armed guard is Satan and Jesus is stronger than Satan which was the reason Christ could throw out this demon.

**Is taking way and is dividing** both are present tenses meaning Christ is continuously taking away by force his complete armour which is our English word “panoply” from this Greek word: “*panoplia*.” And Jesus is continuously distributing his valuable unhappy possessed ones which are now being rescued from the power of this tormentor.

#### **Luke 11:23**

**The one** is the word of emphasis in this sentence. This article is the subject of the verb “is scattering.”

**Is scattering** is present tense meaning the enemies of Christ are continuously dividing the kingdom of heaven. They are continuously hindering God’s work. These could be those who are undecided or procrastinating followers.

#### **Luke 11:24**

**The unclean spirit** are the words of emphasis in this sentence. This focus here is on this demon.

**Should go out** is past tense subjunctive meaning the time comes when the demon should depart from the possessed person.

**Is going and is saying** both are present tenses meaning this demon is continuously journeying and is continuously affirming.

**Is seeking** is present tense participle translated with the use of attendant circumstance. Most translations do not put a use to these participle. Williams has the first participle with the use of manner: “it wanders about in deserts in search for rest.” This demon is continuously travelling and is continuously searching for another dwelling.

**Is finding** is present tense participle translated with the use of cause: “*because*.” Most translations again do not attempt to put a use to this participle. Williams has the use of concession: “and since it finds none.” Tyndale has translated the second participle with the use of time: “And when he findeth none.” Because this demon is not discovering any dwelling, it is continuously affirming that it needs to turn back to its previous dwelling.

#### **Luke 11:25**

**Came** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Williams who translated with the use of attendant circumstance: “And it goes and finds it unoccupied.” This demon went forth.

**Is finding** is present tense meaning this demon is continuously discovering the previous dwelling.

**Has been swept and has been adorned** both are perfect tense in passive voice participle translated with the use of substantive modifying the direct object assumed to be *the house* as both participles are in accusative case. This person has swept and garnished his soul but did not fill it with good things as it was empty for the return of this demon.

#### **Luke 11:26**

**Then** is the word of emphasis in this sentence. This adverb modifies the verbs “is going and is taking.”

**Is going and taking** both are present tenses meaning the demon is continuously going about and is continuously joining itself to seven other more wicked demons than itself.

**Entered** is past tense participle translated with the use of time: “*after.*” Garnier agrees with this use while most other translations have the use of attendant circumstance: “and they come and dwell there.”

**Are dwelling** is present tense meaning these demons are continuously settling in this empty soul.

**Is becoming** is present tense meaning this last condition is continuously finishing worse than the first condition.

#### **Luke 11:27**

VI. Ministry on way to Jerusalem, 10:1-18:34

F. Rebuking the worship of Mary, 11:27-28

27 And **it came to pass** (while) He was speaking these things, a certain woman *who* has lifted up *her* voice (out of) the crowd said to Him, blessed the womb which bore Thee, and the breasts which Thou sucked. 28 But **He** Himself said, yea rather blessed the ones who are hearing the word of God and are keeping it.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Was speaking** is present tense infinitive translated with the use of time because of the preposition and article: “while: *en to.*” The personal pronoun “him” is translated with the use of accusative of general reference being the subject of this infinitive verb. Jesus was continuously affirming the teachings on demon possession.

**Said** is past tense meaning a certain boastful woman spoke. This is Luke’s favourite verb as this woman was exalting with pride over our Lord’s mother as she is called blessed. The angel acknowledged this but not for the sake of worship: “And the messenger came to her and said, keep rejoicing, because thou have been highly favoured. The LORD is with thee, thou thyself are blessed among women,” Lu 1:28. Elisabeth even acknowledged this without worshipping Mary: “and she cried out with a loud voice and said, thou thyself who has been blessed among women, and the fruit of thy womb who has been blessed,” Lu 1:42.

**Sucked** is past tense meaning Jesus nursed the breast of his mother, Mary.

#### **Luke 11:28**

**He** is the word of emphasis in this sentence. This personal pronoun is subject of the verb “said,” making it emphatic.

**Said** is past tense meaning Jesus himself emphatically spoke. This is Luke's favourite verb. Notice the contrast of this certain woman who spoke and our Lord who now spoke. Jesus rebukes this idolatry towards Mary.

**Yea rather** is compound particle which consists of three particles: "indeed: *men*," "therefore: *oun*," and "doubtless: *ge*." It is indeed therefore without doubt the hearers and doers of the word of God are blessed. Yes, Mary is blessed because she was chosen to carry our Lord into the world, but Jesus corrects any false idea with regard to giving Mary a higher honour than any disciple. It is great honour to know Christ after the spirit than the flesh: "So that we ourselves know from now no one according to the flesh; but if even we have known Christ according to the flesh, yet now we are no longer knowing him," 2Co 5:16; "It is the Spirit which is quickening, the flesh is profiting nothing; the words which I myself am speaking to you, are spirit and are life," Joh 6:63.

## Luke 11:29

### VI. Ministry on way to Jerusalem, 10:1-18:34

#### G. Those seeking a sign, 11:29-36

29 But while the crowds were being gathered together He began to be saying, this is a wicked generation; it is seeking after a sign, and it will not be given a sign except the sign of Jonah the prophet. 30 For **just as** Jonah became a sign to the Ninevites, thus the Son of man will be also to this generation. 31 **A queen** of the south will be raised up (in) the judgment (with) the men of this generation, and she will condemn them; for she came (out of) the ends of the earth to hear the wisdom of Solomon, and behold, more than Solomon *is* here. 32 **Men** of Nineveh will stand up (in) the judgment (with) this generation and will condemn it, because they repented (at) the proclamation of Jonah: and behold, more than Jonah *is* here. 33 But *after one* lit a lamp **no one** is setting *it*(in) secret, nor (under) the corn measure but (upon) the lampstand, in order that the ones who are entering in might be seeing the light. 34 **The lamp** of the body is the eye: therefore whenever thy single eye should be, also the body is light; but when it should be evil, also thy body *is* dark. 35 Therefore **keep seeing** lest the light which *is* (in) thee is darkness. 36 Therefore if thy whole **body** *is* light, *which* is not having any dark part, it will be all light, as whenever the lamp should be lighting thee with *its* brightness.

**The crowds** are the words of emphasis in this sentence. This noun is translated with the use of genitive absolute being the subject of the genitive participle verb.

**Were being gathered together** is present tense in passive voice participle translated also with the use of genitive absolute with reference to time: "*while*." The fame of Jesus was assembling together the multitudes of people.

**Began** is past tense meaning Jesus rehearsed with this affirmation. Mark adds: "And after he groaned in his spirit he is saying, why this generation is seeking a sign? Verily I am saying to you, if a sign will be given to this generation," Mr 8:12.

**Is seeking after** is present tense meaning this person in solidarity with sin is continuously craving a token to authenticate that God sent Jesus. This is an unbelieving and perverted race: "And Jesus answered and said, oh unbelieving and perverted generation, until when will I be with you and will I bear with you?" Lu 9:41. This is also an adulterous and sinful generation: "For whoever should be ashamed of me and my words in this adulterous and sinful generation, also the Son of man will be ashamed of him when he should come in the glory of his Father with the holy messengers," Mr 8:38. Matthew says: "A wicked and adulterous generation is seeking a sign, there will be no sign given to it, except the sign of Jonas the prophet. And he left them and went away," Mt 16:4. They are also stiffnecked and uncircumcised in

heart: “Oh stiffnecked and uncircumcised in heart and ears, ye yourselves are always resisting the Holy Spirit, as your fathers, also ye,” Ac 7:51. This perverse nation is bad in an ethical sense and unfaithful to God as these religious rulers play the spiritual harlot, Eze 16:38 Ho 3:1. This is Israel’s spiritual prostitution. Mark says that no sign will be given, Mr 8:12. This means no sign from heaven but here no sign except the sign of Jonah.

### **Luke 11:30**

**Just as** is the word of emphasis in this sentence. This adverb modifies the verb “became.” This adverb means Jesus will not display a miracle but will reveal prophecy concerning the prophet Jonah. This prophet Jonah was in the belly of a sea-monster for three days and three nights. Most commentators try to fit the tradition of the church that Christ died on Friday saying it is partial days. Their rebuttal of other days is because they insist that Christ arose from the grave at 6 A.M. on Sunday morning. But actually, this is when the followers of Jesus and others realised that Jesus is not in the tomb. The angel said that Christ was risen which is past tense, not at that moment. If we take these as three twenty-four hours, then Christ must have died on Wednesday afternoon about 3 P.M., but was not buried until about 6 P.M. which is the beginning of a new day for the Jews. Then Christ would have been in the grave Wednesday, Thursday and Friday night along with Thursday, Friday and Saturday during the day. This would make three full days and nights. Consequently, Christ rose from the grave sometime that Saturday evening which is the first day of the week as the Jews start their day after sunset.

**Became** is past tense meaning Jonah happened to be a token to the Ninevites: “Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights,” Jon 1:17; “For even as Jonah was in the belly of the great fish three days and three nights, thus the Son of man will be in the heart of the earth three days and three nights,” Mt 12:40; “Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee,” Jon 3:2; “Men Ninevites will stand up in the judgment with this generation, and will condemn it; for they repented at the proclamation of Jonah; and behold, more than Jonah is here,” Mt 12:41. The Ninevites received Jonah and his preaching after his miraculous deliverance, and they repented.

### **Luke 11:31**

**Queen** is the word of emphasis in this sentence. This noun is subject of the verb “will be raised.” This is queen of Sheba: “And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions,” 1Ki 10:1. Matthew has the exact same rendering: “Queen of the south will rise up in the judgment with this generation, and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here,” Mt 12:42. She travelled from the ends of the earth to hear Solomon’s wisdom, but greater than Solomon is found in our Lord Jesus Christ.

### **Luke 11:32**

**Men** is the word of emphasis in this sentence. These men repented at the preaching of Jonah.

**Will stand up and will condemn** both are future tenses meaning these men will appear in the judgment of the nations and will render as a good example to the other wickedness of other nations. Remember our Lord Jesus is greater than Solomon and Jonah. There should be no idolatry towards Solomon, Jonah, Mary or any other saint from the past. The Muslims should also take heed from their idolatry towards Mohammad.

### **Luke 11:33**

**No one** is the word of emphasis in this sentence. This pronoun is subject of the verb “is setting.”



**Lit** is past tense participle translated with the use of time: “*after.*” AMP, ASV, AV, Garnier, NET, RSV and WEB agree with this use while Murdoch, TWENTY, Tyndale and Williams have the use of attendant circumstance: “No one lights a lamp and puts it.”

**Is setting** is present tense meaning no one is continuously placing a lamp in a secret place which is most likely a crypt nor under a bushel as it would set this on fire. The common sense is to place the lamp upon the lampstand.

**Might be seeing** is present tense subjunctive meaning the world might continuously be noticing our Lord but they preferred darkness: “And this is that judgment, that the Light has come into the world, and men loved the darkness rather than that Light; for their works were evil,” Joh 3:19.

#### **Luke 11:34**

**The lamp** is the word of emphasis in this sentence. This noun is subject of the verb “is.” To a lamp are likened an eye, i.e. which shows the body which way to move and turn; the prophecies of the OT, inasmuch as they afforded at least some knowledge relative to the glorious return of Jesus from heaven: “The lamp of the body is the eye: therefore if thine eye should be single, thy whole body will be light,” Mt 6:22.

**Should be** is present tense subjunctive meaning the time that the simple eye is continuously full of light, our body is also. The same goes for wickedness.

#### **Luke 11:35**

**Keep seeing** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus exhorted this crowd to keep contemplating which is entering our body. For our sinful world: “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” Isa 5:20. It is because: “There is a way that seemeth right unto a man, but the end thereof are the ways of death,” Pr 16:25; “Seest thou a man wise in his own conceit? there is more hope of a fool than of him,” Pr 26:12.

#### **Luke 11:36**

**Body** is the word of emphasis in this sentence. This noun displays the condition of our whole body being filled with light and not continuously possessing any respect to darkness.

**Should be lighting** is present tense subjunctive meaning the time that the eye should be continuously illuminating our souls with the gleam of this light: “I have refrained my feet from every evil way, that I might keep thy word,” Ps 119:101; “My son, if thou wilt receive my words, and hide my commandments with thee,” Pr 2:1; “For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life,” Pr 6:23; “The spirit of man is the candle of the LORD, searching all the inward parts of the belly,” Pr 20:27.

#### **Luke 11:37**

VI. Ministry on way to Jerusalem, 10:1-18:34

H. Pharisee invites Jesus for a meal, 11:37-54

37 Now (**while**) *He* spoke a certain Pharisee was asking Him so that he may dine (with) Him: and He entered and reclined Himself. 38 But after the Pharisee has seen *it* he wondered that He dipped not first (before) the dinner. 39 But the LORD said (to) him, now ye yourselves the Pharisees are cleansing the

outside of the cup and the dish, but the inside is being full of plunder and wickedness. 40 **Fools**, the One Who has made the outside made also the inside? Yes! 41 **Moreover** give alms of the things which were within, and behold, all things are clean to you. 42 But **woe** to you Pharisees, for ye are paying tithes of the mint and the rue and every herb, and ye are passing by the judgment and the love of God. It is necessary to do **these things**, and not to be leaving aside those things. 43 **Woe** to you Pharisees, for ye are loving the first seat (in) the assemblies and the salutations (in) the market places. 44 **Woe** to you, Scribes and Pharisees, pretenders, for ye are as the unseen tombs *are*, and the men who were walking thereon know *it* not. 45 And *after* one of the doctors of the law **answered** he is saying to Him, Teacher, Thou art insulting us saying these things. 46 And that One said, woe to you the doctors of the law, for ye are placing a burden *with* burdens *which* are being heavy to bear, and ye yourselves are not touching the burdens with one of your fingers. 47 **Woe** to you, for ye are building the tombs of the prophets, but your fathers killed them. 48 Wherefore **ye are bearing witness** and are consenting to the works of your fathers; for they themselves indeed killed them and ye yourselves are building their tombs. 49 **(Because of) this** also the wisdom of God said, I will send (to) them prophets and messengers, and they will kill and will drive out *some* (of) them, 50 in order that the blood of all the prophets which was being poured out (from) *the* foundation of *the* world may be required, (from) this generation, 51 (from) the blood of Abel (to) the blood of Zacharias, who has perished (between) the altar and the house; yea, I am saying to you, it will be required (from) this generation. 52 **Woe** to you the doctors of the law, for ye took away the key of knowledge; ye yourselves entered not, and ye hindered the ones who were entering. 53 And while He **was saying** these things (to) them the scribes and the Pharisees began urgently to be pressing upon *Him*, and to be making Him speak (about) many things; 54 watching Him *and* seeking to catch something (out of) His mouth in order that they may accuse Him.

**(While)** is the word of emphasis in this sentence. This is the preposition and article: “*en to*” to show the use of time of the past tense infinitive verb: “spoke.” This verb means “to utter.”

**Was asking** is imperfect tense meaning a certain Pharisee was continuously requesting Jesus.

**May dine** is past tense subjunctive meaning the result of this request is that this Pharisee may dine with Jesus. Luke recorded earlier a different word: “to eat: *phago*.” This means to consume food: “And one of the Pharisees was asking him in order that he may eat with him,” Lu 7:36. Here it could mean breakfast as this was the old term of this Greek word, but the latter usage became dinner.

**Entered** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After entering he reposed.”

**Reclined himself** is past tense meaning Jesus reclined at a table. During that time, they reclined on sofas or couches to consume their food.

## **Luke 11:38**

**Pharisee** is the word of emphasis in this sentence. The focus is on the reaction of how our Lord is preparing to consume his meal.

**Has seen** is past tense translated with the use of time: “*after*.” Most translations agree with this use except AMP who translated with the use of attendant circumstance: “The Pharisee noticed and was astonished.”

**Wondered** is past tense meaning this Pharisee marveled.

**Dipped not** is past tense with negation meaning Jesus washed not his hands so he may wash one’s self. This Greek word is “*baptizo*” where we transliterate “to baptize.” This is tradition of the elders: “why are thy disciples transgressing the tradition of the elders? For they are not washing for themselves their hands

whenever they should be eating bread,” Mt 15:2. Mark says: “for the Pharisees and all the Jews, unless they should wash for themselves the hands with the fist, they are not eating because they are holding the tradition of the elders,” Mr 7:3. These religious leaders made this about purification.

### **Luke 11:39**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this Pharisee. This is Luke’s favourite word.

**Are cleansing but is being full** both are present tenses meaning this Pharisee himself emphatically is continuously purifying the outside of their body but their soul is continuously filling with extortion and depravity: “Woe to you, scribes and Pharisees, actors, for ye are cleansing the outside of the cup and of the dish, but they are being full of plunder and unrighteousness within,” Mt 23:25.

### **Luke 11:40**

**Fools** is the word of emphasis in this sentence. This adjective is used as vocative case as it is a direct address to these religious leaders who are senseless with their stupid traditions. Matthew calls them blind: “Blind Pharisees, cleanse first the inside of the cup and of the dish, in order that the outside of them may become also clean,” Mt 23:26.

**Made** is past tense meaning God fashioned our hands and our hearts: “He fashioneth their hearts alike; he considereth all their works,” Ps 33:15. This question with negation: “not: *me*” is expected answer: Yes! These religious leaders only care about the outward appearance, but neglect their inward thoughts and intentions. Their foundation is upon their traditions which is like the man who built on the sand, Mt 7:26; or the farmer who mistook security of wealth, Lu 12:20; or the virgins who prepared not their souls for the Lord’s coming, Mt 25:1.

### **Luke 11:41**

**Moreover** is the word of emphasis in this sentence. This adverb modifies the verb “give.”

**Give** is past tense imperative meaning Jesus exhorted this religious leaders to furnish mercy or compassion in the manner of things which were continuously existing in the soul. Then take notice, all things are pure to you. Their inner purity will be like the clean cup. It is like doing dishes and we clean only the outside of the cup and bowl, but a wise dishwasher would clean all things.

### **Luke 11:42**

**Woe** is the word of emphasis in this sentence. This interjection is an exclamation of grief towards these Pharisees.

**Are paying tithes of and are passing by** both are present tenses meaning these religious leaders are continuously paying the tithes from the garden mint and the rue and the every herb and are continuously neglecting the necessity for repentance through faith and God’s mercy: “Woe to you, scribes and Pharisees, actors, for ye are paying tithes of the mint and the anise and the cummin, and ye left aside the weightier matter of the law, righteousness, and mercy and faith: it was necessary for you to do these things, and not to be leaving aside those things,” Mt 23:23. These Pharisees observed even to the smallest productions of their gardens of which the law had said nothing. It was wrong to tithe, but they had false values extending to the smallest concerns but forgot their own purpose. Many attend church faithfully without the preparation for their hearts to pray, and hear the word of God. The purpose for the gathering with fellow saints is to remind each other of love of Christ in the Lord’s Supper, not for spiritual entertainment.

**These things**, is the word of emphasis in this sentence. This pronoun is the direct object of the verb “to do.” This means that the righteous living is necessary but salvation is first and foremost: “and is instructing us in order that we may live discreetly and righteous and piously in the present age, having denied ungodliness and worldly desires,” Tit 2:12.

#### **Luke 11:43**

**Woe** is the word of emphasis in this sentence. This is the second interjection of grief towards these Pharisees.

**Are loving** is present tense meaning these Pharisees are continuously taking delight in pre-eminence in their synagogues and their greetings in the public places. Our Lord later rebukes the Scribes in similar fashion: “keep taking heed of the scribes who are desiring to be walking in robes, and are loving salutations in the market places and first seats in the assemblies and first places in the suppers,” Lu 20:46. The early Christians were acting in the same fashion: “and ye should look upon that one who was wearing the splendid apparel, and ye should say to him, keep sitting thyself here in a good place, and ye may have said to the poor, stand thyself there, or keep sitting here under my footstool,” Jas 2:3.

#### **Luke 11:44**

**Woe** is the word of emphasis in this sentence. This third interjection of grief is now towards the Scribes and Pharisees as they are actors.

**Knows not** is perfect tense with negation meaning these religious leaders knows not intellectually that they are dead men walking. This verb “*oida*” is always translated in the present tense non-linear from the perfect tense. Matthew says later: “Woe to you, scribes and Pharisees, actors, for ye are being like whited sepulchres, which are appearing outwardly indeed beautiful, but within are being full of bones of the dead and of all uncleanness. Thus also ye yourselves are appearing outwardly indeed righteous to men, but within are full of pretense and lawlessness,” Mt 23:27-28.

#### **Luke 11:45**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “Then one of the lawyers answered and said to him.” Garnier translated with the use of manner: “By way of responding.” Some used dynamic equivalence by translating the main verb “is saying” as quotation marks.

**Is saying** is present tense meaning one of the interpreters of the Mosiac law is continuously affirming to Jesus by addressing our Lord as Teacher like he is.

**Are insulting** is present tense meaning Jesus is continuously treating them with arrogance. Notice this lawyer included himself with these Scribes and Pharisees. He felt this was insulting mockery but if the truth hurts because our Lord is bearing witness that their works are evil: “The world is not being able to be hating you; but it is hating me, because I myself am bearing witness concerning it, that its works are evil,” Joh 7:7. We say today: “if the shoe fits, wear it!”

#### **Luke 11:46**

**That One** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse which refers to our Lord Jesus.

**Said** is past tense meaning Jesus spoke the forth interjection of grief to these lawyers.

**Are placing a burden** is present tense meaning these interpreters of the Mosaic law are continuously loading hard to be borne loads.

**Are not touching** is present tense with negation meaning these interpreters of the Mosaic law are continuously not touching the loads with one of their fingers. They expect others to live by these foolish traditions but do not follow these traditions themselves: “therefore whatever they should tell you to be observing all things, keep observing and keep doing; but stop doing after their works for they are saying and are not doing. For they are binding heavy and hard to bear burdens, and are laying them on the shoulders of men; but they are not willing to move them with their own finger,” Mt 23:3. They say: “do what I say, not what I do!”

#### **Luke 11:47**

**Woe** is the word of emphasis in this sentence. This fifth interjection of grief is now towards the murderers of prophets.

**Are building** is present tense meaning the killers are continuously erecting monuments for the dead prophets: “Woe to you, scribes and Pharisees, actors, for ye are building the sepulchres of the prophets, and are adorning the tombs of the righteous, and ye are saying, if we were in the days of our fathers, we were not partakers with them in the blood of the prophets. So that ye are bearing witness to yourselves, that ye are sons of the ones who murdered the prophets; and fill ye up yourselves the measure of your fathers. Serpents, offspring of vipers, how shall ye escape from the judgment of Gehenna?” Mt 23:29-32.

**Killed** is past tense meaning their ancestors put to death these prophets of old. Notice the contrast “but” which could also be “and” as they are part of it.

#### **Luke 11:48**

**Are bearing witness** is the word of emphasis in this sentence. This verb is present tense meaning these murderers are continuously giving a testimony.

**Are consenting** is present tense meaning they also are continuously approving together to the works of their ancestors.

**Killed** is past tense meaning these ancestors themselves emphatically murdered these prophets of old: “But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy,” 2Ch 36:16; “And the husbandmen took his servants, and beat one, and killed another, and stoned another,” Mt 21:35.

**Are building** is present tense meaning these murderers themselves emphatically during that time are continuously erecting monuments: “But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance,” Mt 21:38. Even though that they show respect for the prophets of old, they are behaving the same way of their ancestors.

#### **Luke 11:49**

**(Because of) this** are the words of emphasis in this sentence. This preposition and pronoun display the reason why God is wise in sending prophets and apostles: “For since the world knew not God in the wisdom of God, God was pleased by the foolishness of the proclamation to save the ones who were believing,” 1Co 1:21; “but we are speaking wisdom of God in a hidden thing, the wisdom which have been hidden which God predetermined before the ages for our glory,” 1Co 2:7; “in order that now the multicolored wisdom of God may be known to the principalities and the authorities in the heavenlies through the assembly,” Eph 3:10. This wisdom is referring to Christ himself as Jesus has the divine knowledge: “Because of this, behold, I myself am sending to you prophets and wise men and scribes; and

ye will kill and will crucify some of them, and ye will scourge in your assemblies some of them, and will persecute from city to city,” Mt 23:34.

#### **Luke 11:50**

**May be required** is past tense in passive voice subjunctive meaning the purpose of sending these prophets is that this wisdom of God may investigate the blood of these prophets to demand justice for this generation. The wrath of man was violently slaying the martyrs of God: “for the wrath of man is not working out the righteousness of God,” Jas 1:20. Since the fall of man to the arrival of our Lord Jesus Christ, rebellious mankind have the habit of murdering God’s messengers. MSS has “has poured out” as perfect tense participle instead of present tense participle. This bloodshed is done in the past and their debt from this bloodshed has abiding results to the death of our Lord Jesus Christ.

#### **Luke 11:51**

**Has perished** is past tense participle translated with the use of substantive modifying Zacharias because of the article with this participle verb and the same genitive case: “so that it may come upon you all the righteous blood which was being poured out upon the earth from the blood of Abel the righteous, to the blood of Zacharius son of Bariachias, whom ye murdered between the temple and the altar,” Mt 23:35. This prophet Zacharias is Zachariah, Zec 1:1. His death is about 480 B.C. Some commentators say that Matthew made a mistake as it should be the son of Jehoiada: “And the Spirit of God came upon Zechariah the son of Jehoiada the priest ... Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.” 2Ch 24,20,22. This would end the historical books of the OT.

**Will be required** is future tense in passive voice meaning this generation will investigate the blood of these prophets as God demands justice. This generation sanctioned all the sins of the past and went beyond them to the crucifixion of the Son of God.

#### **Luke 11:52**

**Woe** is the word of emphasis in this sentence. This sixth interjection of grief is now again towards the lawyers. The first two were against the Pharisees, verse 42-43; the third was against both the Scribes and Pharisees, verse 44; the fourth was against the lawyers, verse 46; the fifth was against the murderers of prophets, verse 47; and now again against these lawyers.

**Took away, entered not and hindered** all are past tense meaning these lawyers removed the power and authority of the Word of God, these lawyers themselves emphatically studied not the Word of God and prevented others to do likewise. This sounds like the Dark Ages when the Church prevent the common man from the reading the Word of God, but these lawyers did the same. The Jews today still do not acknowledge the first coming of our Lord and say that the Messiah is not a person, but a period of time as the Messianic age. The 1885 Pittsburgh Platform *stating the principles of Reform Judaism* rejected the traditional Jewish hope for an heir of King David to arise when the world was ready to acknowledge that heir as the one anointed.

#### **Luke 11:53**

**Was saying** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of the genitive participle. Jesus was continuously affirming these sayings to the lawyers.

**To be pressing upon and to be making speak** both are present tense infinitives translated with the use of completing the past tense verb “began.” The scribes and the Pharisees started to continuously engaging

with Jesus so they may ensnare him. They also were continuously preparing questions so they may entice answers about many more traditions.

### **Luke 11:54**

**Watching, seeking** both are present tense participle meaning the purpose of questioning our Lord was to be laying a trap, or even to be craving with the result to ensnare our Lord. They were doing this continuously: “Then after the Pharisees have gone they took counsel how they may ensnare him in discourse,” Mt 22:15: “And they are sending to him some of the Pharisees and of the Herodians, in order that they may catch him in word,” Mr 12:13. This infinitive past tense verb “to catch” is only found here in the NT. This graphic word shows the chase from the rage of this religious leaders.

**May accuse** is past tense subjunctive meaning the purpose of this trap is that these religious rulers may make an accusation before the Sanhedrin.

### **Luke 12:1**

VI. Ministry on way to Jerusalem, 10:1-18:34

I. The leaven of the Pharisees, 12:1-12

1 **(In) which** *after* the innumerable multitude of the crowd have been gathered together, so as to be trampling upon one another, He began to be speaking (to) His disciples first, keep taking heed to yourselves (of) the leaven of the Pharisees, which is pretending; 2 and nothing is being covered up which will not be uncovered, and *is* hidden which will not be known; 3 (instead of) which whatever ye said (in) the darkness, it will be heard (in) the light; and which ye spoke (in) the ear (in) the chambers, it will be proclaimed (upon) the housetops. 4 But **I am saying** to you, my friends, fear not (from) the ones who are killing the body, and (after) these things are not being able to do anything more. 5 But **I will show** to you Whom ye should fear: fear the One Who (after) he killed, was having authority to cast (into) the Gehenna; yea, I am saying to you, fear this One. 6 Are five sparrows being sold for two assaria? **Yes!** And one (of) them is not being forgotten (before) God. 7 But even all **the hairs** of your head have been numbered. Therefore **stop** fearing, ye are being better than many sparrows. 8 But **I am saying** to you, everyone whoever should confess (in) Me (before) men, also the Son of man will confess (in) him (before) the messengers of God; 9 but the one who denied Me (before) men will be denied (before) the messengers of God; 10 and everyone who will say a word (against) the Son of man, it will be forgiven; but to the one who blasphemed (against) the Holy Spirit it will not be forgiven. 11 But whenever **they should be bringing** you (before) the assemblies and the rulers and the authorities stop being careful how or what ye should reply in defence, or what ye should say; 12 for the Holy Spirit will teach you (in) that same hour what it is necessary to say.

**(In) which** are the words of emphasis in this sentence. This preposition and pronoun mean the close connection between the great six interjections of grief to the religious leaders in the previous chapter and the teaching of our Lord to his disciples which will follow.

**Have been gathered together** is past tense in passive voice participle translated with the use of genitive absolute with reference to time: “*after*.” The noun “of the myriads” is also translated with the use of genitive absolute being the subject of this genitive participle verb. This is not just a large crowd, but a multitude that a person could not count: “unlimited number.” The fame of Jesus has drawn together this innumerable multitude.

**To be trampling upon** is present tense infinitive meaning the result of this large gathering was continuously creating a riot. These people were treating each other with rudeness and insult so they can get close to our Lord.

**To be speaking** is present tense infinitive which is completing the verb “began.” Jesus started to be continuously affirming principally to his disciples. The teaching was foremost to our Lord.

Keep taking heed is present tense imperative meaning these disciples were giving attention to the hypocrisy of the Pharisees but Jesus exhorted them that they continue to do so: “And Jesus said to them, keep seeing and keep beware of the leaven of the Pharisees and Sadducees,” Mt 16:6. Leaven is portrayed in Scripture as teachings which permeates evil. Paul says: “Purge out the old leaven, in order that ye might be a new lump, according as ye are unleavened; for also Christ our Passover was sacrificed for us,” 1Co 5:7. Jesus warns his disciples not to be misled by these teachings, but keep these deceitful ways of thinking away from them. Mark adds: “And he was charging them, saying, keep beholding, keep discerning of the leaven of the Pharisees and the leaven of Herod,” Mr 8:15.

#### **Luke 12:2**

**Being covered up** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense: “is.” This verb is only found here in the NT. Man cannot conceal entirely anything as Jesus said earlier: “For there is not anything hidden which will not become manifest; nor anything secret which will not be known and shall come to light,” Lu 8:17. Matthew says: “Therefore do not fear them for there is nothing covered which will not be uncovered, and hidden which will not be known,” Mt 10:26.

**Will not be uncovered, will not be known** both are future tense in passive voice meaning God will disclose their secrets and their sexual sins. Truth will always triumph. On the outside, these religious leaders play their roles of righteousness, but God will manifest their true intent. What foolish stupidity of such acting!

#### **Luke 12:3**

**Said** is past tense meaning the words declared from their thoughts in secret.

**Will be heard; will be proclaimed** both are future tenses in passive voice meaning others will hear as God will publish such matters: “Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter,” Ec 10:20.

#### **Luke 12:4**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples as our Lord qualifies them as his close associates.

**Fear not** is past tense imperative with negation meaning these disciples were terrified of their persecutors but Jesus exhorted them to be not afraid anymore because they can only hurt the physical body: “And stop fearing because of the ones who were killing the body, but were not being able to kill the soul; but rather fear the One who was being able to destroy both the soul and the body in Gehenna,” Mt 10:28. Jesus knew that they could lose courage!

#### **Luke 12:5**

**Will show** is the word of emphasis in this sentence. This verb is future tense meaning Jesus will now teach to these disciples the one whom they should fear.

**Fear** is past tense imperative meaning Jesus exhorted them to be afraid of God.



**Killed** is past tense infinitive translated with the use of time because of the preposition and article: “after: *meta to*.” All mankind is appointed unto death: “And for as much as it is being apportioned to men once to die, and after this, judgment,” Heb 9:27.

#### **Luke 12:6**

**Not** is the word of emphasis in this sentence. This negation with a question is expected answer: Yes!

**Are being sold** is present tense in passive voice people are selling five sparrows for two assaria which is a transliteration of the Greek word: “*assarion*.” Sparrows at that time were bought and eaten by the poor people.

**Being forgotten** is perfect tense participle in passive voice translated with the use of periphrastic modifying the present tense verb: “is.” God has not forgotten any of them: “Are not two sparrows being sold for an assarion? Yes! And one of them will not fall to the ground without your Father,” Mt 10:29. No not one as referring the numeral “1” as referring to just one bird. God knows about everything!

#### **Luke 12:7**

**The hairs** are the words of emphasis in this sentence. This noun is subject to the perfect tense in passive voice verb: “have been numbered.” God has numbered all the hairs of our head: “but even the hairs of your head are all numbered,” Mt 10:30. Our heavenly Father also knows of every falling hair from our heads. There is not one hair can fall from each apostles head without God’s permission. God cares for the smallest aspects of our lives. We know our mother loves us, but can she count the hairs on our head? God knows! When we know that we are safe, the saying goes that not a hair will fall off of the head, Ac 27:34.

**Stop fearing** is present tense imperative meaning Jesus exhorted these disciples to stop being afraid of their persecutors.

**Are being better** is present tense meaning these disciples are continuously being of more value than many sparrows who are sold for two assaria, verse 6. Notice the adjective “many” as there are a multitude of birds on our planet and God knows about all of them. When we think that we are alone, let this fact come to our hearts, God cares about each one of us!

#### **Luke 12:8**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples.

**Should confess** is past tense subjunctive meaning the condition of such profession will result in the acknowledgment of our Lord’s profession before the angels: “Therefore everyone whosoever will confess in me before men, I also myself will confess him before my Father who is in the heavens,” Mt 10:32. Godet says: “To confess their association with our Lord Jesus Christ will cost these disciples dearly, but if they persevere, it assures them of a magnificent recompense.”

#### **Luke 12:9**

**Denied** is past tense participle translated with the use of substantive modifying the article “the one.” Jesus will deny this one who denied: “but whosoever should deny me before men, I myself also will deny him before my Father who is in the heavens,” Mt 10:33. This denial is based on the condition that it could occur.

#### **Luke 12:10**

**Will not be forgiven** is future tense in passive voice with negation meaning God will not forgive the one who reviles against the Holy Spirit. This is the unpardonable sin which is renouncing Christ by sinning against the Holy Ghost. The Holy Spirit draws men to Christ and this apostasy is blaspheming God's simple plan of salvation. All our sins will be forgiven except this unpardonable sin of rejecting this call from God through the Holy Spirit: "Because of this I am saying to you, every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will not be forgiven to men," Mt 12:31. Many will not take heed to the call and later will come to the personal knowledge of Christ, but some will reject Him by saying Jesus is having an unclean spirit, which is the only sin which God cannot forgive. This is an insult against the work of the Holy Spirit. But if someone says anything against the Holy Spirit, he will not be forgiven during their lifetime nor in the next which is the second death. It is a fearful thing to refuse the call of the Holy Spirit, Heb 10:31.

### **Luke 12:11**

**Should be bringing** is the word of emphasis in this sentence. This verb is present tense subjunctive meaning the time when these persecutors should be continuously leading these disciples before the synagogues and the magistrates and the jurisdictions: "But keep being beware of men; for they will deliver you to Sanhedrims, and they will scourge you in their assemblies: and also ye will be brought before governors and kings on account of me, for a testimony to them and to the nations," Mt 10:17-18.

**Stop being careful** is present tense imperative meaning Jesus exhorted these disciples to stop being anxious of their preparation for defense. These disciples like most of us rehearse their answers before their interrogation: "But whenever they should be delivering you up, be not careful how or what ye should be speaking: for it will be given to you, in that hour what ye will speak," Mt 10:19; "But whenever they should lead you away delivering you up, stop being careful beforehand what ye should say, and stop meditating your reply; but whatever should be given to you in that hour, keep speaking this; for ye yourselves who are speaking are not, but the Holy Spirit," Mr 13:11; This was fulfilled early after Pentecost: "And after they have brought them they set them in the Sanhedrim; and the high priest asked them, saying, charge we not you by a charge not to be teaching in this name? Yes! And behold, ye have filled Jerusalem with your teaching, and are purposing to bring upon us the blood of this man," Ac 5:27-28.

**Should reply in defence or should say** both are past tense subjunctives meaning how they should make one's defence or what they should speak which is Luke's favourite verb.

### **Luke 12:12**

**Will teach** is future tense meaning this future event will occur as the Holy Spirit will instruct these disciples in what to say. God will utter by articulating the proper sounds. Their tongues may be frozen out of fear, but their tongues will be loosed as a mute. God will give them the courage to speak: "for ye yourselves are not the ones who are speaking, but the Spirit of your Father who is speaking in you," Mt 10:20. Early after Pentecost: "But Peter and the sent ones answered and said, it is necessary to be obeying God rather than men. The God of our fathers raised up Jesus, whom ye yourselves killed having hanged on a tree; God exalted him a Chief and Savior by his right hand, to give repentance to Israel and remission of sins. And we ourselves are his witnesses of these things, and also the Holy Spirit is bearing witness whom God gave to the ones who were obeying him," Ac 5:29-32. Because of this event, Peter shared his experience: "but sanctify the LORD God in your hearts, and be ready always for a defense to everyone who is asking you an account concerning the hope in you, with meekness and fear," 1Pe 3:15. Peter says be ready mentally and spiritually, but to the intellectual side, the Holy Spirit will bring a proper defense.

### **Luke 12:13**

VI. Ministry on way to Jerusalem, 10:1-18:34

## J. Teachings, 12:13-18:34

### 1. Covetousness, 12:13-34

13 And one (from) the crowd **said** to Him, Teacher, speak to my brother to divide the inheritance (with) me. 14 But **that One** said to him, man, who appointed Me a judge or a divider (over) you? 15 And He **said** (to) them, keep seeing and keep watching yourselves (from) covetousness; for (while) it is abounding his life is to anyone (of) the things which is possessing of him. 16 And He **spoke** a metaphor (to) them, saying, the ground of a certain rich man brought forth abundantly. 17 And **he was reasoning** (within) himself, saying, what shall I do, for I am not having a *place* where I will lay up my fruit? 18 And **he said**, I will do this: I will take away my granaries, and I will build greater *ones*, and I will lay up there all my produce and my good things, 19 and I will say to my soul, soul, thou are having many good things *which* are being laid by (for) many years; keep taking for yourself thy rest, eat, drink, keep being merry. 20 But God **said** to him, fool, they are requiring thy soul (from) thee this night; and what prepared thou to whom it will be? 21 **Thus** *is* the one who is treasuring up for himself, and *is* not rich (toward) God. 22 And He said to His disciples, (because of) this I am saying to you stop being careful *as* to your life what ye should eat nor *as* to the body what ye should put on for yourselves. 23 **The life** is more than the food, and the body than the raiment. 24 **Consider** the ravens, for they are not sowing nor are reaping, to which there is not a storehouse nor a granary, and God is feeding them. **How much** more ye yourselves are being better than the birds? 25 And **who** (of) you *by* being careful is being able to add one cubit (to) his stature? 26 Therefore if ye are **neither** being able *to do the* least, why are ye being careful (about) the rest? 27 **Consider** the lilies, how they are growing; they are laboring not, nor they are spinning; but I am saying to you, not even Solomon (in) all his glory clothed himself as one of these *was clothed*. 28 But if God is thus arraying **the grass** *which* is today (in) the field, and tomorrow *which* is casting (into) an oven, how much rather you, O ye of little faith? 29 And **yourselves** stop seeking what ye should eat or what ye should drink, and stop being anxious; 30 for all the nations of the world are seeking after these things; and your Father knows that ye are having need of these things. 31 **Moreover** keep seeking the kingdom of God, and all these things will be added to you. 32 **Stop** fearing, little flock, for your Father took delight to give to you the kingdom. 33 **Sell** the things which *one* was possessing of yours, and give alms; make to yourselves not growing old purses, *this is* unfailing treasure (in) the heavens, where a thief is not drawing near, nor a moth is destroying. 34 For where your treasure **is**, there also your heart will be.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning this individual from the multitude of people spoke to Jesus. This is Luke's favourite verb. This one addressed our Lord as teacher.

**Speak** is past tense imperative meaning this person exhorted Jesus to tell this one's brother in order that he may divide the inheritance with this one. This past tense infinitive "to divide" could also be the result of our Lord's utterance. This person wanted Jesus to get involved in this person's civil right showing that Christ's kingdom is spiritual, and not of this world. The Church is only to be involved in issues within their congregation, not pursue Moral Majority issues. Christians are lighthouses to the world, not social crusaders. We are to pray for those in government, but not make our mission to convert the world through social policy. Our main mission is to convert the world through the Gospel! Look what happened when the Church got involved with prohibition? The world still found a way to quench their thirst with alcohol. Jesus was not to get involved in this civil law case. Just like the woman taken in adultery, and paying of taxes, Jesus refused to go out of his spiritual domain.

### Luke 12:14

**That One** is the word of emphasis in this sentence. This article is previous reference to "him" in the previous verse. Jesus is subject of the past tense verb "said" which is Luke's favourite word. Using this

verb continues the narration. Notice Jesus addresses this person as “man.” Being masculine shows that this person was a male.

**Appointed** is past tense meaning which person appointed Jesus to administer an office of judge or distributor of this inheritance? Jesus was not chosen to be an executor of wills. Jesus came to save those who are lost: “Jesus answered, my kingdom is not of this world; if my kingdom were of this world, my attendants were possibly fighting in order that I may not be delivered up to the Jews; but now my kingdom is not from thence,” Joh 18:36. Barnes says: “Civil affairs are to be left to the magistrate.”

### **Luke 12:15**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to the multitudes of people standing by. This is Luke’s favourite verb to show the continuous dialogue.

**Keep seeing and keep watching yourselves** both are present tense imperatives meaning Jesus exhorted the crowd to keep being acquainted with covetousness by experience and to keep guarding yourselves from this evil. These people were already doing this, but this greed can overtake anyone at any time: “But the ones who are desiring to be being rich, are falling into temptation and a snare and many unwise and hurtful desires, which are sinking these men into destruction and perdition. For the love of money is a root of all evils; which while some were stretching after were seduced from the faith, and many pierced themselves with sorrows,” 1Ti 6:9-10. The lottery and gambling are striving in our world today. Christians must be careful with this stigma: “But stop letting fornication and all uncleanness or covetousness even be named among you, even as is becoming to saints,” Eph 5:3. It is not wrong to be rich, but these inspirations could destroy a testimony of a child of God.

### **Luke 12:16**

**Spoke** is the word of emphasis in this sentence. This verb is past tense meaning Jesus told a parable which is a transliteration of this Greek word: “*parabole*.” This narrative may be fictitious but agreeable to the laws and usages of human life. This earthly story will have a heavenly meaning.

**Brought forth abundantly** is past tense meaning the cultivated land of a certain rich man was fertile. This compound verb consists of “prosper: *eu*” and “bring forth: *phero*.” Alford says: “It was by God’s blessing that he became thus rich, which might have been a real blessing, if he had known how to use it.” Jesus taught earlier: “He is causing his sun to rise on the evil and good, and is sending rain on the just and unjust,” Mt 5:45. This land produced even beyond expectations. FourFoldGospel says: “This man’s sin was not theft or extortion. His wealth came to him honestly as a blessing from God.” Our Lord spoke this story during the prosperous times in Palestine.

### **Luke 12:17**

**Was reasoning** is the word of emphasis in this sentence. This verb is imperfect tense meaning this certain rich man was continuously deliberating within himself.

**Shall do** is past tense subjunctive meaning this rich man wondered how to execute this windfall. He has so much bounty and needs a plan to prolong his retirement. Paul told Timothy: “Keep charging to the rich in the present age, that they are not being high-minded, nor have hope in the uncertainty of riches, but in the living God, who is giving to us richly all things for enjoyment,” 1Ti 6:17.

**Will lay up** is future tense meaning this rich man will gather his profit. Notice the selfishness of this man. Three times with the verb in first person singular and one time with the personal pronoun “my.” This person has a bad case of “I.” Nabal had the same problem: “Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?” 1Sa 25:11.

### **Luke 12:18**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning this rich man spoke. This is Luke's favourite verb.

**Will take and will build and will lay up** all are future tenses meaning this rich man will demolish his present storehouses and will construct larger ones and will gather together all his fruits of the earth and his possessions in these greater storehouses. Notice again all three verbs are in first person singular. This person is only concerned for himself.

### **Luke 12:19**

**Will say** is future tense meaning this rich man will utter to his conscience. He even addresses to himself as talking to himself: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," Jas 5:1.

**Keep taking for yourself** is present tense in middle voice imperative meaning this rich man is exhorting himself to keep refreshing yourself: "Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them," Ps 62:10.

**Eat, drink** both are past tense imperatives meaning this rich man exhorted himself to devour, to refresh his thirst. This is past tense as he only has to exhort himself one time as this is common every day occurrence anyway: "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven," Pr 23:5.

**Keep being merry** is present tense in passive voice imperative meaning this rich man is exhorting himself to keep being glad. This outward convenience should make him joyful. He needs to keep reminding himself of this, but really riches do not give joy. Our saying today is: "money does not buy happiness!" The Psalmist says: "They that trust in their wealth, and boast themselves in the multitude of their riches; for he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. This their way is their folly: yet their posterity approve their sayings. Selah," Ps 49:6,10,13.

### **Luke 12:20**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning God spoke to this rich man. This is Luke's favourite verb as it continues the dialogue. God addresses this rich man as stupid as this person is acting without reflection or intelligence: "Boast not thyself of to morrow; for thou knowest not what a day may bring forth," Pr 27:1; "ye are not knowing what will be on the morrow; for what is your life? Even a vapour which is appearing for little while, and then also is disappearing," Jas 4:14.

**Are requiring** is present tense meaning God is continuously demanding back as calling in his debt what is loaned. It is in plural as the Rabbis used this to avoid saying "God." This is not singular in passive voice as AV translated this: "thy soul shall be required."

**Prepared** is past tense meaning this rich man made ready what arrangements for whom will receive his inheritance: "For we brought nothing into the world, it is manifest that we are neither being able to carry out anything," 1Ti 6:7. Our saying today is: "you cannot take it to the grave with you!"

### **Luke 12:21**

**Thus** is the word of emphasis in this sentence. This adverb modifies the present tense participle verb "is treasuring up." This person is continuously storing up for himself in this manner. By this, this rich man is

not rich toward God. This one may be rich for himself, but not in God's sight. Some MSS do not have this verse.

### **Luke 12:22**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his disciples. This is Luke's favourite verb.

**Am saying** is present tense meaning Jesus is continuously affirming to these disciples.

**Stop being careful** is present tense imperative with negation meaning Jesus is exhorting these disciples to stop being anxious for our daily needs. Jesus taught us in his model prayer not for repetition but for instruction on leaving our daily needs in God's hands: "Keep giving our needed bread to us daily," Lu 11:3.

**Should eat nor should put on for yourselves** are past tense subjunctives meaning the result of such worry should provide us food and clothing: "Without love of money is the manner of life; keep being content with the things which are being present; for he himself has said, I shall in no wise leave thee, nor I shall in no wise be forsaking thee," Heb 13:5.

### **Luke 12:23**

**The life** is the word of emphasis in this sentence. This noun is subject to the present tense verb "is." Our everyday living is not just about surviving or gaining more: "Is not the life more than the food and the body than the raiment? Yes!" Mt 6:25.

### **Luke 12:24**

**Consider** is the word of emphasis in this sentence. This verb is past tense imperative meaning Jesus exhorted these disciples to fix their mind upon the ravens.

**Are not sowing nor are reaping** both are present tenses with negation meaning these birds are not continuously scattering nor harvesting by putting their profits into a storeroom or granary. There are people today accumulating wealth way beyond their needs. There are also those out of fear of war or climate change have storage bunkers.

**Is feeding** is present tense meaning God is continuously nourishing these birds.

**How much** is the word of emphasis in this sentence. This comparative pronoun shows the personal interest in how much we ourselves emphatically are continuously being of more value than these birds. We are created in God's image and are heirs to his kingdom. As a parent, will we not look after our children better than our pets? Have you ever met a child of God going hungry or naked? No!

### **Luke 12:25**

**Who** is the word of emphasis in this sentence. This pronoun is subject of the present tense verb "is being able."

**Being careful** is present tense participle translated with the use of means: "by." This one even by continuously being seeking to promote one's interests is not continuously capable to establish unto himself 18 inches to his age. All the money in the world cannot prolong life: "But who out of you being careful is being able to add to his stature one cubit?" Mt 6:27. We think of stature to our heights, but these anxieties are referring to the term of our length of life. A cubit is the distance between our elbow and the tip of our middle finger. We say today "about that much."

### **Luke 12:26**

**Neither** is the word of emphasis in this sentence. This negation is based upon the condition leaving something for the next generation: “Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them,” Ps 39:6. But if this causes anxiety, it would be better to share now with others: “And yourselves stop seeking what ye should eat or what ye should drink, and stop being anxious,” Lu 12:29. We cannot prolong our life even by leaving it as a memorial.

**Are being careful** is present tense meaning we are continuously being troubled with cares about these little things: “throw all your care upon him, because he is caring for you,” 1Pe 5:7. Our health and fellowship with other is more important than gaining things.

### **Luke 12:27**

**Consider** is the word of emphasis in this sentence. This verb is the same as found in verse 24 where the Lord exhorted the disciples to fix their mind upon the ravens and now upon the lilies.

**Are growing; are laboring not, nor are spinning** all are present tenses meaning these flowers are continuously increasing, resting and standing still.

**Am saying** is present tense meaning Jesus is continuously affirming to these disciples.

**Clothed himself** is past tense in middle voice meaning Solomon threw around a garment as these flowers. With all his riches, this King could not dress in splendor like these lilies.

### **Luke 12:28**

**The grass** is the word of emphasis in this sentence. This noun is the focus of how God takes care of nature.

**Is arraying** is present tense meaning God is continuously clothing the herbage in such manner today.

**Is casting** is present tense participle translated with the use of substantive modifying “grass.” The adverb “tomorrow” modifies this verb showing that God is continuously throwing this grass into furnace tomorrow: “Because all flesh is as grass is, and all the glory of man is as the flower of grass is. The grass withered and its flower fell away,” 1Pe 1:24. Man can flourish with wealth, beauty and honour can fade in a moment as the winds change, Jas 1:10,11. Our dependency upon the necessities of life (flesh) is as the grass, while our ambitions (glory) are as the flower.

### **Luke 12:29**

**Yourselves** is the word of emphasis in this sentence. This personal pronoun is the direct address used as vocative as our Lord spoke directly to these disciples.

**Stop seeking and stop being anxious** both are present tense imperative meaning these disciples were already doing these things but Jesus exhorted them to stop craving the things of the world and stop wavering in their minds over such needful things. Earlier in verse 22, Jesus exhorted the same, but now again as if this teaching is not resting with them. This is not removing thoughtful prudence of making a budget and trying to live within our means, but it is the constant worry if God will provide such things. We are to ask God for our daily needs and God will provide for them.

### **Luke 12:30**

**Are seeking after** is present tense meaning the multitudes are continuously craving after food and raiment.

**Knows** is perfect tense meaning God knows intellectually our needs. This verb “to know: *oida*” is always translated in the present tense non-linear from the perfect tense: “For the nations are seeking after all these things; for your heavenly Father knows that ye are having need of all these things; For the nations are seeking after all these things; for your heavenly Father knows that ye are having need of all these things,” Mt 6:32. Wishing for these things is walking in the vanity of the mind: “Therefore I am saying this, and am testifying in the LORD, that ye are no longer walking even as also the rest, nations are walking in the vanity of the mind,” Eph 4:17. If we trust not in God for our daily needs, the world will be speaking evil of us: “For the past time of life is sufficient for us to have worked out the will of the nations, after we have walked in licentiousness, lusts, wine-drinking, revels, drinkings, and unhallowed idolatries. In which they are thinking it strange because ye are not running with them to the same overflow of dissoluteness, they are speaking evil of you,” 1Pe 4:3-4; “Therefore be not like unto them: for your Father knows of what things ye are having need before ye asked him,” Mt 6:8.

#### **Luke 12:31**

**Moreover** is the word of emphasis in this sentence. This adverb modifies the present tense imperative verb: “keep seeking.” Nevertheless, these disciples are exhorted by Jesus to be continuously craving the kingdom of God: “but keep seeking first the kingdom of God and his righteousness, and all these things will be added to you,” Mt 6:33. John writes: “Stop working the food which is perishing, but the food which is abiding unto eternal life, which the Son of man will give to you; for him the Father sealed,” Joh 6:27. Paul told Timothy: “for bodily exercise is profitable for a little; but piety is profitable for everything, which is having promise of life of which is now and of which is coming,” 1Ti 4:8.

**Will be added** is future tense in passive voice meaning God will give the necessities of life. This is a promise. Do we believe it? If we fret over our daily needs, then our comportment displays that we do not. Today, instead of trusting in God, we purchase insurance to cover lost wages or any other unforeseen incident. Where is our faith?

#### **Luke 12:32**

**Stop fearing** is the word of emphasis in this sentence. This verb is present tense imperative meaning these disciples were being afraid at that time but Jesus is exhorting them to stop being afraid by addressing them as a small flock of sheep who are fearful of the coming lion: “Be sober, watch, your adversary the devil is walking about as a roaring lion is, seeking whom he may swallow up,” 1Pe 5:8; “But keep giving heed of the false prophets, who are coming to you in raiment of sheep, but within they are rapacious wolves,” Mt 7:15.

**Took delight** is past tense meaning God took pleasure in deliverance of this spiritual kingdom to these disciples: “but ye yourselves are not believing; for ye are not of my sheep, as I said to you,” Joh 10:29. Notice God is their Father meaning these disciples are children of God except Judas Iscariot as he lost his office meaning that he was never born again: “the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God,” Joh 1:13; “but ye yourselves are not believing; for ye are not of my sheep, as I said to you,” Joh 10:26. Jesus is our Shepherd!

#### **Luke 12:33**

**Sell** is the word of emphasis in this sentence. This verb is past tense imperative meaning the opposite of what Matthew said: “Stop treasuring up for yourselves treasures upon the earth, where moth and rust is spoiling, and where thieves are digging through and are stealing: but keep treasuring for yourselves treasures in heaven, where neither moth nor rust is spoiling, and where thieves are not digging through



nor are stealing,” Mt 6:19-20. This is exactly what Jesus taught earlier in verse 31. This is not communism where we cannot have personal property, but our ambition should be possessing eternal treasures.

**Give; make** both are past tense imperative meaning Jesus exhorted these disciples to furnish for the poor; construct for themselves temporary money bags meaning earthly treasures. Jesus renounced the security of a settled life.

**Is not drawing near, nor is destroying** is present tenses with negation meaning a robber is not continuously approaching nor a moth is continuously ruining this treasure.

### Luke 12:34

**Is** the word of emphasis in this sentence. This verb is present tense showing our treasure is continuously existing in our hearts: “For where your treasure is, there your heart will be also,” Mt 6:21. If our desires are to gain material wealth, then our heart will become of the earth: earthly, sensualised, materialised, and degraded, because we have put our treasure here. These possessions cannot satisfy as the passion of possessing is the wrong appeal. If our heart is towards heaven, then we will be looking for the return of our Saviour, and we will live as sojourners, 1Pe 1:17 2:11.

### Luke 12:35

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

2. Preparedness, 12:35-53

35 **Keep letting** your loins **be** girded about and the lamps burnt; 36 and ye like men *who* are waiting for the Lord, whenever he should return (from) the wedding feasts, in order that *after* he has come and has knocked, they may immediately open to Him. 37 **Blessed** *are* those bondmen whom *after* the Lord came he will find watching. Verily I am saying to you, "he will gird himself and will make them recline, and will come *and* will serve them." 38 And **if** he should come (in) the second watch, and he should come (in) the third watch, and should find *them* thus, blessed are those bondmen. 39 But keep knowing **this**, that if the master of the house has known in what hour the thief is coming, he watched whomever and not whomever suffered his house to be dug through. 40 And therefore keep **ye** yourselves becoming ready; for ye are thinking not in the hour, the son of man is coming. 41 And Peter **said** to Him, LORD, are Thou speaking this metaphor (to) us, or also (to) all? 42 And the LORD **said**, who then is the faithful and prudent steward, whom will the Lord set (over) his household, to be giving the measure of corn (in) season? 43 **Blessed** *is* that bondman whom *after* the Lord came will find *him* doing thus. 44 I am saying **of a truth** to you, "he will set him (over) all his possessions." 45 But if that bondman **should say** (in) his heart, my Lord is delaying to be coming, and he should begin to be beating the boys and the girls, and to be eating and to be drinking and to be being drunk, 46 the Lord of that bondman will come (in) a day of which he is not expecting, and (in) an hour of which he is knowing not, and he will cut him in two, and will appoint his portion (with) the unbelievers. 47 But **that** bondman who knew the will of his Lord, and prepared not nor did (according to) his will, will be beaten with many *stripes*; 48 but the one who knew not, but did *things* worthy of stripes, will be beaten few. But **to everyone** to whom much was given, much will be required (from) him; and to whom much was committed, they will ask him the more. 49 I came to cast **fire** (into) the earth, and what am I willing if it be kindled already? 50 But I am having **a dipping** to be dipped, and how am I being straitened until it should be accomplished? 51 **Are ye thinking** that I came to give peace (in) the earth? No, **I am saying** to you, but division; 52 for there will be (from) now five (in) one house divided, three (against) two and two (against) three. 53 Father **will**

**be divided** (against) son, and son (against) father, mother (against) daughter, and daughter (against) mother; mother-in-law (against) her daughter-in-law, and daughter-in-law (against) her mother-in-law.

**Keep letting be** is the word of **emphasis** in this sentence. This verb is present tense imperative meaning Jesus is exhorting these disciples to keep letting their hips be continuously girded about. The present tense means as they have done so in the past, keep on doing so.

**Girded about and burnt** both are perfect tense in passive voice participles translated with the use of periphrastic modifying this verb “to be.” They have fasten a belt around their hips in the past and is having abiding results. Their enthusiasm have also burnt in the past for our Lord’s ministry and is having abiding results.

#### **Luke 12:36**

**Are waiting for** is present tense participle translated with the use of substantive modifying “men” which is dative in association. Notice Jesus addressed them “ye” which is used as vocative.

**Should return** is past tense subjunctive meaning the time when this Lord should break up the wedding feasts. Notice a lot of partying going on in heaven before the return of our Lord. TR has “will return” in future tense.

**Has come and has knocked** both are past tense participles translated with the use of time: “*after*.” All translations agree with this use.

**May open** is past tense subjunctive meaning this is the purpose of his arrival and invitation, that the Lord may open to this one.

#### **Luke 12:37**

**Blessed** is the word of emphasis in this sentence. This adjective is predicate adjective modifying the verb added “are” for better reading. God looks well upon his servants who have given themselves up to the will of Christ.

**Came** is past tense participle translated with the use of time: “*after*.” All translations agree on this use.

**Will find** is future tense meaning this Lord will discover his servants with the result of being vigilant for his return.

**Will gird himself and will make recline and will serve** all are future tenses with the first in middle voice meaning this Lord will fasten himself with a belt and will bid his servants to dine and will wait upon these servants: “If anyone should be serving me, let him keep following me; and where I myself am my servant will be there also; and if anyone should be serving me, the Father will honor him,” Joh 12:26. Notice, this Lord is now being a servant to his servants: “He is rising from himself from the supper and is laying aside his garments, and he took a towel and girded himself: afterwards he is pouring water into the washing-basin, and began to be washing the feet of the disciples, and to be wiping them with the towel which he was girded,” Joh 13:4-5. Jesus did this not out of gratitude, but to give an object lesson on humility. Remember this teaching is about being ready for our LORD’s second coming. The benefits here show how God will reward his faithful servants.

**Will come** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “and after stepping over will minister to them.”

#### **Luke 12:38**

**If** is the word of emphasis in this sentence. This conjunction displays the condition of the subjunctive mood of the verb “should come.”

**Should come and should come and should find** all are past tense subjunctives meaning the condition of the Lord’s coming in the second or third period of time which part of the guard was on duty, and at the end of which others relieved them. The Israelites had three watches in a night, Jud 7:19; however the Roman adopted a custom of dividing the night into four watches. Since Luke was writing to the Greeks, they also divided the night commonly into three parts. Being watchful throughout the night is well looked upon by this Lord.

#### **Luke 12:39**

**This** is the word of emphasis in this sentence. This pronoun is the direct object of the present tense imperative verb “keep knowing.” This knowledge is personal as these disciples already experienced such dilemma. It is common sense that to have personal knowledge of a robbery would prevent it from occurring.

**Has known** is pluperfect tense but is translated as perfect tense because of the verb “to know: *oida*.” If it would have been “to know: *ginosko*,” then it would have been translated as “had known.” This knowledge here is intellectual meaning common sense. Notice the personal exhortation of knowledge to the intellectual expertise of knowledge.

**Watched and not suffered** both are past tenses meaning this Lord gave strict attention to be cautious during this hour of need and hindered his house to be broken into. This final result can be avoided with proper Intel: “But ye are knowing this, that if the master of the house has known in what watch the thief is coming, he watched, and permitted not to be dug through his house,” Mt 24:43.

#### **Luke 12:40**

**Ye** is the word of emphasis in this sentence. This personal pronoun is subject of the present tense imperative verb “keep becoming.” This makes it emphatic “ye yourselves.” This verb means “to come into existence, come to pass or happen.” This verb acts like the verb “to be.” The adjective “ready” is predicate adjective to this verb meaning Jesus is exhorting continuously that these disciples emphatically keep becoming prepared for the return of their LORD: “Therefore keep watching, for ye know neither the day nor the hour in which the Son of man is coming,” Mt 25:13.

**Are not thinking** is present tense with negation meaning these disciples are not continuously supposing the proper time their LORD will return: “But the end of all things has drawn near: therefore be soberminded and be watchful unto prayers,” 1Pe 4:7. “Be ye patient also yourselves, establish ye your hearts, because the coming of the LORD has drawn near,” Jas 5:8. The people will be first deceived with a lie when the Church is caught away at the beginning of the Great Tribulation: “and on account of this God will send to them a working of error, for that they believed the false lie”; 2Th 2:11. Then they will not repent from their sins after many plagues fell upon the earth. They were not expecting the wrath of God, just as the people during the days of Noah: “Let not anyone deceive you in any way; because it will not be unless the apostasy should come first and the man of sin shall be revealed, the son of perdition,” 2Th 2:3. “and then the lawless one will be revealed, whom the LORD will consume with the breath of his mouth, and will annul by the appearing of his coming,” 2Th 2:8. “But the day of the LORD will come as a thief in the night, in which the heavens will pass away with rushing noise, and the elements will be dissolved burning with heat, and the earth and the works in it will be burned up,” 2Pe 3:10. For Christians, we know not even the season of the last days: “But keep knowing this, that in the last days difficult times will be present,” 2Ti 3:1. “For there will be a time when they will not bear that sound teaching, but will heap up to themselves teachers according to their own desires, because they are having an itching ear,” 2Ti 4:3. We are given indicators, but the times or seasons belong only to the Father: “And

he said to them, it is not yours to know times or seasons which the Father placed in his own authority,” Ac 1:7.

**Is coming** is present tense meaning Jesus is continuously appearing: “Because of this keep being ye also yourselves ready; for the Son of man is coming in what hour ye are not thinking,” Mt 24:44.

#### **Luke 12:41**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Peter spoke. This is Luke’s favourite verb.

**Are speaking** is present tense meaning Jesus is continuously affirming this proverb to the disciples who heard this exhortation of watchfulness. Peter is putting this to a question if this is only meant for them. It is certain that the Twelve are meant as Jesus replies with another parable.

#### **Luke 12:42**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke. This is Luke’s favourite word.

**Will set** is future tense meaning the Lord will appoint this trustworthy and mindful superintendent to administer an office over his servants with the result of handing out continuously the portion of food in due measure: “Who then is the faithful and prudent bondman, whom his lord appointed over his household, to be giving to them the food in season?” Mt 24:45.

#### **Luke 12:43**

**Blessed** is the word of emphasis in this sentence. This adjective is predicate adjective modifying that bondman because his Lord looks well upon him: “That bondman is blessed, whom after his lord came he will find him who is doing thus,” Mt 24:46.

**Came** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except CEV who translated with the use of attendant circumstance: “their master comes and finds.”

**Will find** is future tense meaning the Lord will discover that his bondman is doing fine.

#### **Luke 12:44**

**Of a truth** is the word of emphasis in this sentence. This adverb shows that these words are trustworthy and true: “Verily I am saying to you, he will appoint him over all his property,” Mt 24:47.

**Am saying** is present tense meaning Jesus is continuously affirming these words. The conjunction “*oti*: that” after the verb of speaking is translated as quotation marks.

**Will set** is future tense meaning the ruler will set this bondman over all his property.

#### **Luke 12:45**

**Should say** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of the evil bondman should speak in his heart, this one is expecting a delay for his lord to return: “But if that evil bondman should say in his heart, my lord is delaying to come, and should begin to be beating his fellow-bondmen, and to be eating and to be drinking with the drunken, the lord of that

bondman will come in a day in which he is not expecting, and in an hour which he is knowing not,” Mt 24:48-50.

**Should begin** is past tense subjunctive meaning not only this evil bondman thinks his ruler is delaying his return, but is also acting like the evil bondman he is. This evil bondmen acted just like those of Noah’s time: eating, and drinking and instead of marrying, beating their fellow-bondmen. They were carrying on just like any other day.

#### **Luke 12:46**

**Will come and will appoint** both are future tenses meaning the Lord of that evil bondman will arrive in the unprepared time and will ordain his destiny with the hypocrites. So these hypocrites, the religious rulers are already judged because of their unpardonable sin, now those evil bondmen will join them in a place of weeping and the gnashing of the teeth: “and will cut him in two, and will appoint his portion with the actors: there will be the weeping and the gnashing of the teeth,” Mt 24:51; “And the beast was taken, and the false prophet who has done the signs before him was also taken, in which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast alive into the lake of fire which was burning with brimstone,” Re 19:20.

#### **Luke 12:47**

**That** is the word of emphasis in this sentence. This demonstrative pronoun shows that this servant is familiar with his Lord’s wishes.

**Knew and prepared not nor did** all are past tense participles translated with the use of substantive modifying “bondman.” That servant knew by experience the wishes of his Master and made not the necessary preparations for his return, nor made themselves ready.

**Will be beaten** is future tense in passive voice meaning the Lord will smite this evil servant with many stripes. “*Stripes*” is added for better reading.

#### **Luke 12:48**

**Knew not but did** both are past tense participles translated with the use of substantive modifying the article: “the one.” This person personally knew not the Mosaic law but still sinned: “For as many as sinned without law, they will perish also without law; and as many as sinned in law, they will be judged by law,” Ro 2:12; “for the invisible things of him from creation of the world are being perceived because they are being understood by the things made, both his eternal power and divinity are also manifested, for they are without excuse,” Ro 1:20.

**Will be beaten** is future tense in passive voice meaning the Lord will smite this one a few times showing that smaller offences, he will only inflict four, five, six as the most severe crimes, the Jews never inflicted more than forty stripes. This is not speaking of purgatory, but the rewards of being ready for our Lord’s return: “For it is necessary for us all to be manifested before the judgment seat of Christ, in order that each may receive for himself the things in the body, according to what he did, whether good or evil,” 2Co 5:10. We will not be burnt, but our evil works will be burnt: “each’s work will become manifest; for the day will declare it; because it is being revealed by fire and each work is what sort, the fire will prove... if anyone’s work will be consumed, he will suffer loss; but he himself will be saved, but so as through fire,” 1Co 3:13,15.

**To everyone** is the word of emphasis in this sentence. This adjective shows that each person has personal interest advantage when many things are intrusted to them.

**Will ask** is future tense meaning others will expect the more.

### **Luke 12:49**

**Fire** is the word of emphasis in this sentence. This noun is direct object of the past tense infinitive verb “to cast.” Many think that Jesus came to bring world peace: “Are ye thinking that I came to give peace in the earth? No, I am saying to you, but division,” Lu 12:51. Jesus came to dip us with the Holy Spirit and fire, Lu 3:16. And this was accomplished at Pentecost, Ac 2:3. By this divisive truth that Jesus is the only way to the Father, his followers are a stench to unbelievers: “For we are to God a sweet perfume of Christ in the ones who are being saved and in the ones who are perishing; to the ones, an odor of death to death; but to the others, an odor of life to life, and for these things who is competent?” 2Co 2:15,16.

### **Luke 12:50**

**Dipping** is the word of emphasis in this sentence. This noun is direct object of the present tense verb “am having.” Jesus is continuously possessing this mission of his death, burial and resurrection.

**Am being straitened** is present tense in passive voice meaning the mission of the cross is continuously constraining Jesus until he should fulfill it. Jesus cried out: “it has been finished,” Joh 19:30.

### **Luke 12:51**

**Are thinking** is the word of emphasis in this sentence. This verb is present tense meaning these disciples are continuously supposing the first coming of earthly kingdom.

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples that he came to give division: “Do not think that I came to place peace on the earth: I came not to place peace, but a sword,” Mt 10:34. Jesus ministry is to bring in the kingdom of heaven and this message of love, forgiveness, grace and adoption does not bring peace to those who love darkness. It will give peace to the repentant soul, but it will be hatred to those who reject the Gospel. Today many are seeking world peace which is a noble trait, but the only peace can be found is in Christ, Ro 8:6 Php 4:7. Once we found this peace, we will want to share this good news with other, Ro 10:15 Mt 5:9.

### **Luke 12:52**

**Divided** is perfect tense in passive voice participle translated with the use of periphrastic modifying the verb “will be.” The division within families means that they cut into two parts as it is a derivative of cutting from light against darkness. Micah had described about the rottenness of his age, Mic 7:6. This daughter-in-law is possible living with the mother-in-law. It is a tragedy to see a father or mother step between the child and Christ: “For I came to set at variance a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,” Mt 10:35.

### **Luke 12:53**

**Will be divided** is the word of emphasis in this sentence. This verb is future tense in passive voice. Matthew says that this brother will deliver: “But a brother will deliver a brother up to death, and a father child: and children will rise up against parents, and will put them to death. And ye will be hated by all on account of my name; but the one who endured to the end, himself will be saved,” Mt 10:21-22.

### **Luke 12:54**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

### 3. Discerning of times, 12:54-59

54 And **He was saying** also to the crowds, whenever ye should see the cloud *which* was rising up (from) *the* west, immediately ye are saying, a shower is coming; and it is becoming so. 55 And whenever *ye should see* **a south wind**, *which* is blowing ye are saying, "there will be heat"; and it is becoming. 56 **Hycrocrates**, ye know the appearance of the earth and the heaven but to be discerning this time how are ye not discerning? Yes! 57 And **why** even are ye not judging (of) yourselves what *is* right? Yes! 58 For **as** thou are departing (with) thy adversary (before) a magistrate, give diligence (in) the way to have been set free (from) him, lest he should drag thee (to) the judge, and the judge should deliver thee to the officer, and the officer should be casting thee (into) prison. 59 **I am saying** to thee, thou shall in no wise come out thence until thou should even pay off the last mite.

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming also to the multitudes standing by.

**Should see** is past tense subjunctive meaning the time when people discover a dark cloud is showing from the west, they are continuously affirming that rain is arriving. This fact is happening: "But that One who has answered said to them, after evening came ye are saying, fine weather; for the heaven is being red," Mt 16:2.

#### Luke 12:55

**South wind** is the word of emphasis in this sentence. This noun is direct object of the added verb "*should see*." This subjunctive verb is added for better reading because of the particle "when: *otan*." The south wind is from Arabia, Egypt and Ethiopia which are all warm or hot regions because it blew from the equator crossing the deserts.

**Is blowing** is present tense participle translated with the use of substantive modifying the noun "south wind."

**Are saying** is present tense meaning these multitudes are continuously affirming. The conjunction "that: *oti*" is translated as quotation marks after the verb of speaking.

**Is becoming** is present tense meaning this event is continuously happening.

#### Luke 12:56

**Hypocrites** is the word of emphasis in this sentence. This noun is used as vocative. This direct address is transliteration from the Greek word "*hupokrites*" meaning pretender or stage player.

**Know** is perfect tense meaning intellectual knowledge. This Greek verb "to know: *oida*" is always translated from the perfect tense as present tense non-linear. Their learning of the weather systems is part of their upbringing, but they are not scrutinising the events of time: "And at morning, today a storm; for the heaven is being red lowering. Pretenders! Ye are knowing how to be discerning indeed the face of the heaven, but are ye not being able to discern the signs of the times? Yes!" Mt 16:3. They seem intelligent but actually they are not wise. The question with negation "not: *ou*" is expected answer: Yes! This affirmation shows that they are foolish with spiritual matters: "At that time Jesus answered and said, I am praising thee, oh Father, LORD of the heavens and the earth, that thou did hide these things from the wise and prudent, and did reveal them to unlearned," Mt 11:25. The signs of the times or seasons mean the kingdom of heavens is at hand. The fulfillment of several prophecies is foretelling the arrival of their Messiah, but they recognized not because they are spiritually blind. They received the prophetic weeks of Daniel to the exact date that the Messiah be cut off, Da 9:26. Isaiah prophesied the virgin birth, Isa 9:6 as

he was to be a seed of a woman, Ge 3:15; born in Bethlehem, Mic 5:2; the suffering servant, Isa 53 Ps 69; preceded by a forerunner, Isa 40:3-5 Mal 3:1; and would bring a new covenant Jer 31:31 and much more. See image 84 and see image 85. There are traditionalists and liberals mocking the second return of Christ of where is his coming? “And are saying, where is the promise of his coming? For since the fathers fell asleep, all things thus are continuing from the beginning of the creation.” 2Pe 3:4.

### **Luke 12:57**

**Why** is the word of emphasis in this sentence. This interrogative pronoun is questioning their judgment: “Leave them; they are blind leaders of the blind; and if the blind should be leading the blind, both will fall into a pit,” Mt 15:14.

**Are not judging** is present tense with negation meaning these multitudes are continuously not pronouncing an opinion concerning what is right. The negation “not: *ou*” is expected answer: Yes! These people are not censuring themselves but are continuously judging others: “Stop judging, in order ye may not be judged,” Mt 7:1.

### **Luke 12:58**

**As** is the word of emphasis in this sentence. This adverb is modifying the present tense verb “are departing.” Notice the singular here to show the personal interest from our LORD to this person who is facing a law suit.

**Give** is past tense imperative meaning furnish what is due or obligatory in your endeavours: “Keep being agreeing with thy adverse party quickly, until while thou are in the way with him, lest the adverse party should deliver thee to the judge, and that judge should deliver thee to the officer, and thou will be thrown into prison,” Mt 5:25.

**To have been set free** is perfect tense in passive voice infinitive meaning the purpose of settling grievances is that we can escape a greater dispute.

**Should drag and should deliver and should be casting** are all subjunctive mood verbs with the first two in past tenses while the last in the present tense. The possibilities of such disasters are endless when conflict continues between people. We should come to terms before it is too late.

### **Luke 12:59**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to this one.

**Shall come out** is past tense subjunctive meaning the double negation makes it of no possibility of escape.

**Should pay off** is past tense subjunctive meaning this one should pay back in full even to the smallest amount.

### **Luke 13:1**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

4. Galileans, 13:1-9



1 And some (at) the same time **were being present** telling Him (about) the Galileans, of whom Pilate mingled the blood (with) their sacrifices. 2 And Jesus **answered** *and said* to them, are ye thinking that these Galileans became sinners (beyond) all the Galileans, because they have suffered such things? 3 **No**, I am saying to you; but if ye should not be repenting, ye will all perish for themselves in like manner. 4 Or *there were* **those** eighteen (on) whom the tower fell (in) Siloam and killed them, are ye thinking that these debtors became (beyond) all men who were dwelling (in) Jerusalem? 5 **No**, I am saying to you; but if ye should not be repenting, ye will all perish in like manner. 6 But **He was speaking** *this metaphor*: a certain one was having a fig tree *which* has been planted (in) his vineyard; and he came seeking fruit (on) it and found not *any*. 7 And **he said** to the vinedresser, behold, I am coming three years seeking fruit (on) this fig tree and I am finding not *any*: cut it down, why is it rendering useless the ground? 8 But **that one** who answered is saying to him, Lord, leave it also this year, until I should dig (about) it and should put manure, 9 and if indeed it should bear fruit; but if not lest (to) the *time* which is to be being about thou will cut it down.

**Were being present** is the word of emphasis in this sentence. This verb is imperfect tense meaning some of the multitudes were continuously arriving in person for the purpose of reporting to Jesus concerning the Galileans: “After this one Judas the Galilean rose up in the days of the registration, and drew much people away after him; and that one perished, and all as many as were being persuaded by him they were scattered abroad,” Ac 5:37. It could be this one or maybe not!

**Mingled** is past tense meaning Pilate caused the bloodshed this insurrection in the temple courts where the sacrifices were going on.

### Luke 13:2

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, EMTV, Murdoch and Tyndale agree with this use while AMP and Garnier have translated with the use of manner: “By way of responding.” Some modern translations have used dynamic equivalence by translating the main verb “said” as quotation marks.

**Are thinking** is present tense meaning these reporters are continuously supposing that these Galileans appeared in public to be wicked men besides other Galileans. These ones who reported Pilate’s resolve are assuming that these men who revolted are terrible sinners to go against the Roman Empire. These zealots, like Barrabas were a sect who proposed of not paying taxes: “therefore tell us, what are thou thinking to thyself? Is it lawful to give tribute to Caesar or not? Yes!” Mt 22:17.

**Have suffered** is perfect tense meaning these zealots in the past suffered punishment and now is having abiding results as if they have done something wrong. Their reputation of betraying the Roman Empire has made them evil in their minds. These reporters are having self-righteousness because they were not part of this sect.

### Luke 13:3

**No** is the word of emphasis in this sentence. This is the answer to the question in the previous verse. These rebels did not deserve judgment because they went against the Roman Empire. They cannot draw such a conclusion respecting this sect. Violent death is not proof of their wickedness.

**Should not be repenting** is present tense subjunctive with negation meaning the Roman army will destroy the Jewish people as it did in A.D. 70. The condition here is based upon their change of mind in the continuous sense as keep on changing their conduct. John the Dipper warned Israel to keep repenting: “and saying, keep repenting; for the kingdom of the heavens has drawn near,” Mt 3:2. Peter warned the Jews to repent: “Therefore repent and be converted, for your sins be blotted out, so that times of refreshing may possibility come from the presence of the LORD,” Ac 3:19.

**Will perish for themselves** is future tense in middle voice meaning this resolve is determined as their fate. This inclusive shows the collectiveness of the people of Israel. The country of Israel will not escape from the coming wrath of this Roman Empire.

#### **Luke 13:4**

**Those** is the word of emphasis in this sentence. This demonstrative pronoun modifies the number eighteen.

**Fell and killed** both are past tense meaning the tower in Siloam descended and destroyed these eighteen debtors. These were workers paying off debt to the Roman Empire. Coffman says: "Upon the presumption that the eighteen men were workers on the construction when the tower fell, it is easy to see how the Jews would have accounted them especially sinful; for not only were they working for the hated Romans, but they were being paid with money that Pilate had robbed from the temple treasure. However, Jesus rejected the notion that such conduct was the reason they were killed." Godet says: "When a disaster comes upon an individual, there is a disposition among men to seek the cause of it in some special guiltiness attaching to the victim." Poole says: "Men are too ready, now as then, to give way to the unloving error of looking at individual misfortune as the consequence of individual crime." These men who perished were paid by Pilate out the sacred corban money to construct the aqueduct to the Pool of Siloam as Josephus mentions: Bell. Jud. 2:9:4.

#### **Luke 13:5**

**No** is the word of emphasis in this sentence. This second response is like the first as found in verse 3.

#### **Luke 13:6**

**Was speaking** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming this parable.

**Was having** is imperfect tense meaning God was continuously possessing a nation for his own.

**Has been planted** is perfect tense in passive voice participle translated with the use of substantive modifying "fig tree." This is not periphrastic as most translated this participle. Murdoch translated this participle correctly: "A man had a fig-tree that was planted in his vineyard." Robertson says: "But this participle with εἶχεν imperfect active of εἶχω does not make a periphrastic past perfect like our English had planted. It means rather, he had a fig tree, one already planted in his vineyard." God has sprung up Israel as his nation among other nations. The vineyard is the world: "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Jer 2:21.

**Came** is past tense meaning God appeared in the person of our Lord Jesus Christ for the purpose of continuously craving for righteousness among his people as the vinedresser in the next verse is the Messiah.

**Found not** is past tense with negation meaning God discovered not their willingness for repentance: "and after he has seen one fig-tree by the way, he came to it, and found nothing on it except only leaves, and is saying to it, let there never more be fruit of thee for ever. And that fig-tree immediately dried up," Mt 21:19.

#### **Luke 13:7**

**Said** is the word of emphasis in this sentence. This verb meaning God spoke to his Son. This is Luke's favourite verb.

**Am coming** is present tense meaning God is continuously checking on his chosen people for three years. Some say that this was the length of our Lord's mission, but technically, it takes three years for a fig tree to produce fruit. The first two years, it is maturing and on the third year, it should show some fruit.

**Cut down** is past tense imperative meaning God exhorted Jesus to prune out Israel, but our Lord requested for the remainder of the year for further grace. But Israel pursued their traditions: "Why? Because it was not by faith, but as of a law by works; for they stumbled at the stone of stumbling," Ro 9:32. Their faith in their own righteousness became their downfall: "God gave a spirit of slumber to them, so that eyes were not seeing, and ears were not hearing, unto this day," Ro 11:8; "Well: they were broken out by unbelief, and thou thyself have stood by faith," Ro 11:20. So Gentile believers are warned against arrogance which is the same verb root here: "for since God spared not the branches according to nature, lest neither he shall spare thee. Therefore behold the kindness and severity of God: upon the ones who have fallen, severity; and upon thee, kindness, if thou should continue his kindness; else also thou thyself will be cut off," Ro 11:21-22.

**Is rendering useless** is present tense meaning this nation is continuously being inactive. Their daily activities are bringing self-righteousness instead of glory to God. Jesus warned his followers the same: "I myself am the vine, ye yourselves are the branches. The one who is abiding in me, and I myself in him, this one is bearing much fruit; for ye are not being able to be doing anything apart from me," Joh 15:5.

### **Luke 13:8**

**That one** is the word of emphasis in this sentence. This article is previous reference to vinedresser in the previous verse.

**Is saying** is present tense meaning Jesus is continuously affirming to God. Remember this parable is the explanation of repentance required found in verse 3 and 5.

**Leave** is past tense imperative meaning Jesus exhorted God the Father to permit this fruitless Israel also this year, not another year, but until the end of this season.

**Should dig and should put** both are past tense subjunctives meaning Jesus wants to cultivate this nation for little time longer. Just like Paul, Jesus craved for Israel: "Brethren, the good pleasure of my own heart, and the supplication to God on behalf of Israel is for salvation," Ro 10:1. Just like today: "The LORD is not delaying the promise, as some are esteeming delay, but is longsuffering towards us, because he is not willing that any should perish, but all should come to repentance," 2Pe 3:9.

### **Luke 13:9**

**Should bear** is past tense subjunctive meaning the condition of Israel to repent is at stake here.

**Will cut down** is future tense meaning God will prune his chosen people. To this day, the nation Israel is still not grafted in, but one day when the fullness of the nations should come, God will graft them in again: "And these also, if themselves should continue not in unbelief, will be grafted in; for God is able again to graft them in," Ro 11:23.

### **Luke 13:10**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

5. Sabbath, 13:10-17

10 And **He was** teaching (in) one of the assemblies (on) the Sabbaths. 11 And **behold**, there was a woman *who* is having a spirit of infirmity eighteen years and she was bent together and not able to lift up (to) the perfect *stance*. 12 And after Jesus **has seen** her He called to her and said to her, woman, thou has been loosed from thy infirmity. 13 And **He laid** His hands upon her, and she was immediately made straight, and she was glorifying God. 14 But the ruler of the assembly **was answering** being indignant because Jesus healed on the Sabbath, and was saying to the crowd, there are (out of) six days (in) which it is necessary to be working; therefore (in) these keep coming *and* keep being healed, and not on the Sabbath day. 15 Therefore the LORD **answered** him, and said, pretender, are not each one of you loosing his ox or ass (from) the manger on the Sabbath, and *after each one* led it away is giving it drink? Yes! 16 And **this woman**, *who* was a daughter of Abraham, whom Satan bound, behold, eighteen years, not necessary to be loosed (from) this bond on the day of the Sabbath? Yes! 17 And while He is saying **these things** all who are being opposed to Him were being ashamed; and all the crowd were rejoicing (at) all the glorious things which were being done (by) Him.

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously happening in one of the synagogues on the Sabbaths.

**Teaching** is present tense participle translated with the use of periphrastic modifying the verb “was.” Jesus was continuously imparting instruction: “And he himself was teaching in their assemblies, being glorified by all,” Lu 4:15; “And he was preaching in the assemblies of Galilee,” Lu 4:44. Notice the Sabbath here is plural which would make this week more than one Sabbath. A Jewish festival could be marked that week, but the date and place, Luke does not mention.

### Luke 13:11

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Bent together and able** both are present tense participles translated with the use of periphrastic modifying the verb “was.” This woman could not stand up straight nor unable to raise herself up to a perfect stance. This affliction lasted a long time which was 18 years. Her illness was chronic.

### Luke 13:12

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Moffatt and Murdoch who translated with the use of attendant circumstance: “And Jesus saw her, and called her, and said to her.” Jesus noticed this woman.

**Called to and said** both are past tenses meaning Jesus summoned to this woman and spoke to her.

**Has been loosed** is perfect tense in passive voice meaning Jesus has released her from her affliction and she will be free from this infirmity forever. This verb is only used here concerning disease.

### Luke 13:13

**Laid** is the word of emphasis in this sentence. This verb is past tense meaning Jesus put his hands upon this woman.

**Was made straight** is past tense in passive voice meaning Jesus lifted up this woman. Notice her affliction was cured immediately.

**Was glorifying** is imperfect tense meaning this woman was continuously praising God.

### **Luke 13:14**

**Was answering** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, AV, Murdoch, TWENTY and Tyndale agree with this use while Garnier used manner: “By way of responding.” Some translations ignore this participle altogether like WEB: “The ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, said to the multitude.”

**Being indignant** is present tense participle used with the use of means. This ruler was continuously affirming to the crowd with the means of displeasure. This grief was brought upon not because of the healing, but because the healing was done on the Sabbath: “Therefore Jesus said to them, I will ask you, whether it is lawful to do good or do evil on the Sabbaths? To save or to kill life?” Lu 6:9.

**Keep being healed** is present tense in passive voice meaning this ruler was exhorting to this woman to stop glorifying God on the Sabbath as this healing from Jesus was not on the six days of working. This rebuke was to the woman to seek only healing on any day except the Sabbath day.

### **Luke 13:15**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of circumstance attendant. ASV, AV, EMTV, Garnier HCSB, Murdoch and Tyndale agree with this use while some translations have use dynamic equivalence by translating the main verb “said” as quotation marks.

**Are loosing** is present tense meaning this hypocrite is continuously unbinding his ox or ass from the stall on the Sabbath. The question with the negation “not: *ou*,” is expected answer: Yes! Each person will take care of their animals on the Sabbath which is work!

**Led away** is past tense participle is translated with the use of time: “*after*.” Garnier agrees with this use while most translations used this participle as the main verb and translating the main verb as infinitive. This main verb is present tense: “is giving drink.”

### **Luke 13:16**

**This** is the word of emphasis in this sentence. This demonstrative pronoun is direct object of the past tense verb “bound.” Satan prevented this woman from standing upright.

**To be loosed** is past tense in passive voice infinitive with the use of subject because of the impersonal verb “it is necessary.” The question with negation “not: *ouk*” has expected answer: Yes!

### **Luke 13:17**

**These things** is the word of emphasis in this sentence. This pronoun is direct object of the present tense verb “is saying.”

**Is saying** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle.

**Were being ashamed** is imperfect tense in passive voice meaning the collection of people who are continuously being contrary to our Lord were continuously being put to shame.

**Were rejoicing** is imperfect tense meaning the collective crowd were continuously being glad at all the notable miracle that they just witnessed. Notice the three “all” in this verb. When it comes to objects or

events, it is inclusive, but when it comes to people, it is collective as we cannot say that even the ruler of synagogue was being ashamed and was rejoicing now.

### **Luke 13:18**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

6. Kingdom of God, 13:18-21

18 **And He is saying**, to what is the kingdom of God like? And to what will I liken it? 19 It is **like** to a grain of mustard, which a man took *and* threw (into) his garden; and it grew and became (into) a great tree, and the birds of the heaven roosted (in) its branches. 20 He said **again**, to what will I liken the kingdom of God? 21 It is **like** to leaven, which a woman took *and* hid (in) three seahs of meal, until all was leavened.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming.

**Will liken** is future tense meaning Jesus will compare the kingdom of God to the following illustration. "He put before them another metaphor, saying the kingdom of the heavens is like to a grain of mustard, which a man took and sowed in his field," Mt 13:31. Notice the kingdom of God and kingdom of heaven means the same thing.

### **Luke 13:19**

**Like** is the word of emphasis in this sentence. This adjective is predicate to the verb "is." This grain of mustard is resembling the following metaphor.

**Took** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "after taking a man had thrown into his garden."

**Threw** is past tense meaning this man scattered the seeds in his garden. Matthew used "sowed: *speiro*." The garden is not the church, but the world as Matthew used "field."

**Grew and became** both are past tenses meaning this seed increased and arose in a tree. The mustard is not a tree, but an herb. The mustard seed cannot properly and normally produce a magnificent and farspreading tree. Since this is abnormal and unnatural, the perverted growth in Christendom is what figure Jesus is conveying. True believers are supposed to be lowly, meek and unobtrusive. Even during the time with Christ, his apostles were craving for mastership, homage, and power. John and James wondered who would sit next to our Lord. Peter understood this and compelled the bishops to not lord over their flock. The spread of Christianity went from village to village and developing their own local independent churches. Then finally, Constantine espoused the cause of Christianity. This small mustard seed sprang into a tree. The Papacy had the same principal as the world desired central power and authority instead of the spirit of lowliness and meekness and service.

**Roosted** is past tense meaning these birds dwelt in its branches. Birds as found earlier in Matthew are not seen in a good reference as they ate the good seed, Mt 13:4,19. These birds are the wicked one. This tree is large enough to hold the devil because of its unusual growth accepting Christendom as part of political and religious organizations. Matthew has the first parable displayed the kingdom of God with only 25% of the futile ground was only fit for discipleship. The second parable, the good seed which converts for

discipleship was mixed in with darnel which is false doctrine. So the saved and unsaved are part of the same kingdom of God and will not be declared until the end of the age. Some unsaved will be so fooled that they think their works saved them, but Jesus will say that he never knew them. Matthew shows several parables, but Luke has only the mustard seed and leaven.

### Luke 13:20

**Again** is the word of emphasis in this sentence. This adverb modifies the past tense verb “said” which is Luke’s favourite word. This verb shows the continuous dialogue of our Lord. TR adds the conjunction “and: *kai*.”

### Luke 13:21

**Like** is the word of emphasis in this sentence. This adjective is predicate to the verb “is.” Matthew’s emphasis is on “another metaphor,” as his fourth parable: “He spoke another metaphor to them, the kingdom of the heavens is like to leaven, which a woman took and hid in three seahs of meal, until all was leavened,” Mt 13:33. This main focus is not the leaven, but on the three seahs of meal. Just as the parable of the sower, its main focus is upon the soils; the next parable also start with the man sowing, but the main focus is upon the darnel mixing in with the wheat; finally, this last parable is compared to a grain mustard seed, but the main focus is upon its growth. By saying this, we should never stop at the beginning of a parable, but get all the facts. Many commentators stop at leaven, and try to explain that leaven is good. This goes contrary to the first three parables where the kingdom of heaven had a mixture of saved and unsaved in the world. The gospel was spread around the world, but the results are that a few find the truth, and others find religion. Since the focus is on the meal, three seahs goes back to Abraham making a fellowship meal for the LORD, Ge 18:6. Paul taught that leaven was evil, 1Co 6:7-8. This woman which symbolizes religion adds leaven to this meal offering of fellowship and corrupts the whole meal. Now the truth which is mixed with error is hypocrisy, Lu 12:1.

**Took** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after taking a woman admixed in three satons of flour.”

### Luke 13:22

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

7. Narrow gate, 13:22-35

22 And He was going through (by) city and villages teaching, and making progress (towards) Jerusalem. 23 And one said to Him, LORD, whether *are* few who are being saved? But that One said (to) them, 24 keep striving with earnestness to enter in (through) the narrow gate; for many, I am saying to you, will seek to enter in, and will not be able. 25 **(From) whatsoever** the master of the house should be risen up, and should shut the door, and ye should begin for yourselves without to have stood and to be knocking at the door, saying, LORD, open to us; and *after* He answered He will say to you, I know you not whence ye are. 26 **Then** ye will begin to be saying, we ate (in) Thy presence and we drank, and Thou taught (in) our streets. 27 And **He will say**, I am telling you, I know you not whence ye are; depart (from) Me, all the workers of unrighteousness. 28 **There** will be the weeping and the gnashing of the teeth, whenever ye should see Abraham and Isaac and Jacob and all the prophets (in) the kingdom of God, but you who are being casted out. 29 And **they will come** (from) east and west, and (from) north and south, and they will recline (in) the kingdom of God. 30 And **behold**, there are last there will be the first, and there are first there will be the last. 31 **(In) the same day** certain Pharisees

came to Him, saying to Him, go out and keep proceeding hence, for Herod is desiring to kill Thee. 32 And He said to them, go *and* say to that fox, behold, I am casting out demons and I am completing cures today and tomorrow, and I am being perfected the third *day*; 33 but it is necessary for me to be proceeding today and tomorrow and which is following; for it is not being possible for a prophet to perish out of Jerusalem. 34 **Jerusalem**, Jerusalem, the one who is killing the prophets, and is stoning the ones who have been sent (to) her, how often I desired to gather thy children, which a hen *is gathering* her brood (under) *her* wings in the way, and ye desired not. 35 **Behold**, your desolate house is being left to you; and verily I am saying to you, ye shall in no wise see Me until it should come when ye say, the One Who is coming (in) *the* name of *the* LORD *is* blessed.

**Was going through** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously travelling through along each city and village for the purposes of continuously instructing and producing pursuit towards Jerusalem. The goal of our Lord's mission is the death on the cross in Jerusalem. This does not mean that Jesus is taking a direct course towards Jerusalem, but this progression throughout these cities always left his invariable purpose to fulfill this mission on the cross: "behold, we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death, and will deliver him up to the Gentiles," Mr 10:33. This continues the statement made earlier: "And it came to pass while the days of his taking up were being fulfilled, and he himself made firm his face to be going to Jerusalem," Lu 9:51.

#### **Luke 13:23**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning a person spoke to Jesus which is Luke's favourite verb. This continues the dialogue. This one was not one of his disciples, but a Jew who thought that salvation was exclusive to the chosen race. This curiosity wished for personal satisfaction to see if he is part of the elect.

**Are being saved** is present tense in passive voice participle translated with the use of substantive modifying "few." The condition of only a small number that God will rescue from the condemnation of eternal punishment is the question here. We know this fact is true, but Jesus did not address this one personally as most Calvinist wished our Lord would but answered to the multitude. The rabbis in that day also pursued the number of the elect.

#### **Luke 13:24**

**Keep striving with earnestness** is present tense imperative meaning Jesus is continuously exhorting the crowd to keep contending for this goal of a narrow-minded gospel. Jesus is the only way to the Father: "Jesus is saying to him, I myself am that way and the truth and the life; no one is coming to the Father except by me," Joh 14:6. Matthew adds the contrast: "Enter in through the narrow gate; for the gate is wide and the way which is leading to destruction is broad, and there are many who are entering through it: how the gate which is narrow and the way which is leading to life is compressed, and there are few who are finding it," Mt 7:13-14. Our selfish desire for earthly possessions makes it more difficult to enter this strait gate: "It is easier that a camel pass through the eye of the needle, than a rich man enter into the kingdom of God!" Mr 10:25.

**Will seek** is future tense meaning a large number of people will crave to find salvation but their reasoning will not avail because they are establishing their own righteousness: "For because they were being ignorant of the righteousness of God, and were seeking to establish their own righteousness, they submitted not to the righteousness of God," Ro 10:3.

#### **Luke 13:25**

**(From) whatsoever** are the words of emphasis in this sentence. This preposition, pronoun and the particle display the origin of the condition to strive because this gate someday will be shut.



**Should be arisen up** is past tense in passive voice subjunctive meaning the time should cause God to appear

**Should shut** is past tense subjunctive meaning God should shut up the passage unto salvation.

**Should begin for yourselves** is past tense in middle voice subjunctive meaning the multitudes should begin actions outside the gates.

**To have stood** is perfect tense infinitive with the use of completing the verb “should begin for yourselves.” These multitudes are outside the gates in the past preparing themselves for future benefits of their works with abiding results.

**To be knocking** at is present tense infinitive also with the use of completing the verb “should begin for yourselves.” These multitudes are not only preparing, but are continuously useless knocking because it is tardy attempt to gain entry after an earlier refusal to knock in faith when the door would have been readily opened. These multitudes do not trust in our LORD who opens and shuts: “the Holy, the True, the One who is having the key of David, the One who is opening and no one will shut him, except the one who is opening and no one will open,” Re 3:7. Refusing to knock earlier and enter when they should, they have shut themselves out.

**Open** is past tense imperative meaning these multitudes exhorted Jesus to open the door. Notice, the multitudes are saying this at once, as their request is plural: “to us.”

**Answered** is past tense participle translated with the use of time: “*after*.” ASV, AV, Murdoch, Tyndale and WEB translate with the use of attendant circumstance: “and he shall answer and say.” Garnier has translated with the use of manner: “by way of responding.” Some translations use dynamic equivalence by translating the main verb “will say” as quotation marks.

**Will say** is future tense meaning Jesus will utter that he knows not intellectually the reason why he should let these multitude in: “But that One who has answered said, verily I am saying to you, I know you not,” Mt 25:12. Jesus will not recognize these foolish ones as persons who are entitled to enter into the kingdom of God: “And then I will confess to them, I never knew you: keep departing from me, the ones who are working lawlessness,” Mt 7:23.

## **Luke 13:26**

**Then** is the word of emphasis in this sentence. This adverb modifies the future tense verb “will begin.”

**To be saying** is present tense infinitive with the use of completing the verb “will begin.” These multitudes will be continuously affirming their own righteousness.

**Ate and drank and taught** all are past tenses meaning these multitudes will attest that they were acquainted with Jesus just as many religions and church denominations profess today: “having a form of piety, but denying the power of it,” 2Ti 3:5.

## **Luke 13:27**

**Will say** is the word of emphasis in this sentence. This verb is future tense meaning Jesus will utter with this affirmation.

**Know** is perfect tense meaning Jesus knows not intellectually the reason why these unrighteous should be let in. This verb “know: *oida*” always translates from the perfect tense as present tense non-linear.

**Depart** is past tense imperative meaning Jesus exhorted that these unrighteous ones to go away from his presence. Notice that Jesus calls these ones as labourers of iniquity. The just act would to accept the free gift from God instead of creating their own way to appease God.

### **Luke 13:28**

**There** is the word of emphasis in this sentence. This adverb modifies the future tense verb “will be.”

**Should see** is past tense subjunctive meaning the time will come that they should behold Abraham and Isaac and Jacob and all the prophets in heaven but these ones will be in eternal torment. Notice the damned will be able to perceive what is taking place in heaven. This light out of darkness is going to torment them even further.

### **Luke 13:29**

**Will come** is the word of emphasis in this sentence. This verb is future tense meaning the righteous will come from all over the earth, not just Jews: “But I am saying to you, Many from the east and the west will come, and will recline at table with Abraham and Isaac and Jacob in the kingdom of the heavens; but the sons of the kingdom will be thrown out into the outer darkness: the weeping and the gnashing of the teeth will be there,” Mt 8:11-12. This image with Abraham, Isaac, and Jacob must refer to the future state at the Marriage Supper of the Lamb, Re 19:9. As mentioned before, Luke does not give this reference because Matthew’s audience is the Jews to promote the kingdom of heaven. The Jews were waiting for the Messiah and his establishment of royal reign promised to Abraham, Moses and David, De 18:18,19 Zec 2:10-12. At the second coming of our Lord Jesus, God will set up the literal kingdom on earth, Isa 2:1-4 Zep 3:9 Am 9:13-15 Isa 32:15-18 Mic 4:1-4 Zec 8:23 14:9. This will all be accomplished during the Millennium reign, Re 20:4. Jews today feel that Jesus failed as he did not deliver this earthly kingdom, but these same Jews neglect to see the prophecies of the suffering Messiah, Ps 22 Ps 34 Ps 69 Ps 110 Isa 53, Zec 12:10. In this thick blackness of night, there is wailing and gnashing of teeth. This place is called hades where darkness prevails but Gehenna has fire which will never be quenched, Mr 9:43; as the lake of fire, is the second death where the wicked will spend eternity. Hades is a place of the abode of the wicked, Lu 16:23 and is temporary and only for the soul; while the fallen angels are in the Abyss, 2Pe 2:4. Both the fallen angels from the Abyss and the wicked from hades will be thrown into the lake of fire, Re 19:20 20:10,14.

### **Luke 13:30**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice! This proverb from our Lord shows here that the Jews have not the exclusive rights on the relationship with God. Kaiser says: “No amount of exertion, not even self-denial or asceticism, can make one a disciple. Discipleship is purely a gift of God.”

### **Luke 13:31**

**(In) the same day** are the words of emphasis in this sentence. This prepositional clause displays the time of the next event. MSS has in that hour: “*hora*.”

**Came to** is past tense meaning certain Pharisees approached Jesus on the same day when our Lord was teaching and making progress towards Jerusalem, verse 22.

**Go out and keep proceeding** both are imperative verbs with the first being in past tense and the second in the present tense. These religious rulers are exhorting Jesus to forsake his mission and to keep continuously pursuing his journey from this place. Herod could have sent these Pharisees for the purpose of getting rid of Jesus out of his jurisdiction, but very unlikely because Herod wanted to hear from our Lord: “And Herod saw Jesus and rejoiced greatly, for he was wishing out of sufficiency to see him,

because he heard many things concerning him, and he was hoping to see some sign which is coming to pass by him,” Lu 23:8. These Pharisees invented this tale about Herod and wanted our Lord to fear Herod and to flee into Judea where the Sanhedrim would have access to our Lord. Little did they know that it was exactly 3333 where Jesus was headed.

**Is desiring** is present tense meaning Herod is continuously wishing to murder our Lord.

### **Luke 13:32**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to them. This is Luke’s favourite verb which continues the dialogue.

**Go** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use.

**Say** is past tense imperative meaning utter or declare unto that sly or crafty man which is speaking of these religious rulers. It was the Pharisees themselves who wished to kill him.

**Am casting out and am completing** both are present tenses meaning Jesus is continuously driving out demons and he is continuously executing healings today and tomorrow.

**Am being perfected** is present tense in passive voice meaning God is continuously finishing his mission on the third day in Herod’s territory. For some commentators, these are three literal days but according to this proverbially usage, it is designated a short time, “After two days will he revive us: in the third day he will raise us up, and we shall live in his sight,” Ho 6:2.

### **Luke 13:33**

**To be proceeding** is present tense infinitive translated with the use of subject modifying the impersonal verb “it is necessary.”

**To perish** is past tense infinitive also translated with the use of subject modifying the impersonal verb “it is possible.” This compound verb “is possible: *endechetai*” is only found here in the NT. With negation, it cannot be allowed for a prophet to be killed outside Jerusalem. This is why, Jesus must go to Jerusalem: “behold, we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death,” Mt 20:18. Herod cannot kill Jesus in Perea!

### **Luke 13:34**

**Jerusalem** is the word of emphasis in this sentence. This noun is vocative mentioned twice by our Lord to show such lament over this city: “Jerusalem, Jerusalem, who is killing the prophets and is stoning the ones who have been sent to her, how often would I have gathered together thy children, in like manner a hen is gathering together her brood under her wings, and ye would not?” Mt 23:37. This direct address is mentioned twice in our Lord’s breath of sorrows.

**Is killing and is stoning** both are present tense participles translated with the use of substantive modifying the article: “the one.”

**Have been sent** is perfect tense in passive voice participle translated with the use of substantive modifying the article: “the ones.” God has sent these prophets to this people.

**To gather** is past tense infinitive translated with the use of completing the verb “desired.” The willingness of God as a protective mother to shelter them under his wing: “He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.” Ps 91:4.

**Desired not** is past tense with negation meaning the Israelites wished not to come under the care of God: “The LORD is not delaying the promise, as some are esteeming delay, but is longsuffering towards us, because he is not willing that any should perish, but all should come to repentance,” 2Pe 3:9. This is a divine wish, not a divine purpose.

### **Luke 13:35**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Is being left** is present tense in passive voice meaning these people are continuously leaving their house deprived from the love of God.

**Should come** is past tense subjunctive meaning the time should arrive. This day is NOT our Lord arriving on his triumphal entry: “took the branches of the palms and went out to meet him, and was crying, Hosanna, the One who is coming in the name of the LORD is blessed, King of Israel,” Joh 12:13. This refers to the second coming of our Lord as they must first turn and believe: “For I am not wishing that ye are being ignorant, brethren, of this hidden things, in order that ye might not be wise in yourselves, that hardness has happened in part to Israel, until which the fullness of the nations should come; and so all Israel will be saved, according as it has been written, the Deliverer will come out of Sion, and he will turn away ungodliness from Jacob; and this is the covenant from me to them, whenever I should take away their sins,” Ro 11:25-27.

### **Luke 14:1**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

8. Sabbath again, 14:1-6

1 And it happened (while) He went (into) a house of one of the rulers of the Pharisees on a Sabbath to eat bread, and they themselves were watching Him. 2 And behold, there was certain dropsical man (before) Him. 3 And Jesus answered and said (to) the doctors of the law and Pharisees, saying, whether is it lawful to be healing on the Sabbath? 4 But these ones kept quiet. And He took hold of *him and healed him*, and released *him*. 5 And He answered and said (to) them, of which of you will an ass or an ox fall (into) a pit, and will he not immediately pull it up (on) the day of the Sabbath? Yes! 6 And they availed not to reply to Him (to) these things.

**Happened** is the word of emphasis in this sentence. This verb is past tense meaning this event came to pass.

**Went** is past tense infinitive translated with the use of time because of the preposition and article: “while: *en to*.” The personal pronoun “him” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Watching** is present tense participle translated with the use of periphrastic modifying the imperfect verb “were.” These guests themselves emphatically of the ruler of the Pharisees were in this house for the purpose to dine with Jesus but were there to be observing continuously what our Lord may do on the Sabbath. Jesus healed before on the Sabbath, so their observations were insidious. Jesus dined with these religious leaders before: “And one of the Pharisees was asking him in order that he may eat with him. And he entered into the house of the Pharisee and reclined at table,” Lu 7:36. At that time, Jesus received a sinner among them. The next time it was about their traditions of washing: “Now while he spoke a

certain Pharisee was asking him so that he may dine with him: and he entered and reclined himself,” Lu 11:37. Now it was about doing well on the Sabbath: “and they were watching him if he will heal him on the Sabbath, in order that they may accuse him,” Mr 3:2. At this meal, the Pharisees prepared a trap for our Lord.

#### **Luke 14:2**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Was** is imperfect tense meaning a man with edema was continuously in view of Jesus. This person has an abnormal accumulation of fluid in the interstitium, located beneath the skin and in the cavities of the body, which can cause severe pain. This swelling is an appearance of water under the skin.

#### **Luke 14:3**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Murdoch and Tyndale agree with this use while Garnier translated with the use of manner: “By way of responding.” Notice Jesus replied to their thoughts, not their words.

**Said** is past tense meaning Jesus spoke to these religious leaders as both nouns are joined the conjunction “and: *kai*” and the first noun has an article, but the second does not. This is Grandville and Sharp rule displaying that Luke recorded these two groups as one. Robertson says: “Here ‘lawyers and Pharisees’ are treated as one class with one article (τοῦς) whereas in Lu 7:30 they are treated as two classes with separate articles.”

**To be healing** is present tense infinitive with the use of subject modifying the impersonal present tense verb “is lawful.” This question is upon the condition of the Old Testament law if it is God’s will to be continuously doing service on the Sabbath: “therefore Jesus said to them, I will ask you, whether it is lawful to do good or do evil on the Sabbaths? To save or to kill life?” Lu 6:9. Mss adds: “or not: *e ou*.”

#### **Luke 14:4**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “the doctors and Pharisees” in the previous verse.

**Kept quiet** is past tense meaning these religious rulers held their peace because Jesus caught them off guard by reading their intentions: “If a man is receiving circumcision on Sabbath, in order that the law of Moses may not be broken, are ye being angry with me because I made a man entirely sound on Sabbath?” Joh 7:23. Just as when our Lord asked these religious rulers concerning David calling his son LORD: “And no one was being able to answer him a word, nor anyone dared from that day to question him anymore,” Mt 22:46. Their silence justified our Lord’s wisdom as every mouth will be stopped: “Now we know that whatsoever the law is saying, it is speaking to the ones in the law; in order that every mouth may be stopped, and all the world may be under judgment to God,” Ro 3:19.

**Took hold** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after taking him up he cured.”

**Healed and released** both are past tenses meaning Jesus made whole this dropsically man and dismissed him meaning that this man was not a guest for dining, but was only there for the testing of these religious leaders.

#### **Luke 14:5**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance just like in verse 3.

**Will fall and will pull** both are future tenses meaning anyone will rescue an animal on the Sabbath. The negation with the second verb in this question is expected answer: Yes!

#### **Luke 14:6**

**Not** is the word of emphasis in this sentence. This negation displays the inability of these religious leaders to contradict an answer to Jesus.

#### **Luke 14:7**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

9. Feasts in the kingdom of God, 14:7-24

7 And **He was speaking** a metaphor (to) the ones who have been invited, *while* He is remarking how they were choosing out for themselves the first places, saying (to) them, 8 whenever thou should be invited (by) anyone (to) wedding feasts, do not recline (in) the first place, lest a more honourable than thou should have been invited (by) him, 9 and *after* the one who has invited thee and him came, he will say to thee, give to this one a place, and then thou should begin to be taking the last place (with) shame. 10 But whenever **thou should be invited**, go *and* recline (in) the last place, in order that when the one who had invited thee should come, may say to thee, friend, come up higher. Then glory **will be** to thee (before) the ones who are reclining *at table* with thee; 11 for everyone who is exalting himself will be humbled, and the one who is humbling himself will be exalted. 12 And **He was saying** also to the one who has invited Him, whenever thou should be making a dinner or a supper, stop calling thy friends nor thy brethren nor thy kinsfolk nor rich neighbours, lest also they themselves should invite thee in return, and should become a recompense to thee; 13 but whenever thou should be making a feast, keep calling poor, crippled, lame, blind; 14 and thou will be blessed; for they are not having to recompense to thee; for it will be recompensed to thee (in) the resurrection of the just. 15 And *after one* of the ones who were reclining *at table* with *Him* **has heard** these things he said to Him, blessed who will eat bread (in) the kingdom of God. 16 But **that One** said to him, a certain man made a great supper, and invited many. 17 And **he sent** his bondman at the hour of the supper to say to the ones who had been invited, keep coming, for now all is ready. 18 And they all **began** (with) one to be excusing themselves. The first said to him, I bought a field, and I am having need to go out and to see it; I am praying thee keep holding me *who* has been excused. 19 And **another** said, I bought five pairs of oxen, and I am going to prove them; I am praying thee keep holding me *who* has been excused. 20 And **another** said, I married a woman, and (because of) this I am not being able to come. 21 And that bondman **came** *and* reported these things to his Lord. **Then** the master of the house was angered *and* said to his bondman, go out quickly (into) the streets and lanes of the city, and bring in here the poor and crippled and lame and blind. 22 And the bondman **said**, Lord, it has been done as thou commanded, and there is still room. 23 And the Lord **said** (to) the bondman, go out (into) the ways and hedges, and compel to come in, in order that my house may be filled; 24 For **I am saying** to you, "not one of those men who have been invited will taste my supper."

**Was speaking** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming a parable to those who were dining at this religious ruler's house.

**Have been invited** is perfect tense in passive voice participle translated with the use of substantive modifying the article "the ones." The religious leaders invited those to dine in the past and there is abiding results because they will now be taught by our Lord.

**Is remarking** is present tense participle translated with the use of time: “*while*.” Jesus is continuously observing not only the religious leaders, but also the gang that this ruler has invited.

**Were choosing out for themselves** is imperfect tense in middle voice meaning these feasters were continuously picking out the chief places at the table: “Woe to you Pharisees, for ye are loving the first seat in the assemblies and the salutations in the market places,” Lu 11:43; “and they are loving the first place in the suppers, and the first seats in the assemblies,” Mt 23:6. The middle place in each couch is the most honorable. They were running as fast as they could for these seats of honour. What manners!

#### **Luke 14:8**

**Should be invited** is past tense in passive voice subjunctive meaning the time will occur when someone should call us to wedding feasts. This possibility is for those who are now at this Sabbath feast.

**Do not recline** is past tense in passive voice subjunctive with negation meaning this hortatory is for these rude and impolite persons who seek the place of honour. They are strongly exhorted to not sit in these places of honour.

**Have been invited** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense subjunctive verb: “should.” They did not consider that someone who is more honorable could have been called: “let nothing be done according to contention or vain glory but let each keep esteeming one another in humility above themselves,” Php 2:3. The host may have someone else in mind for that seat. Do not embarrass yourselves. Let the host elevate us to the seat of honour.

#### **Luke 14:9**

**Come** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance. If it is this use, then this participle should be translated also in future tense.

**Will say** is future tense meaning the host will utter to these guests who seek preeminence.

**Give** is past tense imperative meaning deliver this seat to the one appointed.

**To be taking** is present tense infinitive with the use of completing the past tense subjunctive verb: “should begin.” This shameful person is now continuously possessing the lowest seat of humiliation. The disgrace is far beyond more than one can bear: “The wise shall inherit glory: but shame shall be the promotion of fools,” Pr 3:35.

#### **Luke 14:10**

**Should be invited** is the word of emphasis in this sentence. This verb is past tense in passive voice subjunctive meaning the time will occur when the host should call us.

**Go** is past tense participle translated with the use of attendant circumstance.

**Recline** is past tense imperative meaning these guests are exhorted to only recline at a table in the least desirable place.

**Should come** is past tense subjunctive meaning the time will occur when the host should appear.

**May say** is past tense subjunctive meaning the purpose of this conversation is that the host may address you.

**Come up** is past tense imperative meaning the host exhorted the lowly guest to go up higher.

**Will be** is the word of emphasis in this sentence. This verb is future tense meaning the future state is better than it was before. The opinion of other guests will be more gracious towards this one because of his exalted state.

#### **Luke 14:11**

**Will be humbled and will be exalted** both are future tense in passive voice meaning others will bring low the proud and will lift up on high the humble: “But he is giving greater grace; wherefore it is saying, God is setting himself against the proud, but he is giving grace to the lowly,” Jas 4:6; “Likewise, younger ones, be subject to the elders; but bind on all humility being subject to one another; because God is setting himself against the proud but is giving grace to the humble,” 1Pe 5:5.

#### **Luke 14:12**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming also to the host.

**Should be making** is present tense subjunctive meaning the time will occur when this host should be continuously preparing a meal.

**Stop calling** is present tense imperative with negation meaning stop summoning their clicks. The present tense shows that the guests in this feast were acquaintances of this host. Many churches say that “all are welcome,” but the members connect only with those who are part of their “club.” Visitors feel like an outcast. This continued even during the early Christian church: “My brethren stop having the faith of our LORD Jesus Christ, of glory, with respect of persons,” Jas 2:1.

**Should invite in return and should become** both are past tense subjunctives meaning the guests themselves emphatically should invite the host back and also happen to be reciprocal: “For if ye should love the ones who were loving you, what reward are ye having? Are not also the tax gatherers doing the same? Yes!” Mt 5:46.

#### **Luke 14:13**

**Keep calling** is present tense imperative meaning Jesus is exhorting the host to keep inviting the distressed. The present tense shows that the host is already agreeing with our Lord with this exhortation. Instead of sociable gain, this host will not live more out of charity. Notice the absence of article with these people meaning they are not specific groupings but general people of the unprivileged.

#### **Luke 14:14**

**Blessed** is predicate adjective modifying the future tense verb: “will be.” This host will be well looked upon by God.

**Are not having** is present tense with negation meaning these unfortunate are continuously not possessing the ability to repay.

**Will be recompensed** is future tense in passive voice meaning God will repay this host in the first resurrection: “The one who is having part in the first resurrection is blessed and holy: the second death is not having authority over these ones; but they will be priests of God and of Christ, and they will reign with him a thousand years,” Re 20:6. These rewards are only for those who are part of the first resurrection which is the judgment seat of Christ: “For it is necessary for us all to be manifested before the judgment seat of Christ, in order that each may receive for himself the things in the body, according to



what he did, whether good or evil,” 2Co 5:10; “Behold, I am coming quickly, and my reward is with me, to render to each as his work will be,” Re 22:12. This host must not be like his fellow religious leaders and truly is born again as Jesus refers to God’s rewards for this just one.

#### **Luke 14:15**

**Has heard** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except TWENTY and Williams who translated with the use of attendant circumstance: “heard this, and said.” One of the guests perceived the sense of what Jesus just explained to the host.

**Will eat** is future tense meaning the well-respected one will consume food in the kingdom of God. The Jews looked forward to being the privileged chosen ones with admission to this messianic banquet. But this is a carnal view to the exclusion of all others, especially Gentiles. These pious clichés are like our common one today: “Praise the Lord.” It is not wrong to give praise to God, but giving thanks from our lips without proper thought is speaking our Lord’s name in vain.

#### **Luke 14:16**

**That One** is the word of emphasis in this sentence. This article is previous reference to “Him” in the previous verse. Jesus spoke to this guest.

**Made and invited** both are past tenses meaning a certain man prepared a great feast and called many to this banquet. Notice in this parable, Jesus does not specify who this man was. Jesus later gives a similar parable which states that this person was a king: “the kingdom of the heavens was likened to a man a king, who made wedding feasts for his son: and he sent his bondmen to call the ones who had been invited to the wedding feasts, and they were not willing to come,” Mt 22:2,3. Also notice the “great” supper which is “feast of fat things,” Isa 25:6; and because of the great number of people invited. God invited the Israelites to God’s kingdom.

#### **Luke 14:17**

**Sent** is the word of emphasis in this sentence. This verb is past tense meaning this one ordered the servant to go to a place appointed. This Greek verb here is: “*apostello*,” where we get our English noun: “apostle.” God’s apostle is John the Dipper; our Lord; and his disciples who spoke the same proclamation: “the kingdom of heaven is at hand.”

**Keep coming** is present tense imperative meaning this gospel is to keep coming. The Holy Spirit drew these ones to the Father through our Lord Jesus Christ, and they are responding to this invitation: “And in the last great day of the feast Jesus stood, and cried saying, if anyone should be thirsting, let him keep coming to me and keep drinking,” Joh 7:37; “Keep coming to me, all the ones who are laboring and have been burdened, and I myself will give you rest,” Mt 11:28.

#### **Luke 14:18**

**Began** is the word of the emphasis in this sentence. This verb is past tense meaning the ones who had been invited collectively started from the first person’s consent to be continuously excusing themselves for not accepting this invitation.

**Said** is past tense meaning this first person spoke which is Luke’s favourite verb.

**Bought** is past tense meaning this first person purchased a piece of land.

**Am having; am praying** both are present tense meaning this first person is continuously possessing a duty to look after it. This is a strange necessity as the land will always be there.

**Keep holding** is present tense imperative meaning this first invitee is continuously exhorting to keep possessing this self-excused person. This person did not want to alienate from the good graces of the host. Many today attend church faithfully each Sunday, but do not want God to be a continuous part of their lives during the week.

**Has been excused** is perfect tense in passive voice participle translated with the use of substantive modifying “me.” These persons reasoned within themselves that God in the past has pardoned their misgivings and will have abiding results as God will again be merciful to their excuses.

#### **Luke 14:19**

**Another** is the word of emphasis in this sentence. This adjective is the subject of the past tense verb “said” which is Luke’s favourite verb. This is another guest who had been invited to the feast.

**Bought** is past tense meaning this second invitee gave an excuse that he purchased 10 oxen.

**Am going and am praying** both are present tenses meaning this one is continuously pursuing the purpose of testing his purchase. These animals are more important to him than partaking in a feast with this host. For many today their treasures upon the earth are more important than their relationship with God.

#### **Luke 14:20**

**Another** is the word of emphasis in this sentence. This adjective is a different invitee as the subject of the past tense verb “said” which is Luke’s favourite verb.

**Married** is past tense meaning this invitee took a woman in marriage. This excuse shows how this person loves his wife more than God: “if anyone is coming to me, and is not hating his father and mother and wife and children and brothers and sisters, and yet also his own life, he is not being able to be my disciple,” Lu 14:26.

#### **Luke 14:21**

**Came** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After happening along that slave reported these things to his master.” Jesus declared their reluctance to God.

**Then** is the word of emphasis in this sentence. This adverb modifies the past tense verb “said” which is Luke’s favourite word.

**Was angered** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except AMP, HCSB, RSV and TWENTY who translated with the use of manner: “Then in anger the owner of the house said to his servant.” Jesus would react the same when his servants would return: “And the sent ones returned and related to him whatsoever they did. And he took them and retired apart into a desert place of a city which is being called Bethsaida,” Lu 9:10. The similar parable of the wedding feast, Jesus reported later: “And after that king have heard it he was angry, and he sent his forces and destroyed those murderers, and he burnt their city,” Mt 22:7. We cling to a loving heavenly Father, but there is the coming wrath: “And I saw another sign in the heaven, great and wonderful sign, seven messengers who were having the last seven plagues, because the fury of God was completed in them,” Re 15:1.

**Go out and bring in** both are past tense imperatives meaning God exhorted Jesus to declare hastily the good news everywhere and lead in the unfortunate to this place. The dinner is ready and no time is to be lost. The invitation is still there today to those: “For everyone whoever should call on the name of the LORD, will be saved,” Ro 10:13.

#### **Luke 14:22**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke which is Luke’s favourite verb.

**Has been done** is perfect tense meaning Jesus has accomplished that he invited all within the Jewish communities as God ordered. The boundless room within God’s grace is limitless, so the Gospel went out to the Gentiles. This is to correct the false current notion that the kingdom was confined to the chosen race of Israel.

#### **Luke 14:23**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning God said to Jesus. This is Luke’s favourite verb as a continuation of dialogue.

**Go out and compel** both are past tense imperatives meaning God exhorted Jesus to go forth and urge people to enter into the kingdom of God. This is not by force but strong exhortation of a proper balance of the dread of condemnation to the love of God: “And this is that judgment, that the Light has come (into) the world, and men loved the darkness rather than that Light; for their works were evil,” Joh 3:19. We cannot scare people into heaven, but need open their eyes: “to open their eyes, to turn from darkness to light and the authority of Satan to God, that they receive remission of sins and inheritance among the ones who have been sanctified by faith which is in me,” Ac 26:18. This wrath of God can be reconciled with the gospel of peace: “and he came and announced glad tidings of peace to you who were afar off and who were near,” Eph 2:17. Paul urged Timothy: “proclaim the word, be urgent in season, out of season, convict, rebuke, encourage, with all patience and teaching,” 2Ti 4:2.

**May be filled** is past tense in passive voice subjunctive meaning the purpose of this invitation is that the guests may fill God’s kingdom.

#### **Luke 14:24**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning God is continuously affirming to the multitudes. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Will taste** is future tense meaning the guests who rejected the invitation will not partake of God’s feast: “Because of this I am saying to you, the kingdom of God will be removed from you, and it will be given to a gentile who is producing the fruits of it,” Mt 21:43. In the similar parable concerning the wedding feast, Jesus spoke later: “Then he is saying to his bondmen, the wedding feast is indeed ready, but the ones who have been invited were not worthy,” Mt 22:8. This event occurred later: “But Paul and Barnabas spoke boldly and said, it was first necessary to you that the word of God be spoken; but since ye trust it away, and ye are not judging worthy yourselves of eternal life, behold, we are being turned to the Gentiles,” Ac 13:46.

#### **Luke 14:25**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

## 10. Preparation for the kingdom of God, 14:25-35

25 And great crowds **were going with Him**; and He turned *and said* (to) them, 26 if anyone is coming (to) Me, and is not hating his father and mother and wife and children and brothers and sisters, and yet also his own life, he is not being able to be My disciple; 27 and whosoever is not carrying his cross, and is coming after Me, he is not able to be my disciple. 28 For **which** (of) you who is desiring to build a tower, *after* he sat down is not first counting the cost, if he is having the means (to) *its* completion? Yes! 29 In order that lest *after* he **has laid** its foundation and was not being able to finish, all who were seeing *it* may begin to be mocking at him, 30 saying, "this man began to be building, and availed not to finish." 31 Or **what** king *who* is proceeding to engage with another king (in) war *after* he sat down first is not taking counsel if he is able (with) ten thousand to meet that one (with) twenty thousand who are coming (against) him? Yes! 32 But **if** not lest, *while* he is being far off still, *after* he sent for an embassy he is asking the terms (for) peace. 33 Therefore **thus** everyone (of) you who is not taking leave of all the ones who are possessing of himself, is not being able to be My disciple. 34 The salt *is* **good**, but if the salt should become tasteless (with) what will it be seasoned? 35 It is fit **neither** (for) land nor (for) manure: they are throwing it out. Let **the one** who is having ears to be hearing keep hearing.

**Were going with** is the word of emphasis in this sentence. This verb is imperfect tense meaning a large numbers of people were continuously journeying together with Jesus.

**Turned** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "after turning he professed to them." Jesus looked back at these multitudes and spoke to them, which is Luke's favourite verb. Jesus began a discourse on the cost of discipleship to the multitudes. The enthusiasm of the crowds may be of a false expectation of an eminent earthly kingdom.

### Luke 14:26

**Is coming and is hating** both are present tenses meaning the condition of a certain one is continuously approaching Jesus and is detesting the sins of his family and his own soul is being capable to become our Lord's disciple. The double negation in this verb shows the impossibility of being a follower of Christ. This hatred is the opposite of having affection as being fond of someone, but in this context it is not sanctioning the other person's behaviour. It is not questioning our love for our parents, but not agreeing with their faith and not following it for as some wish not cause trouble within the household, and this is devaluing the free gift of grace. The same goes for the parents who are showing fondness of the children more than Christ is not going in the same direction as Christ led them. We cannot let our feelings for anyone develop our stand on any doctrine. Because we know someone who is Muslim, will that one now become a brother in the Lord? No! Our association does not dictate doctrine. We have known Christians to change their view on habitual sins because they have a relative who is now partaking in these sins. Drunkards are sick; homosexuals are born that way; teen pregnancies are young kids seeding their wild oats; and selfishness is now someone with a good self-esteem, but really it is covetousness. How the world has changed the name of sins from drunkenness to social drinking; homosexual to sexual lifestyle preference; abortions to woman's rights over her own body; and being unethical in business is giving it the big guy: "The one who is approving father or mother above me is not worthy of me; and the one who is approving son or daughter above me is not worthy of me," Mt 10:37.

### Luke 14:27

**Is carrying and is coming** both are present tenses meaning any person who is continuously following the world and is continuously following Christ, is not a disciple of Jesus because you cannot love mammon and love God. You will love one and hate the other. Jesus told this earlier: "And he was saying to all, if anyone is desiring to come after me, let him deny himself, and let him take up his cross through the day, and let him keep following me," Lu 9:23. This is not self-depravation, or self-mutilation. This is to let go

of pride and permit Christ direct your way. Taking up the cross is an attitude of self-denial: “And who is taking not his cross and is following after me he is not worthy of me,” Mt 10:38.

#### **Luke 14:28**

**Which** is the word of emphasis in this sentence. This singular pronoun is subject of the present tense verb “is counting.” The negation with this verb in the form of a question is expected answer: Yes! Each builder is absolutely calculating the expenses before the construction otherwise it would not be completed.

**Sat down** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “does not first sit down and calculate the cost.” All these translations do not reflect the main verb “is counting” as present tense.

#### **Luke 14:29**

**Has laid** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb.

**Was able** is present tense participle translated with the use of genitive absolute with reference to time along with the previous genitive participle. This one is not temporarily stalling to complete his project, but is continuously not being capable to finish this tower.

**May begin** is past tense subjunctive meaning the purpose of these witnesses to start to be continuously sporting fun at this builder is because of improper preparation. These ridicules will destroy this person’s creditability as a contractor. No one wants this! Being a follower of Christ is the same. Following Christ without counting the cost can ruin this person’s testimony: “For it was better for them to not have known the way of righteousness than who have known it to turn back from the holy commandment which was delivered to them,” 2Pe 2:21.

#### **Luke 14:30**

**Saying** is present tense participle with the use of manner. These witnesses are continuously affirming this quotation. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Began and availed not** both are past tenses, the second with negation meaning this person started a project and could not complete the job. Even Judas Iscariot could not even hang himself properly: “Therefore this one indeed got for himself a field out of the reward of unrighteousness, and he became headlong and burst in the midst, and gushed out all his bowels,” Ac 1:18. Religion today is teaching that good works will appease a wrathful God: “for no one is being able to lay other foundation which is being laid, which is Jesus the Christ. Now if anyone is building up on this foundation gold, silver, precious stones, wood, grass, straw, each’s work will become manifest; for the day will declare it; because it is being revealed by fire and each work is what sort, the fire will prove,” 1Co 3:11-13. Their house is built upon sand: “And everyone who is hearing these words of mine and is not doing them, will be likened to a foolish man, who built his house upon the sand,” Mt 7:26.

#### **Luke 14:31**

**What** is the word of emphasis in this sentence. This interrogative pronoun poses the question of what kind of king.

**Is proceeding** is present tense participle is translated with the use of substantive modifying the noun “king.” This king is continuously continuing on his journey for the purpose to encounter in a hostile sense with another king into battle.

**Sat down** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance but then this participle would be translated as present tense like the main verb.

**Is not taking counsel** is present tense with negation meaning this king is not continuously resolving their issues with the other king. The negation with the question is expected answer: Yes! We would expect a common sense person to deliberate a peace agreement with their adversary especially when the opposite army is doubled.

#### **Luke 14:32**

**If** is the word of emphasis in this sentence. This conditional conjunction is forming the conjecture of at least this king would do something.

**Is being** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb. This king is continuously existing still at a distance.

**Sent for** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance. This king dismissed an ambassador.

**Is asking** is present tense meaning the king is continuously begging the things for the state of national tranquility. This concord would bring harmony between these two kings.

#### **Luke 14:33**

**Thus** is the word of emphasis in this sentence. This adverb modifies the verb “is being able.”

**Is not taking leave of** is present tense participle with negation translated with the use of substantive modifying “everyone.” Each person who is not continuously submitting voluntarily to all the lords: “Only by pride cometh contention: but with the well advised is wisdom,” Pr 13:10.

**Is not being able** is present tense with negation meaning this contentious person is not continuously capable to be our Lord’s disciple: “But to the ones who are of contention, and are disobeying the truth, but are obeying unrighteousness, this is indignation and wrath, tribulation and strait, on every soul of man who is working out evil, both of Jew first and of Greek,” Ro 2:8-9.

#### **Luke 14:34**

**Good** is the word of emphasis in this sentence. This adjective is predicate to added verb “is” for better reading meaning this is good salt. This king exhibited wisdom and grace.

**Should become tasteless** is past tense subjunctive meaning the condition of salt losing its strength and flavor will affect its seasoning: “Ye yourselves are the salt of the earth: but if the salt should become tasteless, with what will it be salted? It is being good for nothing any longer, but to be thrown out, and to be being trampled upon by men,” Mt 5:13; “The salt is good, but if the salt should become saltless, with what will ye season it? Ye are having salt in yourselves, and keep being at peace with one another,” Mr 9:50; “Let your word always be with grace, seasoned with salt to know how it is necessary for you to be answering each one,” Col 4:6.

#### **Luke 14:35**

**Neither** is the word of emphasis in this sentence. This adverb modifies the verb “is.” These double adverbs show “neither, nor” of usefulness of both land and manure.

**Are throwing** is present tense meaning these ones are continuously pouring this salt out as disposal.

**The one** is the word of emphasis in this sentence. This article is the subject of the verb “keep hearing.”

**Keep hearing** is present tense imperative meaning Jesus is continuously exhorting anyone who is continuously possessing hearing to keep understanding. Jesus has used this saying frequently, Mt 11:15 13:9 Lu 8:8.

## Luke 15:1

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

11. Parable of lost things, 15:1-32

1 And all the tax gatherers and the sinners **were** drawing near to Him to hear Him; 2 And the Pharisees and the scribes **were murmuring**, saying, "this One is receiving sinners and is eating with them." 3 And **He said** (to) them this metaphor, saying, 4 what man (of) you is having a hundred sheep, and *if* he lost one (of) them, is he not leaving the ninety nine (in) the wilderness and is going (after) the one which has been lost, until he should find it? Yes! 5 And *after* **he found it** he is laying *it* (on) his shoulders rejoicing, 6 and *after* he came (to) the house he is calling together the friends and the neighbours, saying to them, rejoice with me, for I found my sheep which has been lost. 7 **I am saying** to you, "joy will be thus (in) the heaven (over) one sinner who is repenting, *more* than (over) ninety nine righteous ones, who is not having need of repentance." 8 Or **what** woman who is having ten silver coins, if she should lose one silver coin, is not lighting a lamp and is sweeping the house and is seeking carefully until she should find *it*? Yes! 9 And *after* she **found it** she is calling the friends and the neighbours, saying, rejoice with me, for I found the silver coin which I have lost. 10 **Thus**, I am saying to you, there is becoming joy (before) the messengers of God (over) one sinner *who* is repenting. 11 And **He said**, a certain man was having two sons; 12 and the younger of them said to *his* father, father, give to me the portion of the property which was falling *to me*. And **he divided** the living to them. 13 And (**after**) **many days** *after* the younger son has gathered together all he went away (into) a distant, and there he wasted his property, living dissolutely. 14 But *after* he **has spent** all there arose a violent famine (throughout) that country, and he himself began to be lacking. 15 And he **went** *and* was joined to one of the citizens of that country, and he sent him (into) his fields to be feeding swine. 16 And **he was longing** to fill his belly (from) the husks which the swine were eating; and no one was giving to him. 17 But *after* he has come (**to**) **himself** he said, how many hired servants of my father are having abundance of bread, but I myself am perishing for himself with famine? 18 **I will rise up** *and* I will go (to) my father, and I will say to him, father, I sinned (against) heaven and (before) thee; 19 and I am no longer worthy to be called thy son: make me as one of thy hired servants. 20 And he **rose up** *and* went (to) his father. But **yet** *while* he was being far distant his father saw him and he was moved with compassion, and he ran *and* fell (upon) his neck, and ardently kissed him. 21 And the son **said**, father, I sinned (against) heaven and (before) thee, and I am no longer worthy to be called thy son. 22 But the father **said** (to) his bondmen, bring out the best robe, and clothe him, and give a ring (for) his hand and sandals (for) the feet; 23 and bring the fattened calf *and* kill *it*, and let us eat *and* be merry: 24 for this was my dead son, and revived; and was lost, and was found. And **they began** to be merrying. 25 And his elder son **was** (in) a field; and *while* he was coming *up* as he drew near the house he heard music and dancing. 26 And *after* **he called near** one of the servants, he was inquiring what these things certainly might be. 27 And **that one** said to him, "thy brother is being present and thy father killed the fattened calf, because he received him *who* was being safe and well." 28 But **he was angered** and was not willing to go in. Therefore *after* his **father** came out he was beseeching him. 29 But **that one** who has answered said to *his* father, behold, I am

serving thee so many years and I never transgressed thy commandment, and thou never gave to me a kid in order that I may make merry (with) my friends; 30 but when thy son this one who has devoured the living (with) harlots came, thou killed for him the fattened calf. 31 But **that one** said to him, child, thou thyself are always (with) me, and all which *is* mine is thine. 32 But it was necessary **to make merry** and rejoice, because thy brother was this dead *one*, and he lived again; and he was lost, and was found.

**Were** is the word of emphasis in this sentence. This verb is imperfect tense meaning the publicans and wicked men were continuously approaching Jesus for the purpose to comprehend his teachings.

**Drawing near** is present tense participle translated with the use of periphrastic modifying the verb “were.”

### **Luke 15:2**

**Were murmuring** is imperfect tense meaning the Pharisees and the scribes were continuously indignantly complaining in the manner of continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Is receiving and is eating** both are present tense meaning Jesus is continuously giving access to himself wicked men and are continuously taking food together with them. These religious leaders criticized our Lord earlier in the same manner: “And their scribes and the Pharisees were murmuring at his disciples, saying, why are ye eating and drinking with the tax gatherers and sinners?” Lu 5:30; “And behold after the Pharisee who has invited him has seen, said within himself, saying, if this One was a prophet, he was knowing whosoever who and what the woman is who is touching him, for she is a sinner,” Lu 7:39.

### **Luke 15:3**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these religious leaders this parable. This is Luke’s favourite verb.

### **Luke 15:4**

**What** is the word of emphasis in this sentence. This is interrogative pronoun asking the question of what kind of shepherd would not search for his lost sheep.

**Is having** is present tense meaning a person is continuously possessing 100 sheep.

**Lost** is past tense participle translated with the use of condition: “*if*.” Most translations agree with this use except Garnier who translated with the use of time: “after losing one out of them.”

**Is not leaving** is present tense with negation meaning this person is continuously not abandoning the 99 sheep in the wilderness. This question with this negation “not: *ou*” is expected answer: Yes! Any good shepherd will leave his flock to find a lost sheep.

**Is going** is present tense meaning this good shepherd is continuously pursuing this lost sheep until he should find it.

**Should find** is past tense subjunctive meaning the search will go on until this shepherd should acquire this lost sheep.

### **Luke 15:5**



**Found** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” All translations agree with this use.

**Is laying** is present tense meaning this shepherd is continuously carrying on his shoulders in the manner of jubilation that he found his lost sheep. This shepherd is dancing all the way home!

#### **Luke 15:6**

**Came** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: “and he cometh home, and he calleth together his friends and neighbors.”

**Is calling together** is present tense meaning this good shepherd is continuously assembling his friends and acquaintances. Notice the article with each “friends” and “neighbours” to distinguish them.

**Rejoice with** is past tense imperative meaning this good shepherd exhorted his friends and acquaintances to rejoice together with him as he is so glad that he found his lost sheep.

#### **Luke 15:7**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these religious leaders. The conjunction “that: *oti*” after a verb of speaking is translated as quotation marks.

**Will be** is future tense meaning there will be an occasion of joy in heaven upon one repented sinner. Notice this wicked person is continuously heartily amending with abhorrence his past sins while the righteous ones do continuously not possess the necessity of repentance: “I have not come to call righteous ones, but sinners to repentance,” Lu 5:32.

#### **Luke 15:8**

**What** is the word of emphasis in this sentence. This is interrogative pronoun asking the question of what kind of person would not search for her lost coin. This pronoun was used earlier concerning the shepherd, verse 4.

**Should lose** is past tense subjunctive meaning the condition of losing a coin would lead the total search for this lost coin.

**Is not lighting and is sweeping and is seeking** all are present tense with negation meaning this woman is continuously doing everything she can to find this lost coin. The negation “not: *ouchi*” with a question is expected answer: Yes!

#### **Luke 15:9**

**Found** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” All translations agree with this use.

**Is calling** is present tense meaning this woman is continuously assembling her friends and acquaintances in the manner of continuously affirming. Notice just like the shepherd, she has two types of associates: friends and neighbours, verse 6.

**Rejoice with** is past tense imperative meaning she exhorted her friends and acquaintances to congratulate her for finding the lost coin.

### **Luke 15:10**

**Thus** is the word of emphasis in this sentence. This adverb is modifying the present tense verb “am saying” meaning Jesus is continuously affirming to these religious leaders in the same manner as with the lost sheep.

### **Luke 15:11**

**Said** is past tense meaning Jesus spoke which is Luke’s favourite word to continue with the dialogue.

**Was having** is imperfect tense meaning a father was continuously possessing two boys. This is the third parable concerning lost things. The first was a lost sheep, the second was a lost coin, and now a lost son.

### **Luke 15:12**

**Said** is past tense meaning the young son spoke to his father. This is Luke’s favourite word.

**Give** is past tense imperative meaning the young boy exhorted his father to deliver his inheritance.

**Delivered** is the word of emphasis in this sentence. This verb is past tense meaning the father distributed his portion which was 1/3 as the firstborn had 2/3 of the property: “But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his,” De 21:17. Notice here that the eldest son also got his share.

### **Luke 15:13**

**(After) many days** are the words of emphasis in this sentence. This prepositional phrase shows the time element of what is going to take next.

**Has gathered together** is past tense participle translated with the use of time: “*after*.” This younger son collected all his inheritance.

**Went away and wasted** both are past tenses meaning this younger son travelled into a far country after several days of receiving his inheritance and squandered all his estate in the manner of continuously dissipated his living. His reckless spending brought the hope of reclaiming his past position that is incorrigible. This wasteful spending is irresponsible just as many generations have wasted their lives for filthy lucre. Today, many are living under the stranglehold of debt, as they are servants to their debtors.

### **Luke 15:14**

**Has spent** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb. This younger son squandered all his belongings.

**Arose** is past tense meaning a mighty famine happened in that foreign land which he was living.

**To be lacking** is present tense infinitive with the use of completing the past tense verb “began.” This younger son started to be continuously in want. He was starving and was feeling the emptiness in his soul.

### **Luke 15:15**

**Went** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. All translations agree with this use.

**Was joined to** is past tense in passive voice meaning famine forced the younger son to cling to one person of that village. He became a slave to this owner of that land.

**Sent** is past tense meaning this owner thrust this younger son into his farms for the purpose to be continuously feeding his pigs.

#### **Luke 15:16**

**Was longing** is the word of emphasis in this sentence. This verb is imperfect tense meaning this younger son was continuously coveting upon the husk to fill his stomach.

**Were eating and was giving** both are imperfect tenses meaning the pigs were continuously consuming and no person was continuously supplying any food to this younger son. Notice the three imperfect tenses: the first of the younger son, the second of the pigs, and the last of any person. These swine were worth more than this young man.

#### **Luke 15:17**

**(To) himself** are the words of emphasis in this sentence. This prepositional phrase shows the self-analysis of this young man.

**Has come** is past tense participle translated with the use of time: "*after*." Most translations agree with this use except Tyndale and Williams who translated with the use of attendant circumstance: "he came to himself and said." The meaning of repentance is a change of mind. The foolish say that there is no God: "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good," Ps 53:1. It could also read "No! God." This young man is now coming to right state of mind by the Holy Spirit: "But I am poor and needy: make haste unto me, oh God: thou art my help and my deliverer; oh LORD, make no tarrying," Ps 70:5.

**Are having abundance** is present tense meaning these employees of his father are continuously overflowing with food.

**Am perishing for himself** is present tense in middle voice meaning this younger son himself emphatically is continuously destroying himself by the means of this famine. Notice the contrast of overabundance and scarcity of food. When we ourselves realize that we are also perishing, we will search out to the Lord: "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD; oh LORD, I beseech thee, deliver my soul. Gracious is the LORD, and righteous; yea, our God is merciful. The LORD preserveth the simple: I was brought low, and he helped me. Return unto thy rest, oh my soul; for the LORD hath dealt bountifully with thee," Ps 116:3-7.

#### **Luke 15:18**

**Will rise up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After arising I will go to my father and assert to him." This contemplation of appearing before his father whom he surely disappointed is the first step of repentance: "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity," Le 26:40-41.

**Sinned** is past tense meaning this younger son acknowledged his mistakes and his errors of his ways: “For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me,” Ps 51:3-5.

#### **Luke 15:19**

**Make** is past tense imperative meaning this younger son exhorted his father to execute his designation as servant. Our depraved heart wants rebellion, but a contrite heart wants servitude: “The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit,” Ps 34:18; “The sacrifices of God are a broken spirit: a broken and a contrite heart, oh God, thou wilt not despise,” Ps 51:17.

#### **Luke 15:20**

**Rose up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. All translations agree with this use. This younger son did exactly what he intended on doing.

**Yet** is the word of emphasis in this sentence. This adverb modifies the verb “was being distant.”

**Was being distant** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb. This younger son was continuously still being a great way distant from his home.

**Saw and was moved with compassion and fell and ardently kissed** all are past tenses meaning this father noticed his younger son and this sight moved his father with love and pity and embraced him and kissed him again and again.

**Ran** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “and after running he embraced on his neck.” This hug was a welcome home!

#### **Luke 15:21**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the younger son spoke which is Luke’s favourite word to continue the dialogue.

**Sinned** is past tense meaning this younger son acknowledged to his father that he wandered from the path of uprightness and honour which his father taught him well. The law of God is our instructor to teach us that we have short of the glory of God: “So that that law has been our tutor to Christ, in order that we may be justified by faith; but after that faith came, we are no longer under a tutor. For ye are all sons of God through faith in Jesus Christ; for as many were dipped to Christ, ye put on Christ,” Ga 3:24-27.

#### **Luke 15:22**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the father spoke to his servants. This is Luke’s favourite word to continue the dialogue.

**Bring out and clothe and give** all are past tense imperatives meaning produce the long garment of honour and put it on this younger son and furnish a ring for his finger and sandals for his feet: “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments

of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels,” Isa 61:10.

### **Luke 15:23**

**Bring and eat** both are past tense participles translated with the use of attendant circumstance. All translations agree with this use.

**Kill** is past tense imperative meaning the father exhorted his servants to slaughter the fattened calf.

**Be merry** is past tense in passive voice subjunctive being volitive as the father makes this hortatory as a strong wish of voluntary compliance.

### **Luke 15:24**

**Revived** is past tense meaning this spiritual dead son recovered life: “Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life,” Joh 5:24.

**Lost** is perfect tense participle translated with the use of periphrastic modifying the verb “was.” This younger son was continuously in the past declared condemned with abiding results: “The one who is believing on him is not being judged; but the one who is believing not already has been judged, because he has not believed on the name of the only begotten Son of God,” Joh 3:18.

**Was found** is past tense in passive voice meaning God came upon this younger son. We do not find God, but God draws us: “No one is being able to come to me unless the Father who sent me should draw him, and I myself will raise him up at the last day,” Joh 6:44; “but as many as received him he gave to them authority to become children of God, to the ones who were believing on his name; the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God,” Joh 1:12-13; “Because he has willed it, he brought forth us by the word of truth, for that we should be sort of the first-fruits of his creatures,” Jas 1:18; “not out of works which were in righteousness which we ourselves practised, but he saved us according to his mercy, through the washing of regeneration and renewing of the Holy Spirit,” Tit 3:5.

**Began** is the word of emphasis in this sentence. This verb is past tense meaning the servants started to be continuously delighting in their master’s gain. It is just like the angels in heaven rejoicing over one sinner repenting, verses 7 and 10.

### **Luke 15:25**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning the elders on was continuously existing in a field. Notice there is no article with “field,” meaning there is no particular place where he was, but only that he was not present when his younger brother arrived.

**Was coming** is present tense participle translated with the use of time: “*while*.” Most translations have the use of attendant circumstance: “as he came and drew near to the house.”

**Drew near, heard** both are past tenses meaning even as the elder son approached the house, he heard music and dancing: “Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp,” Ps 149:3.

### **Luke 15:26**

**Called near** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most other translations have the use of attendant circumstance: “Then he called one of the servant-boys and asked him.” The elder son called to one of the servants. TR adds the possessive pronoun: “his: *autos*.”

**Was inquiring** is imperfect tense meaning the elder son was continuously asking what the possibility might be going on. This elder son was strongly wishing to know what events were occurring.

#### **Luke 15:27**

**That one** is the word of emphasis in this sentence. This article is previous reference to “one” in the previous verse.

**Said** is past tense meaning the one of the servants spoke to the elder son. This is Luke’s favourite word to continue the dialogue. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Is being present** is present tense the younger son is continuously in attendance.

**Killed** is past tense meaning the father slaughtered fattened calf.

**Was being safe and well** is present tense participle translated with the use substantive modifying “him.” The younger son is continuously in good health.

#### **Luke 15:28**

**Was angered** is the word of emphasis in this sentence. This verb is past tense in passive voice meaning this situation provokes this elder son to anger.

**Was not willing** is imperfect tense with negation meaning this elder son was not continuously desiring or wishing to enter into the house.

**Father** is the word of emphasis in this sentence. The focus is now on reaction of his father.

**Came out** is past tense participle translated with the use of time: “*after*.” All translations have the use of attendant circumstance but do not translate as imperfect tense: “Therefore his father came out, and begged him.”

**Was beseeching** is imperfect tense meaning his father was continuously admonishing his elders son to come in and celebrate with them.

#### **Luke 15:29**

**That one** is the word of emphasis in this sentence. This article is previous reference to “son” in verse 25.

**Has answered** is past tense participle translated with the use of substantive modifying the article: “that one.”

**Said** is past tense meaning the elder son spoke to the father which is Luke’s favourite word to continue the dialogue.

**Am serving** is present tense meaning the elder son is continuously obeying his father so many years.

**Transgressed** is past tense meaning with the adverb “neither at any time” during these several years he never neglected his father’s orders.

**Gave** is past tense meaning with the adverb again “neither at any time” during these several years his father never furnished a young goat for the purpose of rejoicing with this elder son’s friends. Notice that this elder son would even prefer a goat, which is of less value to a calf. This elder son received his double portion of the divided estate and in fact was part owner of this estate. If this elder son wanted a banquet, he had the power to have done so. So what is the problem? He resented the banquet for a sinner such as his brother just like the religious leaders resented Jesus was eating with sinners, verse 2.

### **Luke 15:30**

**Has devoured** is past tense participle translated with the use of substantive modifying the article “who” which refers to the “son.” Notice two things here: first, the possessive pronoun “thy” putting the blame on his father for the younger son’s sinfulness; and secondly, the demonstrative pronoun “this one” as appositional to “son,” pointing out the difference between the elder son’s faithfulness and the younger son’s wasteful living with prostitutes.

**Came** is past tense meaning as soon as the younger son appeared.

**Killed** is past tense meaning the father slaughtered the fattened calf for the younger son. The elder son pointed out how his father reacted to wayward son. The prodigal son is forgiven and this is not received by the elder son: “Or are thou despising the riches of his kindness and forbearance and long-suffering, because thou are knowing not that the kindness of God is leading thee to repentance?” Ro 2:4. The elder son represents the religious leaders of that day, verse 2; while the younger son symbolizes the publicans and the sinners of that day, verse 1.

### **Luke 15:31**

**That one** is the word of emphasis in this sentence. This article is previous reference to “father” in verse 29.

**Said** is past tense meaning the father spoke to his elder son which is Luke’s favourite word to continue the dialogue. The father addresses with affection his elder son as “son” to show the intimate and reciprocal relationship formed between this father and his son.

**Are** is present tense meaning this elders son himself, emphatically, is continuously existing at all times with his father and is possessing co-heirs of the inheritance. The father is sharing his wealth with his elder son and are partners with this wealth: “who are Israelites, whose the adoption and the glory, and the covenants and the lawgiving, and the service and the promises,” Ro 9:4.

### **Luke 15:32**

**To make merry** is the word of emphasis in this sentence. This verb is past tense infinitive in passive voice with the use of subject modifying the imperfect impersonal verb “was necessary.” His delight and his joyfulness were continuously right and proper. Delight is the proper response to repentance while joyfulness is right result to such repentance. The religious leaders had neither. Notice the contrast between dead or lost and restored or recognized. God has pity on sinners, but the wrath of God awaits the self-righteous: “But according to thy hardness and impenitent thou are treasuring up to thyself wrath in a day of wrath and revelation and of righteous judgment of God,” Ro 2:5.

### **Luke 16:1**

VI. Ministry on way to Jerusalem, 10:1-18:34

12. Parable of stewardship, 16:1-13

1 **And He was saying** also (to) his disciples, a certain man was rich, who was having a steward, and this one was accused to him as wasting the things which was possessing of him. 2 And he **called** him *and* said to him, what *is* this I am hearing (concerning) thee? Render the account of thy stewardship; for thou will not be able to being steward any longer. 3 And the steward **said** (within) himself, what will I do, for my lord is taking away for himself the stewardship (from) me? I am not being strong to be digging; I am being ashamed to be begging. 4 **I knew** what I will do, in order that, whenever I should be removed *from* the stewardship, they may receive me (into) their houses. 5 And *after* he **called to himself** each one of the debtors of his Lord, he was saying to the first, how much are thou owing to my lord? 6 And **that one** said, a hundred measures of oil. And he **said** to him, take thy bill and sit down quickly *and* write fifty. 7 **Then** he said to another, and how much are thou thyself owing? And **that one** said, a hundred measures of wheat. And he **is saying** to him, take thy bill and write eighty. 8 And the lord **praised** the unrighteous steward because he did prudently. For **the sons** of this age are more prudent (than) the sons of the light (in) their own generation. 9 **And I** myself am saying to you, make to yourselves friends (by) the riches of unrighteousness, in order that whenever ye should fail they may receive you (into) the eternal dwellings. 10 **The faithful one** is faithful (in) *the* least and (in) much; and the unrighteous *one* is unrighteous (in) *the* least and (in) much. 11 Therefore if ye became not faithful **(in) the unrighteous riches**, who will entrust to you the true *one*? 12 And if ye became not faithful **(in) the other's treasure**, who will give to you your own? 13 **No servant** is being able to be serving two Lords, for either he will hate the one, and he will love the other; or he will hold to one, and he will despise the other. Ye are not being able to be serving God and riches.

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming also a parable to his disciples. After the metaphors of how precious the lost is to God, Jesus changes his teachings towards stewardship. This parable is peculiar to Luke. These disciples are not only the apostles.

**Was having** is present tense meaning a rich man was continuously possessing a householder. Notice this steward was not a thief otherwise the rich man would put him in jail, but he was wasting his master's goods just as the prodigal son did with his inheritance.

**Was accused** is past tense in passive voice meaning someone accused this steward as continuously dispersing his master's goods. This is not wrongful accusation, but malicious or even slanderous as this householder does not deny that he wasted his master's goods.

**Luke 16:2**

**Called** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After addressing him he professed to him." The rich man summoned his manager of his books.

**Said** is past tense meaning this rich man spoke to his steward, which is Luke's favourite verb.

**Am hearing** is present tense meaning the rich man is continuously learning of his steward's squandering of his money. When we are not scattering, we are hindering God's work: "The one who is not with me is against me, and the one who is not gathering with me is scattering," Lu 11:23. So this boss felt that his manager was not working for his benefit. God has given us all an opportunity with our gifts: "And his



lord answered and said to him, wicked and slothful bondman, thou knew that I am reaping where I sowed not, and am gathering whence I scattered not!" Mt 25:26.

**Render** is past tense imperative meaning this paymaster must draw up a financial statement to prove this accusation against this manager. He must give back this report at once to his master.

**To being steward** is present tense infinitive with the use of completing the future tense verb "will be able." The future tense with the present tense means that this one is yet not fired until the investigation proves his dismissal.

### **Luke 16:3**

**Said** is the word of emphasis in this sentence. This manager spoke within himself. Notice he did not reply to his boss, but tried to deal with his pending dismissal, as within himself he knows that he is guilty.

**Is taking away for himself** is present tense in middle voice meaning his boss is continuously removing for himself the oversight of his property. The Lord will take over the management of his own affairs.

**Am not being strong** is present tense with negation meaning this steward is not continuously being robust enough to be continuously digging.

**Am being ashamed** is also present tense meaning this steward is continuously suffusing with shame to be continuously begging. Without a job, this weak manager can only now become a beggar. What a blow to this self-righteous manager!

### **Luke 16:4**

**Knew** is the word of emphasis in this sentence. This verb is past tense meaning this steward understood by experience what he needs to do.

**Should be removed** is past tense in passive voice subjunctive meaning the time will come when the Lord should put out this manager. The possibility now seems imminent that this steward will lose his job.

**May receive** is past tense subjunctive meaning the purpose of this plan is that others may grant access into their homes. While this manager still had access to his lord's finances, he will put it to his advantage. Remember, all our talents belong to God, so what will do with them?

### **Luke 16:5**

**Called to** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Garnier agrees with this use while most other translations have the use of attendant circumstance: "So he called in each of his master's debtors, and asked." This manager summoned his lord's debtors.

**Was saying** is imperfect tense meaning this steward was continuously affirming to the first debtor.

**Are owing** is present tense meaning this first debtor is continuously being bound. The unjust steward, once he knew he was about to be put out, maneuvered to put others' debt to himself. He did so by cheating his master who more than likely was cheating his customers.

### **Luke 16:6**

**That one** is the word of emphasis in this sentence. This article is previous reference to "first" in the previous verse.

**Said** is past tense meaning this first debtor spoke which is Luke's favourite word to continue the dialogue.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the manager spoke to this first debtor, which is Luke's favourite verb to continue the dialogue.

**Take and write** both are past tense imperatives meaning the steward exhorted the first debtor to receive his document and compose half the amount.

**Sit down** is past tense participle translated with the use of attendant circumstance. Notice the adverb "quickly" as he did not want this debtor to challenge his right to change the amount.

### **Luke 16:7**

**Then** is the word of emphasis in this sentence. This adverb modifies the past tense verb "said." This manager spoke to another. Why does he need more than one person to look after him when he is fired? It is because he did not want to put his eggs all in one basket, just in case the first person does not follow through.

**That one** is the word of emphasis in this sentence. This article is previous reference to "another" in this verse.

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning the steward is continuously affirming to this another debtor.

**Take and write** both are past tense imperatives meaning the same as the previous verse as the steward exhorted this debtor to receive his document and compose 80% of his debt. Notice that this first debtor received a larger discount, which was 50% while this second debtor only received 20%. It could be that the lord favoured this debtor by giving him better terms. It could be that this manager knew what each could repay. It also could no exact meaning in the variation of the amount deducted. Each is a summation with no plausible reason.

### **Luke 16:8**

**Praised** is the word of emphasis in this sentence. This verb is past tense meaning the owner approved the unjust manager because the steward executed intelligently. He did not commend him because he did well, but wisely.

**The sons** are the words of emphasis in this sentence. This noun is subject of the present tense verb "are." These children of this earthly time are mindful of one's interests more than the children of the light in their own assemblies. Jesus brought this general parable to show that the sons of this world are more shrewd in dealing with their connections than the sons of light with this groupings. Jesus is drawing a contrast between the unbelievers and believers. Unbelievers are wiser in the things of this world than believers are about the things of the world to come. He made friends of his master's debtors who would then be obligated to care for him once he lost his job.

### **Luke 16:9**

**And I** is the word of emphasis in this sentence. This compound word is a conjunction and a personal pronoun: "and: *kai*" and "I: *ego*." This subject shows that Jesus is emphatically continuously affirming to these disciples.

**Make** is past tense imperative meaning Jesus exhorted that these disciples produce friends for themselves. We need to friendly to make friends: "A man that hath friends must shew himself friendly: and there is a

friend that sticketh closer than a brother,” Pr 18:24. Jesus is encouraging his followers to be generous with their wealth in this life so that in the life to come their new friends will them in their eternal dwellings. This is NOT buying your way into salvation. This is NOT paying for these new friends to attain salvation. This is just teaching to lay up treasures in heaven: “but keep treasuring for yourselves treasures in heaven, where neither moth nor rust is spoiling, and where thieves are not digging through nor are stealing,” Mt 6:20. If we understand the principle that everything we own is a gift from God, then we realize that God is the owner of everything and that we are His stewards. As such, we are to use the Master’s resources to further the Master’s goals. In this specific case, we are to be generous with our wealth and use it for the benefit of others.

#### **Luke 16:10**

**The Faithful** are the words of emphasis in this sentence. This noun is subject of the present tense verb “is.” The saved are given responsibility with small amounts of money and some with large sums of money. The unsaved also have the poor and the rich among them. The distinction is that the righteous need to be faithful whether they are poor or rich, because the wicked will act dishonestly whether they are poor or rich.

#### **Luke 16:11**

**(In) the unrighteous riches** are the words of emphasis in this sentence. This prepositional clause displays the righteous person is not trustworthy with worldly riches, will God place his confidence in the things to come. Riches of this world are deceitful, but heavenly rewards are sincere. If we cannot be faithful with earthly wealth, which is not even ours to begin with, then how can we be entrusted with “true riches”? The “true riches” here is referring to stewardship and responsibility in God’s kingdom along with all the accompanying heavenly rewards.

#### **Luke 16:12**

**(In) the other’s** are the words of emphasis in this sentence. This prepositional clause shows the unfaithfulness in someone else’s treasure.

**Will give** is future tense meaning another person will not bestow a treasure upon the unfaithful beholder: “For I am saying to you, to everyone who is having it will be given; but from the one who is having not, even that one is having it will be taken from him,” Lu 19:25; “For it will be given to everyone who is having, and it will be in abundance; but from the one who is having not, even that which he is having it will be taken from him,” Mt 25:29. If we are faithful to the things, which are without us, which are little in comparison to eternal rewards, how much better it would be that we are faithful with the things that are within us?

#### **Luke 16:13**

**No servant** are the words of emphasis in this sentence. This pronoun and noun show the impossibility of a household servant to be continuously serving two masters: “No one is being able to be serving two Lords; for either he will hate the one, and will love the other; or he will hold to the one, and will despise the other. Ye are being not able to be serving God and mammon,” Mt 6:24. The contrast between the darkness of covetousness and the light of faith and treasure in heaven carries over to the concept of two masters. Necessarily a choice must be made, and they must either regard a master with love and obedience or with hate and disobedience.

**Will hate and will love or will hold and will despise** all are future tenses meaning the contrast of future sentiments.

**Not** is the word of emphasis meaning the impossibility of continuously submitting to God and riches, which are personified and opposed to God. Riches in itself is not evil, but the love of money is the root of every kind of evil: “For the love of money is a root of all evils; which while some were stretching after were seduced from the faith, and many pierced themselves with sorrows,” 1Ti 6:10.

#### **Luke 16:14**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

13. Traditions of the Pharisees, 16:14-18

14 And also all the Pharisees **were hearing** these things, *who* are being covetous, and they were deriding him. 15 And **He said** to them, ye yourselves are the ones who are justifying themselves (before) men, but God is knowing your hearts; for the highly thought of (among) men *is* an abomination (before) God. 16 **The law** and the prophets *were* until John: (from) then the kingdom of God is being announced, and everyone is being forced for himself (into) it. 17 But it is **easier** *that* the heaven and the earth to pass away, than one tittle of the law to fail. 18 **Everyone** who is putting away his woman and is marrying another is committing adultery; and everyone who is marrying *her who* has been put away (from) a man is committing adultery.

**Were hearing** is the word of emphasis in this sentence. This verb is imperfect tense meaning the collective group of money hungry Pharisees were continuously understanding these teachings concerning the covetous of the lord by cheating his debtors and the unjust steward being shrewd his lord's money.

**Were deriding** is imperfect tense meaning this collective group of Pharisees were continuously scoffing at Jesus. How can these religious leaders who are lovers of money keep mocking Jesus who is poor as they are expressing an attitude of conceited superiority? These Pharisees are forcibly appropriating widow's property: “But woe to you, scribes and Pharisees, actors, for ye are devouring the houses of widows, and as a pretext praying at great length; because of this ye will receive more abundant judgment,” Mt 23:14.

#### **Luke 16:15**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these religious leaders, which is Luke's favourite verb to continue the dialogue.

**Are justifying** is present tense participle translated with the use of substantive modifying the article “the ones.” These Pharisees themselves emphatically are continuously being self-righteous before men.

**Is knowing** is present tense meaning God is continuously knowing personally by experience these religious leaders hearts. God is very acquainted with the appetites of these self-righteous men. This exalted estate is a detestable thing before God. The understood verb to be “is” was added by TR.

#### **Luke 16:16**

**The law** is the word of emphasis in this sentence. These Pharisees were not hearing the law and the prophets as Jesus gave later another parable of the rich man and Lazarus: “But he said to him, if they are not hearing Moses and the prophets, not even if one should rise out of the dead they will be persuaded,” Lu 16:31. Jesus gave earlier a testimony concerning John the Dipper: “For all the prophets and the law prophesied until John,” Mt 11:13.

**Is being announced and is being forced for himself** both are present tenses with the first in passive voice and the second in the middle voice: “Therefore after Jesus has known that they are being about to be coming and to be seizing him, in order that they may make him King, withdrew into the mountain himself alone,” Joh 6:15. John the Dipper, Jesus and his disciples are continuously proclaiming the glad tidings of the kingdom of heaven and each person who is hearing it is continuously forcing Jesus to take their earthly throne for himself. “But from the days of John the Dipper until now, the kingdom of the heavens is being taken by violence, and the violent ones are seizing it,” Mt 11:12. J. W. McGarvey says: “The gates of Christ’s kingdom were not opened until Pentecost; *[Ac 2]* but men, hearing it was about to be opened, sought to enter it prematurely, not by the gates which God would open, but by such breaches as they themselves sought to make in its walls. The type of violence with which men sought to force the kingdom is illustrated by the multitude’s action in trying to make him king by force; and the Pharisees, particularly, thought the kingdom would be a secular restoration of the old Solomonic throne; and they were at that very moment trying to force Jesus to conform to their secular and materialistic views of the kingdom, all of which is indicated by their scoffing at him.”

### Luke 16:17

**Easier** is the word of emphasis in this sentence. This comparative adjective is predicate to the verb “is.” Jesus used this saying earlier at the Sermon on the Mount: “Do not think that I came to abolish the law or the prophets: I came not to abolish, but to fulfill. For verily I am saying to you, until the heaven and the earth shall pass away, one iota or tittle shall in no wise pass away from the law, until all should come to pass,” Mt 5:17-18. Iota refers to the smallest Hebrew letter “י” and tittle is the point above “ו” which is Hebrew letter Sin as it displays “s,” or “ש” which is Hebrew letter Shin as it displays “sh.” In English, we think of protecting what is written by saying: “Not the dot of an i or the cross of a t.”

**To pass away than to fail** both are past tense infinitives with the use of explaining the adjective “easier.”

### Luke 16:18

**Everyone** is the word of emphasis in this sentence. This adjective shows the collective nature of following the Pharisees’ traditions.

**Is putting away and is marrying** both are present tense participles translated with the use of substantive modifying this adjective: “everyone.”

**Is committing adultery** is present tense meaning this person is continuously committing adultery as their tradition did not absolve the first marriage. Notice Luke does not mention the exception clause that is only found in Matthew as this is a Jewish tradition.

### Luke 16:19

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

14. Rich man and poor Lazarus, 16:19-31

19 Now there was a certain rich **man**, and he was clothing himself in purple and fine linen, *and* was making good cheer daily in splendour. 20 There was **a poor man**, by name Lazarus, who had been laid (at) his porch *who* had been full of sores, 21 and was desiring to be satisfied (from) the crumbs which were falling (from) the table of the rich *man*; but even the dogs were coming *and* were licking his sores. 22 And **it came to pass** *that* the poor *man* died, and he was carried away (by) the messengers (into) the bosom of Abraham. And also the rich *man* **died**, and was buried. 23 And *after* he lifted up his eyes (**in**) **Hades**, *while* he is (in) torments, he is seeing Abraham (from) a distance, and Lazarus (in) his bosom. 24 And **he** himself cried out *and* said, Father Abraham, have compassion on me, and send Lazarus, in order

that he may dip the tip of his finger in water, and may cool my tongue; for I am being tormented (in) this flame. 25 But Abraham **said**, child, recollect that thou thyself fully received thy good things (in) thy lifetime, and Lazarus *received* likewise evil things. But now **also this one** is being comforted, and thou thyself are being tormented. 26 And **(besides) all these things**, a great gulf has been fixed (between) us and you, so that the ones who are desiring to pass hence (to) us might not being able, nor the ones thence might be passing (to) us. 27 And **he said**, therefore I am asking thee, Father, in order that thou may send him (to) the house of my father, 28 for I am having five brothers, so that he might be testifying to them, in order that also they themselves may not come (to) this place of torment. 29 Abraham **is saying** to him, they are having Moses and the prophets: let them hear them. 30 But **that one** said, no, Father Abraham, but if one (from) *the* dead should go (to) them, they will repent. 31 But **he said** to him, if they are not hearing Moses and the prophets, not even if one should rise (out of) *the* dead they will be persuaded.

**Man** is the word of emphasis in this sentence. This noun is predicate nominative to the verb “was.” Luke mentions that this human being was a certain rich male. This refers to the covetous and self-seeking character of the Pharisees. This rich person was accused of any crimes of his day, but was in danger of the love of money as our Lord taught in verses 1, 2; the deceitfulness of riches in verses 9-11; and high esteem in verse 15. If these religious leaders would have listen to the law and the prophets, in verses 16, 17, they would have shown kindness to the poor instead of fleecing them.

**Was clothing himself** is imperfect tense in middle voice meaning this rich person was continuously putting on for himself in the manner of splendid purple robes which were worn by nobles and soft and white articles of luxury which is so expensive that only princes could afford it.

**Was making good cheer** is present tense in passive voice participle translated with the use of attendant circumstance. Most translations agree with this use except Moffatt who translated with the use of substantive: “who lived sumptuously.” His sumptuous living gave him daily secular joy.

#### **Luke 16:20**

**Poor** is the word of emphasis in this sentence. This adjective is predicate to the imperfect tense verb “was.” Notice the contrast of the previous verse: rich vs poor. Lazarus was his name.

**Had been laid** is pluperfect in passive voice meaning his circumstances had thrown this poor man at this rich man’s porch. The pluperfect has the sense of the end of the road for this poor man.

**Had been full of sores** is perfect tense participle translated with the use of substantive modifying the pronoun: “who.” This describes the physical appearance of this poor man. He had wounds producing a discharge pus.

#### **Luke 16:21**

**Was desiring** is present tense participle translated with the use of substantive modifying the pronoun “who” from the previous verse. This poor man was continuously longing for the little morsels of food, which were continuously falling from the table. These scrapes are normally for the dogs. This poor person just wanted to be satisfied with food as he was so hungry.

**Were coming** is present tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “the dogs kept lapping his sores while going by.”

**Were licking** is imperfect tense meaning the dogs were continuously licking up this poor man’s discharging pus. Notice most other translations have this verb as past tense. This was not a one-time

event, but this went on for a long time. Because of this, the rich man knew that the poor man was there as this rich man knew this poor man by name in verse 24.

### **Luke 16:22**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Died** is past tense infinitive translated with the use of indirect discourse. The adjective “poor” is translated as accusative of general reference being the subject of this infinitive verb.

**Was carried away** is past tense in passive voice infinitive translated again with the use of indirect discourse. The personal pronoun “him” is translated as accusative of general reference being the subject of this infinitive verb. The angels carried off this poor man into the breast of Abraham: “Are they not all ministering spirits, who being sent forth for service on account of the ones who are being about to be inheriting salvation? Yes!” Heb 1:14. It is this poor man’s soul that the angels carried off.

**Died** is the word of emphasis in this sentence. This verb is past tense meaning just as the poor man passed away, the rich man also died: “And for as much as it is being apportioned to men once to die, and after this, judgment,” Heb 9:27.

**Was buried** is past tense in passive voice meaning his riches bought a nice burial site. Notice the burial of Lazarus is not mentioned as he had no money to pay for a funeral or a gravesite. Jesus pictures the contrast between the rich man in life and in death.

### **Luke 16:23**

**(In) Hades** are the words of emphasis in this sentence. This transliteration of this Greek word means the abode of the dead: “And the sea gave up the dead in it, and the death and the Hades gave up the dead in them; and they were each judged according to their works: and the death and the Hades were cast into the lake of fire. This is the second death the lake of fire,” Re 20:13-14. One side is a very uncomfortable place as an infernal region, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. This is not the eternal lake of fire: “but to the fearful and unbelieving, and sinners and abominable ones, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part is in the lake which is burning with fire and brimstone; which is the second death,” Re 21:8. This is not hell as this is the lake of fire, “was having authority to cast into the Gehenna; yea, I am saying to you, fear this One,” Lu 12:5. Paradise is also included in Hades: “because thou wilt not leave my soul in Hades, nor thou wilt give thy Holy One to see corruption,” Ac 2:27. So Hades consists of the place of torments and paradise.

**Lifted up** is past tense participle translated with the use of time: “*after*.” Garnier and Tyndale agree with this use while most other translations have the use of attendant circumstance: “he looked up in his torment, and saw Abraham.”

**Is** present tense participle translated with the use of time: “*while*.” This verb means the rich man is continuously beginning to be under in tortures. Notice the plural of these torments. This displeasure is a continuous acute pain that cannot be relieved. This is not eternal condemnation, but a temporary place until the resurrection which is dark and obscure.

**Is seeing** is present tense meaning this rich man is continuously perceiving Abraham and Lazarus from afar off. Notice in Hades, people will have sensations of feelings, sight and hearing.

### **Luke 16:24**

**He** is the word of emphasis in this sentence. This personal pronoun is the emphatic subject of the past tense verb “said” which is Luke’s favourite word.

**Cried out** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After addressing he professed.” Some translations use dynamic equivalence by translating the main verb “said” as quotation marks.

**Have compassion and send** both are past tense imperatives meaning this rich man exhorted Abraham to have mercy on this suffering soul and to bid Lazarus to come see him. Notice first that he addressed Abraham as Father as most Jews do: “They answered and said to him, our father is Abraham. Jesus is saying to them, if ye were children of Abraham, ye possibility were doing the works of Abraham,” Joh 8:39. Secondly, this man called for Lazarus by name. This shows that this man knew this poor beggar.

**May dip and may cool** both are past tense subjunctives meaning the purpose of sending Lazarus is that he may immerse his tip of his finger temporary in water and may cool his tongue. This verb “dip: *bapto*” should not be confused with “dip: *baptizo*.” Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be ‘dipped’ (*bapto*) into boiling water and then ‘baptised’ (*baptizo*) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change. This man in hell wanted a temporary relief from his torments.

**Am being tormented** is present tense in passive voice meaning these flames are continuously distressing this one in Hades. This intense pain is from the heat which causes thirst: “And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh,” Isa 66:24.

## **Luke 16:25**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Abraham spoke which is Luke’s favourite word to continue the dialogue. Notice Abraham addresses the rich man as child because he addressed him as father.

**Recollect** is past tense imperative meaning Abraham exhorted this rich man to recall to mind.

**Fully received** is past tense meaning this rich man himself emphatically received over and beyond his advantages in his lifetime and Lazarus equally troublesome during his lifetime. It is wrong to assume here that being wealthy is sinful and mere poverty righteous as Abraham was a rich man. It is the abuse of riches as the rich man was not punished for being wealthy, but his absence of humanity: “Keep going to now, ye rich, weep by howling over your miseries which are coming upon you,” Jas 5:1. Yes, rich people can be saved, but the ones who are mentioned here are not good stewards with their wealth, Lu 12:34. There are rich people who try to keep God’s commandments, Mt 19:18-20, but they will not share their wealth, Mt 19:21-22. These rich that James are referring to are harsh, that they flaunt their riches in the way they dress, Jas 2:2-3; and these ones are oppressing Christians and dragging them before the tribunals to get even more money out of the poor, Jas 2:6. Finally, these rich are blaspheming the good name, Jas 2:7.

**Now** is the word of emphasis in this sentence. This adverb modifies the present tense in passive voice verb “is being comforted.” At this time, God is continuously encouraging and strengthening by consolation this beggar.

**Are being tormented** is present tense in passive voice meaning God is continuously causing intense pain to this rich man emphatically. Abraham twice brought attention to this rich man “thou thyself,” so that this rich man could not blame anyone but himself.



### **Luke 16:26**

**(Besides) all these things** are the words of emphasis in this sentence. This preposition clause demonstrates upon all these teachings on Hades: wicked are in torments versus the righteous are in comforts; wicked are those who love the riches of this world versus the righteous love the Giver of these riches; and all have their senses.

**Has been fixed** is perfect tense in passive voice meaning God placed firmly a great gorge between the wicked and the righteous in Hades. Notice this is a great chasm, which is greater than any wall, gulf, or mountain. People can find a way to break through a wall or swim a gulf or even climb the highest mountain. This separation is not repairable after death. There is no purgatory, which someone may pray or pay for your exit. This perfect tense of this firmly placed separation shows this is done in the past and is having abiding results meaning repentance after death does not offer a bridge for rescue. Let us not give false hope that we will have a second opportunity after death.

**Might not being able** is present tense subjunctive with negation meaning the result of this great chasm is that the explorers might not be continuously capable to cross over to this wicked side. So Lazarus cannot come to comfort you! The same are for those who might want to come over to Abraham's side.

### **Luke 16:27**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the rich man spoke which is Luke's favourite word to continue the dialogue.

**Am asking** is present tense meaning this rich man understood that there is a great barrier in Hades, so consequently this rich man is continuously begging to Abraham by calling him Father again. Notice who is the beggar now! Since it is impossible to cross from paradise to this place of torment, this rich man challenged Abraham to send Lazarus back to the living.

**May send** is past tense subjunctive meaning the purpose this request is that Abraham may send Lazarus to his father's house. The first request was a selfish one as the rich man wanted Abraham to send Lazarus to comfort his torments. Now his concern is for his own kin. The Roman Catholics justify prayer to saints as this petition from the rich man and Abraham, but remember that both are in Hades. There is no dialogue from the living to the dead. The only person who came back from the dead to speak to his followers was our Lord Jesus Christ. There are no appearances of Mary.

### **Luke 16:28**

**Might be testifying** is present tense subjunctive meaning the result of sending Lazarus is that he might be continuously charging this rich man's five brothers. What message would this rich man want to deliver to his brethren? It is dishonouring God by making wealth their real master. They must repent while there is time, because after death it is too late! But will his brothers believe the testimony of Lazarus?

**May not come** is past tense subjunctive with negation meaning the purpose of this testimony is that his five brothers may not appear into this place of torture. Their presence in this place would add torment to this rich man.

### **Luke 16:29**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning Abraham is continuously affirming to the rich man.

**Let hear** is past tense imperative meaning Abraham exhorted this rich man's brother to understand Moses and the prophets for in them they will find the necessity to call upon the name of the Lord: "then began men to call upon the name of the LORD," Ge 4:26; "Give thanks unto the LORD, call upon his name, make known his deeds among the people," 1Ch 16:8; "And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted," Isa 12:4; "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent," Zep 3:9. These Pharisees were seeking to kill Jesus because our Lord was making himself equal with God: "Therefore because of this the Jews were seeking the more to kill him, because he was not only breaking the Sabbath, but also was calling his Father God, making himself equal with God," Joh 5:18; "Keep searching the scriptures, for ye yourselves are thinking to be having eternal life in them, and these ones are the ones who are witnessing concerning me," Joh 5:39.

### **Luke 16:30**

**That one** is the word of emphasis in this sentence. This article is previous reference to "him" in the previous verse. This article is subject to the past tense verb "said" meaning this rich man spoke to Abraham calling him Father again. This rich man disagreed intensively with Abraham even as he would not repent by any means during his lifetime. By saying this, the rich man is concluding that the revelations given by Moses and the prophets are not sufficient. They needed something more! Most religions and cults today add by their traditions to the simple gospel, as the blood of Christ is not sufficient. Roman Catholics need to sacrifice our Lord repeatedly with their mass. The Arminian teaching of losing their salvation is also crucifying afresh our Lord Jesus Christ: "and fell away, to be renewing again to repentance, crucifying afresh for themselves the Son of God, and exposing him publicly," Heb 6:6. And the Calvinist teaching of limited atonement is showing that Christ's sacrifice is not sufficient for all: "by which will we are sanctified through the offering of the body of Jesus Christ once for all," Heb 10:10.

**Should go** is past tense subjunctive meaning the condition that Lazarus should transfer from death to life.

**Will repent** is future tense meaning his brothers will change their mind to amend their past sins. The rich man truly believes in the testimony of a dead man, as Scriptures are not sufficient. The appearances of Mary for many is more important than Scripture. The revelations of Mohammad (Islam), Joseph Smith (Mormons), Charles Russell (Jehovah Witnesses), Mary Baker Eddy (Christian Science), David Koresh (Seventh Day Adventist), L. Ron Hubbard (Scientology), Sun Myung (Unification), or any other cult leader are rejecting the inspiration of the Holy Scriptures: "and that thou know from a babe the sacred letters, which are being able to make thee wise to salvation, through faith which is in Christ Jesus. All scripture is God-inspired and profitable for teaching, for conviction, for correction, for discipline which is in righteousness," 2Ti 3:15-16.

### **Luke 16:31**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Abraham spoke to this rich man, which is Luke's favourite word to continue the dialogue.

**Should rise** is past tense subjunctive meaning the condition of anyone should appear from the dead will change their minds. Another Lazarus arose from the grave, but the religious leaders worried about the Romans: "If we should let him alone thus, all will believe on him; and the Romans will come and will take away from us both the place and the nation," Joh 11:48; "Therefore from that day they took counsel together in order that they might be killing him," Joh 11:53; "But the chief priests took counsel in order that they also might be killing Lazarus," Joh 12:10. Even our Lord Jesus Christ arose from the grave after three days according with the Scriptures and the religious leaders would not believe: "And while they were going, behold, some of the guards went into the city and reported to the chief priests all things which have been done. And after they have been gathered together with the elders, and have taken council, they gave much money to the soldiers, saying, say his disciples came by night and stole Him, while we were

sleeping; and if this should be heard by the governor, we ourselves will persuade him and we will make you free from care. And those ones who have taken the money did as they were taught. And this report was spread abroad among the Jews until the present,” Mt 28:11-15.

**Will be persuaded** is future tense in passive voice meaning the raising out of the dead will not induce one to believe. They have their trust in riches and they only need to listen to Moses and the prophets concerning Jesus, then they will change their minds concerning the need to be born again: “For if ye believed Moses, ye possibility were believing me; for this one wrote concerning me,” Joh 5:46; “because ye have been born again, not out of corruptible seed, but incorruptible, by the living and abiding for ever word of God,” 1Pe 1:23.

## **Luke 17:1**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

15. Teaching on faith, 17:1-19

i. Forgiveness, Lu 17:1-4

1 **And He said** (to) the disciples, it is impossible *that* offences came not, but woe *to him* (by) whom they are coming. 2 **It is being profitable** for him if a turned by an ass millstone is being put (about) his neck, and he has been thrown (into) the sea, than in order that he may cause to offend one of these little ones. 3 **Keep taking heed** to yourselves: and if thy brother should sin (against) thee, rebuke him; and if he should repent, forgive him. 4 And if he should sin **seven times** in the day (against) thee, and he should return seven times in the day, saying, I am repenting, thou will forgive him.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to the disciples, which is Luke favourite verb to continue the dialogue.

**Came not** is past tense infinitive with negation translated with the use of indirect discourse as the conjunction “*that*” is added for better reading. The noun “offences” is translated as accusative of general reference being the subject of this infinitive verb. Jesus is teaching that we will all face a snare, which will draw us into error or sin: “Woe to the world because of the offences! For it is necessary that the offences are coming, yet woe to that man by whom the offence is coming!” Mt 18:7. The devil and his cohorts will deceive those who are not saved, but special judgment are for those who cause an offence to these children of God.

**Are coming** is present tense meaning this woe is to the grief to that person who causes such scandal. This is a threatening indictment on that one who caused such a stumbling block.

## **Luke 17:2**

**Is being profitable** is the word of emphasis in this sentence. This verb is present tense meaning it is continuously loosing unto the end as this compound verb consists of “setting free: *luisis*,” and “termination: *telos*.” So the opposite is being enslaved as a mule who is a beast of burden turning a millstone. This idea of hardship of being compassed with this burden around the neck and drowning into the sea: “but whoever should cause to offend one of these little ones who were believing in me, it is being profitable for him in order that a millstone turned by an ass may be hung upon his neck, and may be sunk in the depth of the sea,” Mt 18:6.

**Has been thrown** is perfect tense in passive voice meaning another person hurled this person into the sea. Matthew has “may be sunk” and Mark has “has been poured.” All three verbs here gave a vivid picture of expressive distress.

**May cause to offend** is past tense subjunctive meaning the purpose that a person may entice a young person to sin will suffer greater in the future judgment. Someone selling drugs to teenagers today will be judged greater than those who work with youth. It does not mean a youth worker will inherit eternal salvation on their works, but their offence is serious to demand a greater judgment. This verb means here to scandalize which will put an impediment in the way of a babe in Christ. Small acts of kindness is rewarded greatly, but small acts of evil will also be recognized: “And the sea gave up the dead in it, and the death and the Hades gave up the dead in them; and they were each judged according to their works,” Re 20:13.

### **Luke 17:3**

**Keep taking heed** is the word of emphasis in this sentence. This verb is present tense imperative meaning is continuously exhorting his disciples to keep giving attention to yourselves.

**Should sin and should repent** both are past tense subjunctives meaning the condition of a situation that a fellow Christian should offend another brother in the Lord and that brother should heartily amend his ways by asking for forgiveness: “But if thy brother should sin against thee, keep going and reprove him between thee and him alone. If he should hear thee, thou gained thy brother,” Mt 18:15. This is personal reconciliation between two brothers in the Lord.

**Rebuke and forgive** both are past tense imperatives meaning to refute or to expose the wrong doing and disregard his error on the basis of repentance. We need to do this with a good heart: “Brethren, if even a man should be taken in some offence, ye yourselves the spiritual ones are restoring such a one in a spirit of meekness, although thou were considering thyself also be thou thyself not tempted,” Ga 6:1; “Bearing with one another, and forgiving each other, if any should be having against any a complaint; even as also the Christ forgave you, so also ye yourselves should do,” Col 3:13. Notice that Matthew shows this dialogue is only between the offended and the offender as we should not gossip about our problems concerning others: “Stop thou being overcome by that evil, but keep thou overcoming that evil with that good,” Ro 12:21.

### **Luke 17:4**

**Seven times** is the word of emphasis in this sentence. This adverb modifies the past tense subjunctive verb “should sin.” Peter asked the same question: “Then Peter came to him and said, LORD, how often will my brother sin against me and I will forgive him? Until seven times?” Mt 18:21. Jesus answered: “Jesus is saying to him, I am not saying to thee until seven times, but until seventy times seven,” Mt 18:22. The seventy-seven times is not seventy times seven but rather an unlimited number of times. This is the contrast of unlimited vengeance of man under sin so that it will make room for the unlimited forgiving of the believers as McNeile says: “The unlimited revenge of primitive man has given place to the unlimited forgiveness of Christians.”

**Should sin and should return** both are past tense subjunctives meaning the condition of someone should offend and should be brought can lead to repentance.

**Am repenting** is present tense meaning this one is continuously heartily amending his offences.

**Will forgive** is future tense meaning Christians will disregard their offences. We cannot hold a grievance against a brother in the Lord who is continuously seeking forgiveness. Look at Paul at what he has done, the Church had to even forgive what he did: “And after Saul arrived at Jerusalem he was attempting to be joining himself to the disciples; and all were being afraid of him, because they are not believing that he is

a disciple. But Barnabas took him, and brought him to the sent ones, and related to them how in the way he saw the LORD, and that he spoke to him, and how in Damascus he spoke boldly in the name of Jesus. And he was with them coming in and going out in Jerusalem, and speaking boldly in the name of the LORD Jesus; But the brethren who have known it brought down him to Caesarea, and sent him away to Tarsus,” Ac 9:26-30. Notice, not only did the disciples forgive Paul, they sent him back to Tarsus to protect him from those who may have developed bitterness towards this fellow persecutor.

### **Luke 17:5**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

15. Teaching on faith, 17:1-19

ii. Obedience, Lu 17:5-10

5 And the sent ones **said** to the LORD, add faith to us. 6 But the LORD **said**, if ye were having faith, as a grain of mustard, ye were saying whatsoever to this sycamine tree, be thou rooted up, and be thou planted (in) the sea, and it listened whatsoever to you. 7 But **which** (of) you *who* is having a bondman *who* is ploughing or shepherding, who *to him who* came in (out of) the field will say immediately, come *and recline at table*? 8 But will he **not** say to him, prepare what I may sup on, and *after* thou girded thyself about keep serving me, until I should eat and should drink; and (after) these things thou thyself will eat and drink? Yes! 9 Is he giving grace to that bondman because he did the things which has been commanded? **No!** I am judging not. 10 **Thus** also ye, whenever yourselves should do all the things which have been commanded to you, I am saying, "we are unprofitable bondmen, for which we were owing to do we have done."

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the apostles spoke to Jesus, which is Luke's favourite verb to continue the dialogue.

**Add** is past tense imperative meaning this Hebraisms idea of adding to: "but keep seeking first the kingdom of God and his righteousness, and all these things will be added to you," Mt 6:33. These disciples exhorted our Lord to give them more faith to overcome offenses and forgive sins. The past tense here means that these apostles assumed that they had faith, but wanted Jesus to add to this faith. Jesus does not deny their faith!

### **Luke 17:6**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke, which is Luke's favourite verb to continue the dialogue.

**Were having** is imperfect tense meaning these disciples were continuously possessing conviction in their ability to overcome offences: "And Jesus said to them, it is because of your want of faith. For verily I am saying to you, if ye should be having faith as a grain of mustard, ye will say to this mountain, remove hence thither, and it will remove; and nothing will be impossible to you," Mt 17:20. The condition is continuously possessing trust with lowly, meek and unobtrusive obeisance to the power of the Holy Spirit, Mt 13:31. Jesus assumed here that these disciples are possessing faith even though it is small like a grain of mustard: "and keep being kind to one another, tender-hearted, forgiving each other, according as also God forgave you in Christ," Eph 4:32.

**Were saying** is imperfect tense meaning these disciples were continuously affirming upon this condition of a very small belief to this mulberry tree. Matthew uses mountain in its place: "Because of this I am

saying to you, while ye are praying all things, whatsoever ye should be asking, keep believing that ye are receiving, and it will be to you. And whenever ye should be standing while ye are praying, keep forgiving if anything ye are having against anyone; in order that also your Father who is in the heavens may forgive you your offences,” Mr 11:24-25.

**Be rooted up and be planted** both are past tense in passive voice imperatives meaning God is able to pluck up this tree by the roots and displace it into the sea.

**Listened** is past tense meaning this tree submitted to the condition of their very small belief.

#### **Luke 17:7**

**Which** is the word of emphasis in this sentence. This interrogative pronoun is the subject of the verb “will say.”

**Is having** is present tense participle translated with the use of substantive modifying “you.” One of these apostles continuously possesses a servant. This is only a question based upon supposition.

**Is ploughing or shepherding** both are present tense participles translated with the use of substantive modifying “bondman.” This bondman is continuously ploughing or tending a flock of sheep. This servant is a farmer or a shepherd.

**Came in** is past tense participle translated with the use of substantive modifying the added pronoun “*to him,*” as this master will say *to his servant who* arrived from the field. Some translations have the use of dative absolute: “that would say unto him when he were come from the field.” Notice the adverb “immediately” upon his servant’s arrival.

**Come** is past tense participle translated with the use of attendant circumstance.

**Recline for yourself** is past tense in middle voice imperative this master exhorted his servant to partake food with him.

#### **Luke 17:8**

**Not** is the word of emphasis in this sentence. This negation “not: *ouchi*” with a question is expected answer: Yes! This situation happens all the time that a person who toiled all day still has to continue to serve until the day is done! Because of this, this question expects the affirmative answer.

**Will say** is future tense meaning the master will utter to his servant.

**Prepare** is past tense imperative meaning the master exhorted his servant to make the necessary preparations for the evening meal.

**Girded thyself about** is past tense in middle voice participle translated with the use of time: “*after.*” Some translations have the use of attendant circumstance: “and dress yourself and wait on me.”

**Keep serving** is present tense imperative meaning the master is continuously exhorting his servant to keep ministering.

#### **Luke 17:9**

**No!** is the word of emphasis in this sentence. This negative particle “not: *me*” with a question is expected answer: No! This negative affirmation displays the behavior of an earthly master to his servants. It was the duty of the servant to minister to his master without any further praise. Many bosses today think that

the employee's pay is sufficient enough of praise, but a wise person would say that a word of thanks does not cost him anything. Sometimes when we pray, our faith thinks of God who never says "Thank you!" It is our duty to petition God and give him praise, not the other way around. We are God's servants who need to remember our place in his service. We should never complain that our life is too hard and our duty never ends: "For if I should be announcing the glad tidings, there is not boasting to me; for necessity is being laid upon me; but woe it is to me if I should not be announcing the glad tidings," 1Co 9:16. Our obligation to service through obedience will increase our faith: "And I am having grace by Christ Jesus our LORD who strengthened me, that he esteemed me faithful, and has appointed me to service," 1Ti 1:12.

### **Luke 17:10**

**Thus** is the word of emphasis in this sentence. This adverb modifies the verb "should do." Jesus is saying that in this same manner these disciples themselves emphatically should produce all the commandments. It is easy to develop spiritual pride on keeping some of God's commandments, but the time will come that we ourselves should produce all of them. We cannot pick and choose which laws we would like to keep or we will become an unprofitable servant.

**Am saying** is present tense meaning Jesus is continuously affirming. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.

**Were owing** is imperfect tense meaning we were continuously being indebted to produce for God.

**Have done** is perfect tense meaning in the past we performed a duty for God and is having abiding results because this performance labelled this servant as useless. Special servants are those who go beyond their regular duties, but come through in cases of special emergencies. They are dependable and puts their nose to the grindstone. Their toil is not pleasant, but looks for satisfaction in their labours. It is not just following the rules, but trying to please God who we serve.

### **Luke 17:11**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

15. Teaching on faith, 17:1-19

iii. Healing of ten leprous men, Lu 17:11-19

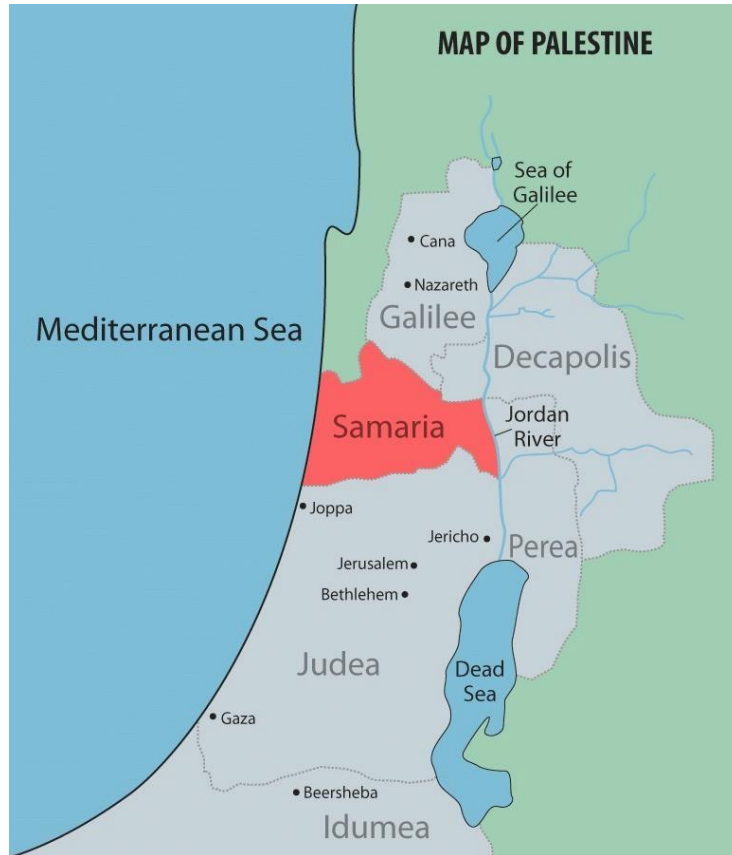
11 And it came to pass (while) He was going up (to) Jerusalem and He Himself was passing (through) the midst of Samaria and Galilee. 12 And while He **was entering** (into) a certain village ten leprous men met Him, who stood afar off. 13 And they themselves lifted up their voice saying, Jesus, Master, have compassion on us. 14 And after **He has seen them** He said to them, go *and* show yourselves to the priests. And it came to pass (while) they were going they were cleansed. 15 And one (of) them, *after* he has seen that he was healed, turned back, glorifying God (with) a loud voice, 16 and fell (on) *his* face (at) His feet, giving thanks to Him: and he himself was a Samaritan. 17 And Jesus answered and said, were not the ten cleansed? Yes! But where *are* nine? 18 Were there **not** *any* found returning to give glory to God except this stranger? Yes! 19 And He said to him, rise up *and* go forth; thy faith has saved thee.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Was going up** is present tense infinitive translated with the use of time because of the preposition and article "(while): *en to*." The personal pronoun "him" is translated with the use of accusative of general

reference being the subject of this infinitive verb. Jesus was continuously pursuing his journey towards Jerusalem.

**Was passing** is imperfect tense meaning Jesus himself emphatically was continuously travelling through the middle of Samaria and Galilee. Samaria was between Galilee and Jerusalem.



#### **Luke 17:12**

**Was entering** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb. Jesus was continuously coming into a certain town. This village is not named because the focus is on whom our Lord met at the outskirts of this town.

**Met** is past tense meaning 10 men with leprosy kept their distance as a leper must dwell alone and without the camp: “And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?” 2Ki 7:3. They followed the OT law: “And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be,” Le 13:45-46. A leper was one who had a skin disease. Leprosy today occurs more commonly among those living in poverty. Today, it is curable with a multidrug therapy. There was a social stigma with this disease as it spread through skin contact. These 10 men with leprosy were not allowed to enter the village.

**Stood** is past tense meaning these 10 men of leprosy placed themselves at a distance but far enough so they can still beg.

#### **Luke 17:13**



**They** is the word of emphasis in this sentence. This pronoun is the emphatic subject of the verb “lifted up.” These 10 men themselves emphatically lifted up their voice.

**Lifted up** is past tense meaning these 10 men of leprosy themselves emphatically raised their voice. They shouted with a loud voice: “And while Jesus was passing on thence, two blind men followed him, crying and saying, have pity on us, Son of David,” Mt 9:27; “And behold, a Cananaean woman from those borders came out and cried to him, saying, have pity on me, LORD, Son of David; my daughter is miserably being possessed by a demon,” Mt 15:22; “But the crowd rebuked them in order that they may be silent. But they were crying out more, saying, have pity on us, LORD, Son of David,” Mt 20:31.

**Have compassion on** is past tense imperative meaning these 10 men with leprosy exhorted Jesus to have mercy on them. This embraces lovingkindness in general, but also pity is included. Notice how these men addressed our Lord as Master, which is a sort overseer. Jesus can stand on their behalf, as he is our advocate: “And if anyone should sin, we are having a paraclete with the Father, Jesus Christ the righteous,” 1Jo 2:1. They knew our Lord by his given name “Jesus” as his fame spread throughout even Samaria.

#### **Luke 17:14**

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except CEV who translated with the use of attendant circumstance: “Jesus looked at them and said.” Jesus discovered these 10 men with leprosy. This observation shows that God is concerned with our lives: “Therefore be not like unto them: for your Father knows of what things ye are having need before ye asked him,” Mt 6:8.

**Said** is past tense meaning Jesus spoke to these 10 men with leprosy, which is Luke’s favourite verb to continue the dialogue.

**Go** is past tense participle translated with the use of attendant circumstance. All translations agree with this use. These 10 men with leprosy must now depart from their outcast life and continue on their journey of cleansing.

**Show** is past tense imperative meaning Jesus exhorted these 10 men with leprosy to prove or demonstrate their healing from leprosy to the priests.

**Came to pass** is past tense meaning this event happened.

**Were going** is present tense infinitive translated with the use of time because of the preposition and article “while: *en to*.” The personal pronoun “them” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Were cleansed** is past tense in passive voice meaning Jesus cured their leprosy. Notice their faith of the subsequent healing made them to continuously withdrawing from their exile. Their healing only occurred upon their trust in our Lord’s words. Salvation is the same: “Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life,” Joh 5:24.

#### **Luke 17:15**

**One** is the word of emphasis in this sentence. This numeral “1” shows one tenth of these men. All ten men experienced grace from God, but only one man acknowledged this free gift from our Lord.

**Has seen** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. This one man noticed this miracle.

**Was healed** is past tense in passive voice meaning Jesus cured this man.

**Turned back** is past tense meaning this man turned himself around in the manner of continuously praising God with a loud voice. He was shouting in a celebrating manner: “Oh LORD my God, I cried unto thee, and thou hast healed me,” Ps 30:2; “Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; To the end that my glory may sing praise to thee, and not be silent. Oh LORD my God, I will give thanks unto thee for ever,” Ps 30:11-12. Notice his journey was to show the priest to the feet of our Lord.

#### **Luke 17:16**

**Fell** is past tense meaning this one man prostrated at the feet of our Lord Jesus in the manner of continuously giving thanks. This one man was continuously grateful for cleansing his leprosy. Are we still grateful for our cleansing from sin? This gratitude should bring joy in our lives.

**Was** is imperfect tense meaning this one man who was possessed with leprosy was a Samaritan. Earlier, the Samaritans did not receive our Lord: “And he sent messengers before his face. And they went and entered into a village of Samaritans, so as to make ready for him. And they received him not, because his face was going to Jerusalem,” Lu 9:52-53. But this Samaritan received our Lord! The Gospel is being spread: “but ye will receive power, after the Holy Spirit came upon you, and ye will be witnesses both in Jerusalem and in all the Judea and Samaria and to the uttermost part of the earth,” Ac 1:8. As being a Samaritan, he was on his way to the priests at Mount Gerizim. Jesus told the Samaritan woman: “Jesus is saying to her, woman, believe me, that an hour is coming when neither in this mountain nor in Jerusalem ye will worship the Father. Ye yourselves are worshipping what ye know not: we ourselves are worshipping what we know; for salvation is out of the Jews,” Joh 4:21-22.

#### **Luke 17:17**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. EMTV, Murdoch and Tyndale agree with this use while Garnier translated with the use of manner: “By way of responding.” Some translations use dynamic equivalence by translating this participle as quotation marks.

**Said** is past tense meaning Jesus spoke, which is Luke’s favourite verb to continue the dialogue.

**Were cleansed** is past tense in passive voice meaning Jesus cured the 10 men from leprosy. The negation “not: *ouchi*” with the question renders the affirmation that all ten men were cleansed. What about the other nine? The ingratitude of these nine men are being exposed! How many men promise to change if God would help them in time of need? After pleading with God, these well-meaning misguided idealists often go back to their sinful ways. God sends rain upon the just and the unjust, but only the just rise up and appreciate his bountiful mercies.

#### **Luke 17:18**

**Not** is the word of emphasis in this sentence. This negation particle “not: *ouch*” with this question gives an affirmation that these nine men did not return to give glory to God. This expected answer “yes” shows that only this one Samaritan gave honour in the majesty of our Lord Jesus Christ.

**Were found** is past tense in passive voice meaning not a person discovered these nine men with the result of having turned back for the purpose to bestow honour to God except this one, verse 15.

**Having returned** is past tense participle with the use of result. It could also be substantive modifying the subject of the verb “were found” as WEB translated: “Were there none found who returned.” Garnier

translated this participle with the use of time: “Weren’t they found who came to give exaltation to God after returning except this foreigner?”

### **Luke 17:19**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this Samaritan, which is Luke’s favourite verb to continue the dialogue.

**Rose up** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while all other translations have the use of attendant circumstance: “Get up and go on your way.” The only problem with this use of attendant circumstance is that this participle would need to agree with the main verb in the present tense.

**Keep going forth** is present tense imperative meaning Jesus is exhorting that this one is continuously pursuing his journey to show the priest his healing.

**Has cured** is perfect tense meaning his belief in our Lord Jesus Christ has in the past healed him physically and spiritually. This salvation has delivered him from the penalties of the Messianic judgment. This miracle is having abiding results as Jesus healed not only his body, but also his soul.

### **Luke 17:20**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

16. Signs of the kingdom of heaven, 17:20-37

20 And after **He has been asked** (by) the Pharisees, when the kingdom of God is coming, He answered them and said, the kingdom of God is not coming (with) observation; 21 nor they will say, behold here, or behold there; for behold, the kingdom of God is (in the midst) of you. 22 And He said (to) the disciples, days will come, when ye will desire to see one of the days of the Son of man, and ye will not see *it*. 23 And **they will say** to you, behold here or behold there; go not forth nor follow. 24 For **as** the lightning which is lightening (from) the *one end* (under) heaven (to) the *other end* (under) heaven is shining, thus also the Son of man will be (in) His day. 25 But it is necessary **first** for Him to suffer many things, and to be rejected (of) this generation. 26 And **as** it came to pass (in) the days of Noah, thus it will be also (in) the days of the Son of man. 27 **They were eating**, they were drinking, they were marrying, they were being given in marriage, (until) the day Noah entered (into) the ark, and the flood came and destroyed all. 28 And **in like manner** as it came to pass (in) the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; 29 But **on the day** Lot went out (from) Sodom it rained fire and sulphur (from) heaven and destroyed all. 30 (In) this it will be in the day the Son of man is being revealed. 31 **(In) that day** who will be (on) the housetop, and the goods (in) the house, let him not come down to take away them; and let not that one likewise return (in) the field (to) the things behind. 32 **Keep remembering** the woman of Lot. 33 **Whoever** should seek his life, will lose it; and whoever should lose it, will preserve it. 34 **I am saying** to you, in that night there will be two *men* (upon) one bed; the one will be taken, and the other will be left. 35 There will be **two women** *who* is grinding (upon) this; one will be taken, and the other will be left. 36 **NO GREEK VERSE** 37 And after they answered they are saying to Him, where LORD? And He said to them, where *is* there the body the eagles will be gathered together.

**Has been asked** is the word of emphasis in this sentence. This verb is past tense in passive voice participle translated with the use of time: “*after*.” These Pharisees interrogated Jesus concerning the

coming kingdom of God. Jesus told them earlier that the kingdom of God is at hand: “The law and the prophets were until John: from then the kingdom of God is being announced, and everyone is being forced for himself into it,” Lu 16:16. Their interpretation of the kingdom of God was a monarchy, while Jesus spoke of a spiritual kingdom: “Jesus answered, my kingdom is not of this world; if my kingdom were of this world, my attendants were possibility fighting in order that I may not be delivered up to the Jews; but now my kingdom is not from thence,” Joh 18:36. They were looking for a political process of some manifestation of the sovereignty of God in the realm of the civil and the external.

**Answered and said** both are past tenses meaning Jesus replied and spoke to these Pharisees, which is Luke’s favourite verb to continue the dialogue.

**Is coming** is present tense meaning the kingdom of God is not showing itself with outside signs. These Pharisees are constantly watching Jesus, but they are not taking heed to his words.

#### **Luke 17:21**

**Is** from the verb “to be,” which is present tense meaning the kingdom of God is continuously existing in their midst. The statement that the kingdom is “among you” or “in your midst” suggests, not that the calculation of signs is contrasted with some future incursion of the kingdom, but that the kingdom has already come in Jesus. Some people, however, do not perceive it. Observation of signs cannot show whether the kingdom has come; as it is now at work, God’s rule can be grasped only by faith. The messianic expectations of the opponents of Jesus, who are demanding signs, are wholly inadequate in the face of what Jesus effects with his coming among the people. The Kingdom of God was in their midst, as Jesus was right then standing among them.

#### **Luke 17:22**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to the disciples, which is Luke’s favourite verb to continue the dialogue.

**Will come** is future tense meaning the time will arise when Jesus will be gone: “But days will also come whenever the bridegroom should be taken away from them, then they will fast in those days,” Lu 5:35; “Therefore Jesus said to them, I am yet a little time with you, and I am going with the One who sent me,” Joh 7:33. This painful regret of these disciples when they recall the happiness enjoyed by them in our Lord’s presence and the impatient waiting for his return: “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ,” Tit 2:13.

#### **Luke 17:23**

**Will say** is the word of emphasis in this sentence. This verb is future tense meaning the false prophets will utter that our Lord has returned.

**Go not forth nor follow** both are past tense subjunctives meaning this hortatory is a strong exhortation to not listen to these false prophets: “And that One said, keep taking heed do not be let astray; for many will come in my name, saying, “I myself am he; and, the time has drawn near.” Therefore go not after them,” Lu 21:8; “Then if anyone should say to you, behold, the Christ is here, or here, do not believe it. For false christs and false prophets will arise, and will give great signs and wonders, so as to mislead, if possible, even the chosen ones,” Mt 24:23-24.

#### **Luke 17:24**

**As** is the word of emphasis in this sentence. This adverb is modifying the present tense verb “is shining” meaning the lightning is continuously shining even as Jesus will be shining in his day. Notice the comparison of this great light during their day and in our Lord’s second coming. We can compare the

brightness and powerful burst of power from the present day lightning to the second coming. It gives us a vivid portrait of unexpected arrival and power! Notice when lightning strikes, it strikes quickly, and without any notice. We may know that thunderstorms are approaching, but do not know for certainty if lightning will strike. It is like the second coming: we may know the season, but we know not the day nor the hour. We may have warning signs that we are in the last days, but just as lightning, the only true sign is given by Daniel that we are living in his 70th week, which Christians will not live through and the remainder will believe a lie: “and on account of this God will send to them a working of error, for that they believed the false lie,” 2Th 2:11.

### **Luke 17:25**

**First** is the word of emphasis in this sentence. This adverb modifies the verb “is necessary” meaning Jesus must first suffer and be rejected by this generation. The Jews, the Samaritans and Gentiles alike all rejected our Lord as Messiah, “And the lord praised the unrighteous steward because he did prudently. For the sons of this age are more prudent than the sons of the light in their own generation,” Lu 16:8. This is why our Lord’s inscription on the cross was written in three languages (Greek, Latin and Hebrew) to show that all humanity are responsible for the death of our Lord. In the nuance of actual events, Jesus did warn his disciples that the religious leaders would reject him: “having said, it is necessary for the Son of man to suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day,” Lu 9:22.

### **Luke 17:26**

**As** is the word of emphasis in this sentence. This adverb modifies the verb “came to pass” meaning the event happened just as in the days of Noah: “And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose,” Ge 6:1-2; “And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,” Ge 6:5. People carried on with their business of earthly life as their religious feelings became more secularized.

### **Luke 17:27**

**Were eating** is the word of emphasis in this sentence. This verb is imperfect tense meaning the people of Noah’s day were continuously going on with life as normal, but without God. They indulged their sensual appetites without God in their lives even when judgment was imminent. The imperfect tense for the following verbs: were drinking, were marrying, were being given in marriage show the continuous lifestyle during the preparation of the ark. The ancient world were warned by Noah of the pending judgment: “and he spared not the ancient world, but he preserved Noah a herald of righteousness, after he brought in the flood upon the world of the ungodly,” 2Pe 2:5.

**Entered and came and destroyed** all are past tenses meaning Noah went into the ark and the deluge arrived and killed all those who were not in the ark.

### **Luke 17:28**

**In like manner** is the word of emphasis in this sentence. This adverb modifies the verb “came to pass” meaning the event of the destruction of Sodom and Gomorrah happened in the same way: people carried on with their lives without regard to God. T. W. Manson reminds us that “neither Noah nor Lot was a ‘paragon of the virtues’. But both realised that the catastrophe must come, and both took measures to save themselves. The Christian message is not for those who think that they deserve a better fate than their neighbours, but for those who, in the midst of universal indifference and complacency, realise the desperateness of their situation, and ask, ‘what must I do to be saved?’”

**Were eating, were drinking, were buying, were selling, were planting, were building** all are imperfect tenses meaning in the past these people were continuously living their daily lives. All these things have no

inheriting evil, but there was no place for God in their lives. Some liberal commentators say that the destruction of Sodom and Gomorrah was because of inhospitality, but these people were friendly that they wanted to have sexual relations with these angels. Lot even offered his daughters, but these men preferred these male messengers: “and he condemned the cities of Sodom and Gomorrah after he reduced them to ashes with an overthrow, having set an example while they are intending to be living ungodly,” 2Pe 2:6. The ungodly might be the “irreverent” but are more likely “transgressors.” “For the wrath of God is being revealed from heaven upon all ungodliness and unrighteousness of men who are holding the truth in unrighteousness,” Ro 1:18; “Wherefore also God gave them up in the desires of their hearts to uncleanness, that their bodies are being dishonored between themselves,” Ro 1:24; “Because of this reason God gave them up to passions of dishonor; for both their females changed the natural use into which is contrary to nature; both in like manner also the males left the natural use of the female, and were inflamed in their lust towards one another, males with males who are working out the shameless thing, and are receiving in themselves the recompense which it was necessary of their error,” Ro 1:26-27; “as Sodom and Gomorrah, and the cities around them, in like manner with them, who have given themselves to fornication and have gone after other flesh, are being set forth for themselves as an example, while they are undergoing the penalty of eternal fire,” Jude 1:7.

### **Luke 17:29**

**On the day** is the word of emphasis in this sentence. The noun records the time of the destruction of Sodom and Gomorrah: “Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground,” Ge 19:24-25. The rejection of the mighty works of our Lord Jesus Christ in Capernaum will bring greater judgment upon them than those of Sodom: “And thou, Capernaum, who lifted up to the heaven, thyself will be brought down to Hades: for if the works of power which have taken place in thee took place in Sodom, it possibility remained until today,” Mt 11:23.

**Went out, rained and destroyed** all are past tenses meaning Lot departed from Sodom as God sent down like rain fire and divine Sulphur because burning brimstone was regarded as having power to purify and God killed all even the plantation: “And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath,” De 29:23.

### **Luke 17:30**

**(In) this** are the words of emphasis in this sentence. This prepositional clause depicts the same elements of ungodliness when Jesus will return. Today, Sodomy started with that they were born that way, and then it turned to alternate lifestyle, and to this hour of racial rights. Anyone who speaks against such sin is intolerant and homophobic. Christians do not have a fear of the people who identify with homosexuality, but do have a fear of God: “And stop fearing because of the ones who were killing the body, but were not being able to kill the soul; but rather fear the One who was being able to destroy both the soul and the body in Gehenna,” Mt 10:28.

**Is being revealed** is present tense in passive voice meaning that day is continuously making known the second coming of our Lord.

### **Luke 17:31**

**(In) that day** are the words of emphasis in this sentence. This prepositional clause explains the reference to the time of our Lord’s second coming.

**Let not come down and let not return** both are past tense imperatives meaning Jesus exhorted the one who will be relaxing on their balconies to not descend so they can take their belongings and in the same way to not return in the field so they can gather his clothes: “let the one who is on the housetop keep

coming down to take anything out of his house; and let the one who is in the field return not back to take his garments,” Mt 24:17-18. Some commentators says that this during the destruction of Jerusalem in AD 70, but this is during the tribulation period: “But whenever ye should see the abomination of the desolation which was spoken of by Daniel the prophet, standing where it should not; let the one who is reading keep understanding; then let the ones in Judea keep fleeing to the mountains; and let the one upon the housetop not come down into the house, nor go in to take anything out of his house; and let the one who is in the field not return to the things behind to take his garment,” Mr 13:14-16.

### **Luke 17:32**

**Keep remembering** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is continuously exhorting that these disciples to keep calling to mind Lot’s wife: “But his wife looked back from behind him, and she became a pillar of salt,” Ge 19:26; “But these things became types for us, for that we were not desirers of evil things, according as they themselves also desired,” 1Co 10:6; “Now all these things as types were happening to them; and were written for our admonition on whom the ends of the ages arrived,” 1Co 10:11. The delay of Lot’s wife lost her life, but these tribulations saints need to escape quickly: “And the woman fled into the wilderness, where she is having there a place which has been prepared of God, in order that they might be nourishing her there a thousand and two hundred sixty days,” Re 12:6; “And two wings of the great eagle were given to the woman, in order that she might be flying into the wilderness into her place, how she is being nourished there a time, and times, and half a time, from the face of the serpent,” Re 12:14.

### **Luke 17:33**

**Whoever** are the words of emphasis in this sentence. This pronoun and conjunction form together the subject of the past tense subjunctive verb “should seek.” The condition of craving to preserve his own life will lose, but to be counted as lost, they will be kept alive: “The one who is loving his life in this world will lose it, and the one who is hating his life in this world will keep it to eternal life,” Joh 12:25. Those tribulation saints will be fleeing to save their lives, but to those who repent not, it will be too late.

### **Luke 17:34**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples.

**Will be taken and will be left** both are future tense in passive voice meaning God will take one and disregard the other. During this tribulation period, half the population will be killed. The misconception that the first three and half years of the seven years of tribulation will be a time of peace, but a great tribulation referring to Jacob’s trouble means only a greater woes than ever before. The first half of this tribulation period, half the population will perish, Re 6:8 9:15. Therefore between the Seal and Trumpet judgments 1/2 of the population alive at the beginning of Daniel’s 70th Week will have died before the Great Tribulation even begins.

### **Luke 17:35**

**Two** is the word of emphasis in this sentence. This numeral number “2.” It refers to 2 women as the present tense participle is feminine substantive modifying this number. So whether they are male or female, half will not survive.

### **Luke 17:36**

This verse is only found in Textus Receptus, Syriac, Arabic and Persic versions. This was inserted from Mt 24:40: “Then two will be in the field, the one is being taken, and the one is being left.”

## Luke 17:37

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AV, EMTV, Murdoch and Tyndale translated this participle with the use of attendant circumstance: “And they answered, and said to him.” These translations have the main verb in past tense, which should be imperfect tense. Garnier translated with the use of manner: “By way of responding, they say to him.” Some translations use dynamic equivalence by translating this participle as quotation marks.

**Are saying** is imperfect tense meaning these disciples are continuously affirming to Jesus. If our Lord was teaching about the destruction of Jerusalem in AD 70, these disciples would have asked of when instead of where.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these disciples, which is Luke’s favourite verb to continue the dialogue.

**Will be gathered together** is future tense in passive voice meaning eagles will assemble the corpse: “For wherever the carcass should be, there the eagles will be gathered together,” Mt 24:28. The judgment of unbelievers will face this. As sinners and judgment will be drawn together, the carcass attracts vultures. Jesus already gave the answer of where the second return will occur in verse 24: throughout the sky as our Lord will return in the clouds. Godet says: “for there is no reference in the preceding discourse to the destruction of Jerusalem, where this saying applies exclusively to the Parousia.” Matthew teaches about the second coming, not the destruction of Jerusalem by Titus in AD 70: “And I saw one messenger who was standing in the sun; and he cried with a loud sound, saying to all the birds which are flying in mid heaven, keep coming and keep gathering yourselves to the supper of the great God,” Re 19:17.

## Luke 18:1

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

17. Parable of unjust judge, 18:1-8

1 **And He** also **was speaking** a metaphor to them (to) be necessary always to be praying and not to be fainting, 2 saying, there was a certain judge (in) a certain city, *who* is not fearing God and is not respecting man. 3 And there was **a widow** (in) that city, and she was coming (to) him, saying, avenge me (of) mine adverse party. 4 And he desired **not** (for) a time; but (after) these things he said (within) himself, if even I am not fearing God and am not respecting man, 5 yet (because) trouble is causing this widow to me I will avenge her, in order that *if* she is coming (to) *the* end she might be harassing me. 6 **And the LORD said**, hear what the unrighteous judge is saying. 7 And will **God** in no wise execute the avenging of his chosen ones who are crying (to) Him day and night, and *while* He is being patient (over) them? Yes! 8 **I am saying** to you, “He will execute their avenging (in) quickness. **Nevertheless** *after* the Son of man came will He indeed find faith (on) the earth?”

**Was speaking** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously also affirming a parable to these disciples. The subject of this metaphor is to be praying at all times and not to be not giving up through the weight of overpowering evil: “Keep praying unceasingly,” 1Th 5:17; “For consider well the One who had endured so great gainsaying from sinners against himself, in order that ye may not be wearied, fainting in your souls,” Heb 12:3. The early Church may feel that they are facing the Great Tribulation as their Master has been rejected, and now disappeared from them. They see the world plunging in worldliness as Rome is burning to the ground being blamed by the Christians. They wonder if this is like the days of Noah or Lot! Our churches today feel that the same as if we are in the last days as Paul has felt: “But keep knowing this, that in the last days difficult times



will be present. For men will be lovers of self, lovers of money, vaunting, proud, evil speakers, disobedient to parents, unthankful, unholy, betrayers, headlong, puffed up, lovers of pleasure rather than lovers of God, having a form of piety, but denying the power of it," 2Ti 3:1-5. So whether during the early Church, today or for the tribulation saints, the only weapon to combat these perilous times is incessant prayer. We are being overcharges spiritually in the last times, so we are exhorted to unceasing vigilance and prayer.

### **Luke 18:2**

**Is not fearing and is not respecting** both are present tense participle with negation translated with the use of substantive modifying the noun "judge." Garnier translated with the use of periphrastic: "A certain judge was at a certain city, not fearing God and not being respectful to a human." Judges are supposed to be impartial: "Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment," De 16:18. Paul says: "and they knew not a way of peace. There is no fear of God before their eyes," Ro 3:16-17. This type of judge will accept bribes because he has no backbone in character. McGee says: "he was an unscrupulous politician, scheming, cold, and calculating."

### **Luke 18:3**

**Widow** is the word of emphasis in this sentence. This noun is predicate nominative or subject of the imperfect tense verb "was." She lived in the same city as this judge. This widow was most likely poor and was being taken advantage of because her status.

**Was coming** is imperfect tense meaning this widow was continuously approaching this judge to the point that she was harassing him, verse 5. She was persistent in her plea. We should be the same in our prayers.

**Avenge** is past tense imperative meaning defend her injustice. This judge was in a position to render legal justice for this widow.

### **Luke 18:4**

**Not** is the word of emphasis in this sentence. This negation particle shows that this judge wished not upon his schedule as he was a busy man. MSS has this verb as imperfect tense as a continuous refusal.

**Said** is past tense meaning the judge spoke in his thoughts, which is Luke's favourite verb to continue the dialogue. Notice this judge knew what kind of man he is: unjust.

### **Luke 18:5**

**Is causing** is present tense infinitive translated with the use of cause because of the preposition and article "(because): *dia to*." The noun "trouble" is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Will avenge** is future tense meaning this judge will represent this widow.

**Is coming** is present tense participle translated with the use of condition: "*if*." EMTV, HCSB, NET, RSV, TWENTY, WEB and Williams have the use of means: "so that she may not finally wear me out by her continual coming." AMP, Moffatt, Murdoch and Tyndale have the use of attendant circumstance: "lest at the last she come, and rail on me."

**Might be harassing** is present tense subjunctive meaning the purpose of the widow's continuous visits is continuously wearing out this judge like a boxer who is continuously jabbing him. In his thoughts of this unjust judge, he felt the blows of this nagging widow.

### Luke 18:6

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke, which is Luke's favourite verb to continue the dialogue. Notice Luke used the designation of Messiah for Jesus here.

**Hear** is past tense imperative meaning Jesus exhorted his disciples to understand the continuous thoughts of this unjust judge. These disciples must fully grasp these words before our Lord can make the application.

### Luke 18:7

**God** is the word of emphasis in this sentence. The focus is on a righteous God instead of the unjust judge. The double negation particle "in no wise: *ou mh*" is expected answer: yes, because of the first negation particle. God will with certainty produce the punishment of his elect. God will for sure meet out justice for the sense of vindication: "so that each of you are not going beyond and overreaching his brother in that matter, because the LORD is avenger concerning all these things, even as also we told you before and fully testified," 1Th 4:6. MSS has this verb as hortatory in subjunctive mood with the double negation: "shall God in no wise execute avenging."

**Is being patient** is present tense participle translated with the use of time: "*while*." Most translations have translated with the use of concession: "since he is so patient with them?" AMP, Garnier and Murdoch have translated with the use of attendant circumstance: "Will he defer them and delay help on their behalf?" God is so longsuffering and slow to anger with us: "The LORD is not delaying the promise, as some are esteeming delay, but is longsuffering towards us, because he is not willing that any should perish, but all should come to repentance," 2Pe 3:9. MSS has this verb as present tense indicative. Robertson says: "This present active indicative comes in awkwardly after the aorist subjunctive."

### Luke 18:8

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.

**Will execute** is future tense meaning God will produce their punishment speedily. God will interpose and aid his people.

**Nevertheless** is the word of emphasis in this sentence. This adverb modifies the verb "will find." It is a true saying that God will avenge his elect, but greater in quality, will his elect be trusting in this promise.

**Came** is past tense participle translated with the use of time: "*after*." Most translations agree with this use except Murdoch who translated with the use of attendant circumstance: "Yet the Son of man will come; and will he find faith on the earth?" Faith comes from reading and believing in the Word of God: "So that faith is by report, but that report is by the word of God," Ro 10:17; "For righteousness of God is being revealed in it by faith to faith, according as it has been written, but the just will live by faith," Ro 1:17; "But that no one is being justified in law with God this is manifest; because the just will live by faith," Ga 3:11; "But the just will live by faith; and if he should draw back, my soul is not delighting in him," Heb 10:38. So when our Lord returns for his Church or at the end of the Tribulation period, will his saints be reading and believing the Word of God? God promises full recompense for the wicked, but we see the wicked prosper. Do not our eyes deceive us!

### Luke 18:9

## VI. Ministry on way to Jerusalem, 10:1-18:34

### J. Teachings, 12:13-18:34

#### 18. Parable of self-righteousness, 18:9-14

9 And He spoke also this metaphor (to) some who had trusted (in) themselves that they are righteous and despising the rest: 10 **Two men** went up (into) the temple to pray; the one a Pharisee and the other a tax gatherer. 11 **The Pharisee** *who* stood, was praying these things (to) himself, God, I am thanking Thee that I am not as the rest of men, rapacious, unrighteous, adulterers, or even as this tax gatherer. 12 **I am fasting** twice in the week, I am tithing all things as many as I am gaining. 13 And **the tax gatherer** *who* has stood afar off was not willing not even to lift up the eyes (to) heaven, but was striking (upon) his breast, saying, God, be propitious to me the sinner. 14 **I am saying** to you, this one went down having been justified (to) his house rather than that one. For because **everyone** who is exalting himself will be humbled; and *everyone who* is humbling himself will be exalted.

**Spoke** is the word of emphasis in this sentence. This verb is past tense meaning Jesus told this parable to the self-righteous ones: “There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, oh how lofty are their eyes! and their eyelids are lifted up,” Pr 30:12-13. Some say it was the Pharisees, but if they were, Luke would have named them as in Lu 16:14. These standoffish persons manifest a haughty distance to certain sinners: “And after all saw it they were murmuring, saying, he entered to lodge with a sinful man,” Lu 19:7. The parable is concerning the public prayer of a Pharisee and a publican but the recipients of this metaphor are self-righteous men who may be Pharisees, but this attitude is though by no means confined to them.

#### Luke 18:10

**Two men** are the words of emphasis in this sentence. This number “2” and the noun “man” shows two males ascended to the temple for the purpose to pray. This was the inner courts of the temple. These two men represent to the contrast of self-righteousness. First, the Pharisee who are great actors in self-righteousness. Secondly, the publican who were tax collectors, and because of their trade, many tax gatherers were dishonest making them labelled as sinners. Notice the two extremes of Jewish social and religious life.

#### Luke 18:11

**The Pharisee** is the word of emphasis in this sentence. The focus is on the attitude of his self-righteousness.

**Was praying** is imperfect tense meaning this Pharisee was continuously making invocations to himself. Notice these petitions were not to God but to himself even though his address is to God. Notice also that this Pharisee stood out of pride: “And whenever thou should be praying, thou will not be as the pretenders are doing, for they are loving to be praying having had stood in the assemblies and in the corners of the streets, so that they may possibility appear to men; verily I am saying to you, They are having their reward,” Mt 6:5.

**Am thanking** is present tense meaning this is the first thing which he was praying about. This Pharisee is continuously giving thanks to God that he is not continuously a publican. He is having a feeling of joy of rejoicing that he standing was better than all other men. He felt that he achieved this position through his own efforts. He sees tax gatherers as extortioners, fraudulent or deceitful, and ungodly because his friends are sinners. It is alright to stand as long there is mercy in your hearts: “And whenever ye should be standing while ye are praying, keep forgiving if anything ye are having against anyone; in order that also your Father who is in the heavens may forgive you your offences,” Mr 11:25. Because of the pride of this

Pharisee, he is still guilty before God: “For whosoever will keep the whole law, but will stumble in one point, he has become guilty of all,” Jas 2:10.

### **Luke 18:12**

**Am fasting, am tithing** both are present tenses meaning these are the second and third thing which this Pharisee was making invocations to himself. He first thing was his standing found in the previous verse. Now this Pharisee is invoking to himself that he is continuously fasting twice in a week and he is continuously tithing all his profits. These Pharisees fasted on Mondays and Thursdays of each week, but the law required only one fast a year on the Day of Atonement, Le 16:29 Nu 29:7. The Roman Catholics for a long time would not eat meat on Fridays from Canon 1250. The Muslims are boastful also during their month of Ramadan that they fast until sundown. Their efforts are for a time of spiritual reflection, improvement and increased devotion and worship. They are doing this every year out of the laws from Mohammad. This is another tradition to show their devotion to their religion: “And whenever ye should be fasting, stop becoming as the pretenders are downcast in countenance; for they are disfiguring their faces, so that they may appear as fasting to men; verily I am saying to you, they are having their reward,” Mt 6:16; “But they are worshipping me in vain, teaching teachings injunctions of men,” Mt 15:9. And for these Pharisees, they are blind guides: “Woe to you, scribes and Pharisees, actors, for ye are paying tithes of the mint and the anise and the cummin, and ye left aside the weightier matter of the law, righteousness, and mercy and faith: it was necessary for you to do these things, and not to be leaving aside those things. Blind guides, who is filtering out the gnat, but is swallowing the camel,” Mt 23:23-24. These self-righteous religious leaders will strain out the smallest creature, but will devour the largest. They are very scrupulous about the minutest matters of ceremonial observance, and then they neglect their ethical duties.

### **Luke 18:13**

**Tax gatherer** is the word of emphasis in this sentence. The focus is now on the tax collector who is praying to God in humility.

**Was not willing but was striking** both are imperfect tenses, the first with negation meaning this publican was not continuously wishing to not even to raise up his eyes but was continuously disquieting his conscience. Those who raise up themselves are exalting themselves in arrogant assertion against God: “overthrowing reasonings and every high things which is being lifted up against the knowledge of God, and leading captive every thought into the obedience of the Christ,” 2Co 10:5. The Roman Catholic Church during their mass exhorts their parishioners to beat their breast. They do this during their liturgy of repeating: “Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.” The Penitential Rite, just as bowing is prescribed during the recitation of the Nicene Creed, but this prayer entered the Catholic Church before their communion and urged to do this after they partake to say: “my Lord, and my God,” as if the bread is now transubstantiation into the actual body of Christ. This conversion is most heretical teaching from this cult known as Roman Catholic Church. The Lord’s Supper is NOT a sacrifice: “by which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priests were standing day by day ministering, and offering the same often sacrifices, which are never being able to take away sins; but he, after he has offered one sacrifice for sins, himself sat down in continually at the right hand of God, henceforth awaiting until his enemies should be placed as a footstool for his foot. For he has perfected the ones who were being sanctified by one offering in continuation,” Heb 10:10-14.

**Be propitious** is past tense in passive voice imperative meaning let God appease this publican’s sins. This tax gatherer acknowledged his sinfulness and wanted God to show mercy unto him: “but God is commending his own love to us, that while we are still sinners Christ died in behalf of us,” Ro 5:8. Jesus told the religious leaders: “But go and learn what it is, I am desiring mercy, and not sacrifice: for I came not to call the righteous ones, but sinners to repentance,” Mt 9:13.

## Luke 18:14

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these self-righteous followers.

**Having been justified** is perfect tense in passive voice participle meaning the result of this prayer has God pronouncing righteousness to this publican. This justification will have abiding results as this sinner has become a child of God: “the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God,” Joh 1:13. What a comparison!

**Will be humbled and will be exalted** is future tense in passive voice meaning God will lower every boastful one and will lift up on high the one who is devoid of all haughtiness: “And he said to them, ye yourselves are the ones who are justifying themselves before men, but God is knowing your hearts; for the highly thought of among men is an abomination before God,” Lu 16:15. Even as Christians: “Therefore be humbled under the mighty hand of God in order that he may exalt you in due time,” 1Pe 5:6. This humility is the trust in the grace that God cares for us.

## Luke 18:15

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

19. Kingdom of God and little children, 18:15-17

15 And they were bringing to Him also the babes, in order that He might be touching them but the disciples saw *it and* rebuked them. 16 But Jesus called them *and said*, permit the little children to be coming to Me, and stop forbidding them, for the kingdom of God is of the such. 17 I am **verily** saying to you, whoever shall not receive the kingdom of God as a little child *is receiving it* he shall in no wise enter (into) it.

**Were bringing** is the word of emphasis in this sentence. The verb is imperfect tense meaning the followers were continuously bringing forward to Jesus infants: “And they were bringing little children to him, in order that he may touch them; but the disciples rebuked the ones who were bringing them,” Mr 10:13.

**Might be touching** is present tense subjunctive meaning the purpose of the crowds leading their babies to Jesus is that Jesus might be continuously touching them. This act was for a blessing upon their children: “Then little children were brought to him, in order that he may lay his hands on them, and may pray; but the disciples rebuked them,” Mt 19:13.

**Saw** is past tense participle translated with the use of attendant circumstance. Murdoch agree with this use while most translations have translated with the use of time: “when they saw it, reprovved them for it.” These disciples noticed these presentations.

**Rebuked** is past tense meaning these disciples reprovved these followers. These disciples thought it would bring dishonour against their Lord. From their viewpoint, it was a disgrace. Notice there is no baptism here as Jesus was blessed after his birth: “and he himself received him into his arms, and blessed God, and said,” Lu 2:28.

## Luke 18:16

**Jesus** is the word of emphasis in this sentence. The focus is now on our Lord’s response.

**Called** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use while a few translations have the main verb as a participle: “But Jesus called them unto him, saying.”

**Said** is past tense meaning Jesus spoke to his disciples, which is Luke’s favourite verb to continue the dialogue.

**Permit** is past tense imperative meaning Jesus exhorted his disciples to allow these followers to offer their babies.

**Stop forbidding** is present tense imperative with negation meaning Jesus is continuously exhorting his disciples to refuse not such a gift. This kind of trust is what the kingdom of God consists. Some parents today will not permit their children to hear Bible stories as it may cause their children to get too excited of God’s mercy and they may have difficulties with other children. Such protection will only bring stumbling blocks to these children: “And whoever should cause to offend one of the little ones who are believing in me, it is good for him rather if a millstone is being place about his neck, and he has been thrown into the sea,” Mr 9:42.

#### **Luke 18:17**

**Verily** is the word of emphasis in this sentence. This points to stress the truth and validity of his sayings so they can acknowledge it.

**Am saying** is present tense meaning Jesus is continuously affirming to these disciples.

**Shall not receive** is past tense subjunctive with negation meaning the condition of faith is equivalent to the trust these little ones possess. The babies trust their parents for all things. They do not have prejudices, ambition or vanity. Children before the age of accountability believe anything you tell them. This does not that these children are already in the kingdom without coming to him. Jesus is basing that adults should trust God’s promises. Our belief in the promises of God is to trust him at his word: “Trust in the LORD with all thine heart; and lean not unto thine own understanding,” Pr 3:5.

**Shall in no wise enter** is past tense subjunctive with double negation meaning the possibility of entering the kingdom of God without faith is none: “But apart from faith it is impossible to well please him; for it is necessary for the one who is approaching to God to believe, that he is, and he is becoming a Rewarder for the ones who are seeking him out,” Heb 11:6.

#### **Luke 18:18**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

20. Young rich ruler, 18:18-27

18 And a certain ruler asked Him, saying, Good Teacher, what *if I did good things* will I inherit eternal life? 19 But Jesus said to him, why are thou calling Me Good? **No one** *is* good (except) One, God. 20 Thou knows **the commandments**: do not commit adultery; do not commit murder; do not steal; do not bear false witness; keep honoring thy father and thy mother. 21 And that one said, I kept for myself all these (from) my youth. 22 And after Jesus has heard these things He said to him, one thing is yet lacking to thee; sell all as much as thou are having, and distribute *it to the* poor, and thou will have treasure (in) heaven, and come keep following Me. 23 But after that one has heard these things he

became very sorrowful, for he was very rich. 24 But after Jesus **has seen** him *who* has become very sorrowful He said, how with difficulty the ones who are having the riches will enter (into) the kingdom of God. 25 For it is **easier** *for* a camel to enter (through) an eye of a needle than a rich man to enter (into) the kingdom of God. 26 And the ones who have heard **said**, then who is being able to be saved? 27 But that One said, the impossible things (with) men are possible (with) God.

**Asked** is the word of emphasis in this sentence. This verb is past tense meaning a certain high official interrogated Jesus by addressing our Lord as good teacher. Matthew says that he was a young rich ruler, Mt 19:20. Mark says that he ran up and kneeled down to him, Mr 10:17. No Jewish rabbi was called “good” in direct address. It was flattery, but Jesus would remind this young man that all goodness in man must flow from God. This young rich ruler was dependent upon his own personal goodness, but this is his fundamental error along with all religions of the world today: “Who has saved us and has called us with a holy calling, not according to our works, but according to his own purpose and grace which has been given to us in Christ Jesus before the ages of time,” 2Ti 1:9.

**Did** is past tense participle translated with the use of condition: “*if*.” Garnier translated with the use of time: “while doing what will I inherit timeless life?” Most translations have the main verb as infinitive “to inherit” while the Greek has it as future tense “will inherit,” and this participle as future tense indicative. Matthew and Mark has past tense subjunctives for both verbs: “And behold, one came to him and said to him, Good Teacher, what good thing shall I do in order that I might be having eternal life?” Mt 19:16; “And while he is going forth into the way, one who ran up and kneeled down to him was asking him, Good Teacher, what shall I do in order that I may inherit eternal life?” Mr 10:17. This rich young ruler had a purpose to produce good works in order to possess eternal life. He has good intentions, but good intentions do not appoint one to eternal life. He sincerely desired salvation, and he imagined that some generous action, some great sacrifice except giving all his money would secure this highest ideal. He is ready to make a large expenditure for salvation, but not all. The lawyer asked the same question: “And behold, a certain doctor of the law stood up, tempting him, and saying, Teacher, by having done what will I inherit eternal life?” Lu 10:25. This lawyer wanted to justify himself: “But that one who was desiring to be justifying himself said to Jesus, and who is my neighbour?” Lu 10:29.

### Luke 18:19

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this rich young ruler. Mark has the same rendering: “But Jesus said to him, why are you calling me good? No one is good except One, God,” Mr 10:18. Matthew adds: “And that One said to him, why are thou calling me good? No one is good except One, God. But if thou are desiring to enter into that life, keep the commandments,” Mt 19:17.

**Are calling** is present tense meaning this rich young ruler is continuously addressing Jesus in the manner of consummately and essentially good. He may call him “good LORD,” but not “good teacher.” He needs to recognize that Jesus is God as this address is pre-eminently of God: “And behold, two blind men who were sitting beside the way, after they have heard “Jesus is passing by!” they cried out, saying, have pity on us, LORD, Son of David,” Mt 20:30.

**No one** is the word of emphasis in this sentence. This pronoun means there is not a person can be addressed this title except God himself: “How then can man be justified with God?” Job 25:4. Jesus is God in the flesh: “And confessedly great is the hidden thing of piety: God was manifested in the flesh, was justified in the Spirit, was seen by messengers, was proclaimed,” 1Ti 3:16; “For such a high priest was being suited for us, who is holy, harmless, undefiled, separated from sinners, and becoming higher than the heavens,” Heb 7:26.

### Luke 18:20

**Commandments** is the word of emphasis in this sentence. These commandments are ethically used in the Mosaic law which is the second half of the Decalogue. The first four commandments are our duties towards God and the last six are our duties towards our fellow man. Jesus quotes these last six.

**Do not commit adultery; do not commit murder; do not steal; do not bear false witness** are all past tense subjunctives with negation meaning they are all strong exhortations to love their neighbours as themselves: "He is saying to him, which? And Jesus said, thou will not commit murder; thou will not commit adultery; thou will not steal; thou will not bear false witness, keep honoring the father and the mother; and thou will love thy neighbor as yourself," Mt 19:18-19. Mark has the same as Luke: "Thou knows the commandments, do not commit adultery; do not commit murder; do not steal; do not bear false witness; do not defraud; keep honoring thy father and mother," Mr 10:19.

**Keep honoring** is present tense imperative meaning the children must continuously keep honouring their parents.

### **Luke 18:21**

**That one** is the word of emphasis in this sentence. This article is previous reference to "certain ruler" in verse 18. Matthew mentions that it was: "The young man is saying to him, I kept for myself all these things from my youth; what yet am I lacking?" Mt 19:20. Mark has the same rendering: "And that one who has answered said to him, Teacher, I kept for myself all these from my youth," Mr 10:20.

**Said** is past tense meaning this young ruler spoke, which is Luke's favourite verb to continue the dialogue.

**Kept for myself** is past tense in passive voice meaning this young ruler thought in his mind that he observed for himself all these commandments out of his youthful age. He took care not to violate all these commandments but his desperately wicked heart has deceived him: "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer 17:9. Hollywood says follow your heart! This one can obey the letter of the law, but still transgress spiritually. He was sincere in his profession and thought that he was really blameless following the outward conformity of the law. If human righteousness could have saved anyone, this young man was already saved. Look at Nicodemus, Jesus still told him that he must be born again, Joh 3:3. Notice Nicodemus did not call Jesus "Good Teacher," and he reported about Jesus signs, not his own self-righteousness: "this one came to him by night, and said to him, Rabbi, we know that thou Teacher have come from God; for no one is being able to be doing these signs which thou thyself are doing unless God should be with him," Joh 3:2.

### **Luke 18:22**

**Has heard** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." All translations agree with this use. It could also be attendant circumstance: "And Jesus heard these things and said to him." Jesus understood this young ruler's intentions. Mark says that our Lord looked at him with love: "And Jesus looked upon him and loved him, and said to him, one thing is lacking to thee: keep going, as much as thou are having sell and give to the poor, and thou will have treasure in heaven; and come, keep following me, having taken the cross," Mr 10:21.

**Said** is past tense meaning Jesus spoke to this young rich ruler, which is Luke's favourite verb to continue the dialogue.

**Is lacking** is present tense meaning this young rich ruler is continuously wanting in one thing. This is number "1." The number 1 item that this rich young ruler is continuously being destitute. He thinks that he is rich, but he is impoverished in his spiritual status. Matthew says that this rich young ruler is continuously wishing to be lacking nothing: "Jesus was saying to him, if thou are desiring to be being perfect, keep going sell thy property and give to the poor, and thou will have treasure in heaven; and



come keep following me,” Mt 19:21. This one wanted to be whole, full, and efficacious in his possession of eternal life. Roman Catholics know that they will never achieve this goal and so they developed purgatory to burn off their short-comings. Other religions have reincarnation as they know that no one can live a perfect life. The only person who has accomplished this is our Lord Jesus Christ. This rich young ruler is not yet undivided in his obedience to God. God is undivided in his conduct toward us, “Therefore ye yourselves will be perfect, even as your Father who is in the heavens is perfect,” Mt 5:48. Notice the future tense here as our perfection is found in eternity, but we will pursue to be Christ-like: “Not that I already received, or have already been perfected; but I am pursuing if also I may lay hold for which al so I was laid hold by the Christ Jesus,” Php 3:12. Our maturity in the Christian walk does bring us closer to this perfection: “but the solid food is for the fully grown, who is having the senses which exercised on account of the habit for distinguishing both good and evil,” Heb 5:14. For those who teach that we can achieve perfection of not sinning again, need to read: “If we should say that we are having no sin, we are deceiving ourselves and the truth is not in us,” 1Jo 1:8. It is the same for those unsaved who recognize not their sinful nature: “If we should say that we have not sinned, we are making him a liar, and his word is not in us,” 1Jo 1:10.

**Sell and distribute** both are past tense imperatives meaning just do this one thing: love God instead of mammon: “But the ones who are desiring to be being rich, are falling into temptation and a snare and many unwise and hurtful desires, which are sinking these men into destruction and perdition,” 1Ti 6:9. “Keep charging to the rich in the present age, that they are not being high-minded, nor have hope in the uncertainty of riches, but in the living God, who is giving to us richly all things for enjoyment,” 1Ti 6:17. Many today may not be rich, but wishing for the winning lottery ticket will only bring sorrow: “For the love of money is a root of all evils; which while some were stretching after were seduced from the faith, and many pierced themselves with sorrows,” 1Ti 6:10. The Romanists teach that absolute poverty is a chief means of securing the highest spiritual attainments. Jesus did not require this of his entire group of followers. This young rich ruler did not love his neighbour (the poor) as himself. Giving all our goods away without love for our neighbour is worthless: “And if I should give away in food all my goods, and if I should deliver up my body in order that I might being burned, but I should not be having love, I am being profited nothing,” 1Co 13:3.

**Keep following** is present tense imperative meaning keep joining Christ as his attendant. “Ye yourselves who followed me, in the regeneration, whenever the Son of man should sit down upon the throne of his glory, will sit also on twelve thrones, judging the twelve tribes of Israel,” Mt 19:28. Jesus gave this call to Matthew: “keep following me. And he has left all, and after he arose followed him,” Lu 5:27-28. “My sheep are hearing my voice, and I myself am knowing them; and they are following me,” Joh 10:27. Mark adds: “keep following me, having taken the cross,” Mr 10:21.

### **Luke 18:23**

**That one** is the word of emphasis in this sentence. This article is previous reference to “him” in the previous verse. This rich young ruler is this person here.

**Has heard** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except TWENTY who translated with the use of result: “But the man became greatly distressed on hearing this.” Mark does not mention this verb: “But that one who has become sad at the saying, went away grieving; for he was having many possessions,” Mr 10:22. Matthew has the same verb: “But after the young man have heard the word, he went away grieving; for he was having many possessions,” Mt 19:22.

### **Luke 18:24**

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except Moffatt who translated with the use of attendant circumstance: “So Jesus looked at him and said.” Jesus discovered that this rich young ruler became very sad.

**Said** is past tense meaning Jesus spoke to his disciples, which is Luke's favourite verb to continue the dialogue.

**Will enter** is future tense meaning the rich ones will enter into the kingdom of God with difficulty: "And Jesus said to his disciples, verily I am saying to you, a rich man will enter with difficulty into the kingdom of the heavens." The rich person is struggling with difficulty to be saved. The temptations of fleshly desires to hold on to their wealth and to multiply it will bring false security: "I will say to my soul, thou art having many good things which are being laid by for many years; keep taking thy rest, eat, drink, keep being merry. But God said to him, fool, they are requiring thy soul from thee this night; and what prepared thou to whom it will be? Thus is the one who is treasuring up for himself, and is not rich toward God," Lu 12:19-21. There is deceitfulness of riches: "And the one who was sowed among the thorns, this is the one who is hearing the word, and the care of this life and the deceitfulness of riches is choking the word, and it is becoming unfruitful," Mt 13:22.

### **Luke 18:25**

**Easier** is the word of emphasis in this sentence. This adjective is predicate adjective modifying the verb "is." This compound comparative adjective consists of "to be well off" and "labour." This means that it is easy labour as we would say: "it is smooth sailing." "And again I am saying to you, it is easier for a camel to pass through the eye of a needle, than a rich man to enter into the kingdom of God," Mt 19:24.

**To pass** is past tense infinitive with the use of explaining the adjective "easier." This compound verb consists of "through" and "to go." The eye of a needle is a certain gate called the Needle's Eye, through which a camel could not pass, save on its bended knees and after its burden had been taken off. This picture is of a rich person to unload his riches and bend the knee to God. So it is possible. Jesus did not say that they could not be saved, but it would be difficult.

**To enter** is past tense infinitive with the use of explaining the adjective "easier." Notice the change in Matthew from the kingdom of the heavens to kingdom of God. This shows that both terms are identical even with Matthew. Mark and Luke always used the term "kingdom of God." Mr 10:25.

### **Luke 18:26**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these disciples spoke, which is Luke's favourite verb to continue the dialogue: "And after his disciples heard they were being astonished exceedingly, saying, who then is being able to be saved?" Mt 19:25. Mark used an article like Luke here: "And those ones were being exceedingly astonished, saying among themselves, and who is being able to be saved?" Mr 10:26.

**To be saved** is past tense in passive voice infinitive with the use of completing the verb. Mark adds: "saying among themselves," Mr 10:26. This verb means that who can be rescued from what seems impossible. Notice the passive voice meaning man cannot save himself, but it is God who saves.

### **Luke 18:27**

**That One** is the word of emphasis in this sentence. This article is previous reference to "Jesus" in verse 24.

**Said** is past tense meaning Jesus spoke, which is Luke's favourite verb to continue the dialogue: "But Jesus looked on them and said to them, this is impossible with men, but all things are possible with God," Mt 19:26. The grace of God can break down the trust in wealth, take away the love of wealth, and fill the heart with the love of Christ. Remember it is the love of money. A poor man can desire riches: "For the love of money is a root of all evils," 1Ti 6:10.

## Luke 18:28

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

21. Riches in heaven, 18:28-30

28 And Peter **said**, behold, we ourselves left all and followed Thee. 29 And **that One** said to them, verily I am saying to you, "there is no one who left house or parents or brethren or wife or children (for sake of) the kingdom of God, 30 who shall in no wise receive manifold more (in) this time and (in) the age which is coming eternal life."

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Peter spoke, which is Luke's favourite verb to continue the dialogue.

**Left and followed** both are past tenses meaning the disciples themselves forsook all and joined as a disciple: "Then Peter answered and said to him, behold, we ourselves left all things and followed thee; what then will it be to us?" Mt 19:27. Mark has the same rendering as Luke: "Peter began to be saying to them, behold, we ourselves left all, and followed thee," Mr 10:28. This emphatic personal pronoun displays that these disciples abandoned their property, and followed Jesus in contrast to this rich young ruler. Peter is also looking for impatient compensation for their mission.

## Luke 18:29

**That One** is the word of emphasis in this sentence. This article is previous reference to "Jesus" in verse 24: "And Jesus said to them, verily I am saying to you, ye yourselves who followed me, in the regeneration, whenever the Son of man should sit down upon the throne of his glory, will sit also on twelve thrones, judging the twelve tribes of Israel. And everyone who left houses, or brothers, or sisters, or father, or mother, or woman, or children, or lands, for the sake of my name, will receive a hundredfold, and will inherit eternal life. But many who are first will be last, and the last will be first," Mt 19:28-30.

**Said** is past tense meaning Jesus spoke to his disciples, which is Luke's favourite verb to continue the dialogue.

**Am saying** is present tense meaning Jesus is continuously affirming to these disciples. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks: "But Jesus answered and said, verily I am saying to you, there is no one who left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for the sake of me and of the glad tidings, if he should receive not a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and life eternal in the age which was coming. But many first will be last, and the last first." Mr 10:29-31.

**Left** is past tense meaning this person forsook their house, parents, brethren, wife and children because of the kingdom of God. This person loves God more than all these things: "if anyone is coming to me, and is not hating his father and mother and wife and children and brothers and sisters, and yet also his own life, he is not being able to be my disciple," Lu 14:26.

## Luke 18:30

**Shall receive** is past tense subjunctive meaning the triple negation gives a very strong positive response in an emphatic response. This is not a person who shall in no wise recover much more in this spiritual kingdom and the kingdom to come: "if he should receive not a hundredfold now in this time, houses and

brothers and sisters and mothers and children and lands, with persecutions, and life eternal in the age which was coming,” Mr 10:30.

### **Luke 18:31**

VI. Ministry on way to Jerusalem, 10:1-18:34

J. Teachings, 12:13-18:34

22. Foretelling his suffering and death, 18:31-34

31 And He received the twelve *and said* (to) them, behold, we are going up (to) Jerusalem, and all things which have been written (by) the prophets about the Son of man will be accomplished; 32 for He will be delivered up to the Gentiles, and He will be mocked and will be insulted and will be spit upon. 33 *And after they scourged Him* they will kill Him; and He will rise again for Himself on the third day. 34 And they themselves understood nothing of these things, and this saying which had been hid (from) them, and they were not knowing the things which were being said.

**Received** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use. Jesus took his disciples aside. Our Lord wanted a private conversation with his apostles.

**Said** is past tense meaning Jesus spoke to his twelve disciples: “And while Jesus was going up to Jerusalem, he took the twelve disciples apart in the way, and said to them,” Mt 20:17. Jesus foretold this before on two separate occasions: Mt 16:21 Mr 8:31 Mt 17:22-23 Mr 10:32-34.

**Are going up** is present tense meaning Jesus and his apostles are continuously ascending to Jerusalem: “behold, we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death,” Mt 20:18.

**Will be accomplished** is future tense in passive voice meaning his suffering, death and resurrection will fulfill the writings which God committed to his prophets concerning the Messiah, Ps 22:1-31 69:1-36 Isa 53:1-12 Da 9:26 Zec 13:7. The Jews today refused to acknowledge these passages as a person, but see it as their Messianic Age. Because Jesus did not bring a political and spiritual redemption of the Jewish people, they do not believe that Jesus was the Messiah. Jesus warned that another Messiah would appear: “And Jesus answered and began to be saying to them, keep seeing lest anyone mislead you. For many will come in my name, saying, I myself am he; and they will mislead many,” Mr 13:5-6. The Jews today still talk about this deceiver: “Shimeon ben Kosiba, known as Bar Kokhba (son of a star), and he was a charismatic, brilliant, but brutal warlord. Rabbi Akiba, one of the greatest scholars in Jewish history, believed that Bar Kokhba was the mashiach. Bar Kokhba fought a war against the Roman Empire, catching the Tenth Legion by surprise and retaking Jerusalem. He resumed sacrifices at the site of the Temple and made plans to rebuild the Temple. He established a provisional government and began to issue coins in its name.” The conservative Jews still think today that this one was closer to their ideal of a Messiah.

### **Luke 18:32**

**Will be delivered up and will be mocked and will be insulted and will be spit upon** all are future tenses in passive voice meaning the Jewish leaders will give into the hands of the Gentiles who were the Roman authorities and these Romans will play with Jesus and they will treat shamefully our Lord and they will spit upon him: “and they will deliver him up to the Gentiles to mock and to scourge and to crucify, and he will rise again the third day,” Mt 20:19. This fulfillment was recorded by Luke: “And all their multitude rose up and led him to Pilate. And after Herod has despised him utterly with his troops, and has mocked him, he put on him a splendid apparel and sent him back to Pilate. And the people had stood beholding, and the rulers with them were also deriding, saying, he saved others, let him save himself if this is the Christ chosen One of God,” Lu 23:1,11,35.

### Luke 18:33

**Scourged** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier, HCSB and Tyndale agree with this use while most other translations have the use of attendant circumstance: “and then they will flog him and kill him.” The Romans whipped Jesus: “Therefore then Pilate took Jesus and scourged him,” Joh 19:1. Luke says the milder verb: “Therefore after I chastised him I will release him,” Lu 23:16.

**Will kill** is future tense meaning these Romans will slay by inflicting mortal death with the crucifixion of the cross: “but ye killed the Author of life; whom God raised up from among the dead, whereof we ourselves are witnesses,” Ac 3:15.

**Will rise again for Himself** is future tense in middle voice meaning Jesus will raise himself up from the dead on the third day. Notice Jesus has the power to take up his life again: “No one is taking it from me, but I myself am laying it down of myself. I am having authority to lay it down, and I am having authority to take it again; I received this commandment from my Father,” Joh 10:18.

### Luke 18:34

**They** is the word of emphasis in this sentence. This personal pronoun is the emphatic subject of the past tense verb “understood,” meaning these disciples themselves perceived not the teachings of our Lord’s suffering, death and resurrection.

**Had been hid** is perfect tense in passive voice participle translated with the use of substantive modifying the direct object “this saying.” It was veiled from them: “But these ones were not understanding this saying, and it was veiled from them in order that they may not perceive it. And they were fearing to ask him concerning this saying,” Lu 9:45. After the resurrection, Jesus unveiled this teaching: “Then he opened their understanding to be understanding the scriptures,” Lu 24:45. John clarifies this: “Now his disciples knew not these things at the first, but when Jesus was glorified then they remembered that these things were written of him, and they did these things to him,” Joh 12:16.

**Were not knowing** is imperfect tense with negation these disciples were not continuously knowing by experience these teachings. Just like many Jews today, the only Messiah that these disciples have learned is a conquering King: “And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever,” Eze 27:24-25. Even after the resurrection, Peter was still looking for this Kingdom: “Therefore after the ones came together they indeed were asking him, saying, LORD, are thou restoring the kingdom at this time to Israel?” Ac 1:6. The idea of a suffering Messiah was not paid attention to by their Rabbis. Humans want their heroes to conquer and to offer great things to the people, not to suffer and die. So many unsaved Christians are using Jesus in the same way as their hero for social justice. In addition, there are postmillennialists who are striving for a revived Jewish Kingdom during their lifetime.

### Luke 18:35

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. He penned the narrative of the ministry of John the Dipper. Then Luke turned his attention to the ministry of Jesus, the Perfect Man. Jesus began his ministry with his introduction into righteousness, his dipping by John. Afterwards Jesus is tempted by the devil. Jesus began his ministry in Galilee. Then it is time to head towards Jerusalem for the purpose which he was sent. Now it is our Lord’s ministry near Jericho.

## VII. Ministry near Jericho, 18:35-19:35

### A. Healing blind man near Jericho, 18:35-43

35 **And it came to pass** (while) He is drawing near (to) Jericho, a certain blind *man* was sitting (beside) the way begging. 36 **And after he heard** while a crowd is passing along he was asking what this certainly might be. 37 **And they told** him, "Jesus the Nazarene is passing by." 38 **And he called out** saying, Jesus, Son of David, have pity on me. 39 **And the ones** who are going before were rebuking him in order that he may be silent, but he himself was crying out much more, Son of David, have pity on me. 40 **And Jesus was stopped** and commanded him to be brought (to) Him. **And after** he drew near He asked him, 41 saying, what are thou desiring I shall do for thee? And that one **said**, LORD, in order that I may receive sight. 42 **And Jesus said** to him, receive sight: thy faith has healed thee. 43 **And he immediately** received sight, and was following Him, glorifying God. And **after all** the people has seen *it* they gave praise to God.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Is drawing near** is present tense infinitive translated with the use of time because of the preposition and article "(while): *en to*." This personal pronoun "him" is translated with the use of accusative of general reference being the subject of this infinitive verb. Jesus is approaching Jericho: "And while they were going out from Jericho a great crowd followed him," Mt 20:29.

**Was sitting** is imperfect tense meaning a certain blind person was continuously sitting down beside the road way for the purpose of continuously asking for alms. Matthew says that there was two blind men: "And behold, two blind men who were sitting beside the way, after they have heard Jesus is passing by! they cried out, saying, have pity on us, LORD, Son of David," Mt 20:30. Mark has only one and calls him Bartimeus: "Bartimaeus the blind man a son of Timaeus was sitting beside the way begging. And after he has heard Jesus the Nazaraean is there, he began to be crying out and to be saying, Son of David, Jesus, have pity on me," Mr 10:46-47. This discrepancy proves that all the writers did not conspire together to give Christianity fables: "because ye are knowing first this, that all prophecy of scripture is not becoming of its own interpretation," 2Pe 1:20. Each writer was moved by the Holy Spirit to give their readers the topic that God has chosen. Matthew was writing to the Jews to show that Jesus is their expected Messiah, their king. In a legal defense, two or three witnesses will establish his kingship: "but if he should not hear, take with thee besides one or two, in order that every word may stand upon the mouth of two or three witnesses," Mt 18:16. These two blind persons are witnesses to our Lord's Messiahship. As Mark and Luke were focusing on one person, Matthew was present and he recorded that there was two blind persons.

### Luke 18:36

**Heard** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." Garnier, Moffatt, NET, Tyndale and Williams agree with this use except CEV and Murdoch who translated with the use of attendant circumstance: "And he heard the noise of the multitude that passed, and inquired what it was." Bartimeus considered that Jesus was approaching.

**Is passing along** is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The noun "of a crowd" is also translated with the use of genitive absolute being the subject of the genitive participle verb. This crowd was travelling through.

**Was asking** is imperfect tense meaning this blind person was continuously enquiring the crowd the meaning of what this event might be. The blind person is continuously strongly wishing for redemption.

### **Luke 18:37**

**Told** is the word of emphasis in this sentence. This verb is past tense meaning the crowds proclaimed to this blind person. The conjunction “that: *oti*” after a verb of speaking is translated as quotation marks.

**Passing by** is present tense meaning Jesus the Nazarene is continuously going past. Notice the description of our Lord as someone from Nazareth: “and he came and dwelt in a city which was being called Nazareth; so that that which has been spoken through the prophets may be fulfilled, he will be called a Nazarene,” Mt 2:23. Nathanael understood not the prophets: “And Nathanael said to him, what is being able to be a good thing out of Nazareth?” Joh 1:46. Pilate identified Jesus as one from Nazareth: “And Pilate wrote also a title and put on the cross; and it was written, Jesus the Nazaraean, the King of the Jews,” Joh 19:19. The religious leaders used our Lord’s upbringing against his claims as being the Messiah: “They answered and said to him, are thou thyself also of Galilee? No! Search and look, a prophet has not arisen out of Galilee,” Joh 7:52. The disciples continued to use this description: “Men Israelites, hear these words: Jesus the Nazaraean, a Man has been appointed by God to you by works of power and wonders and signs, which God did by him in your midst, as also ye yourselves know,” Ac 2:22; “let it be known to you all and to all the people of Israel, that in the name of Jesus Christ the Nazaraean, whom ye crucified, whom God raised from among the dead, by him this one stood before you sound,” Ac 4:10.

### **Luke 18:38**

**Called out** is the word of emphasis in this sentence. This verb is past tense meaning this blind person implored for our Lord’s aid. Bartimeus cried out with a strong voice for help.

**Have pity** is past tense imperative meaning this blind person exhorted Jesus to show mercy on him. Notice the description here that he addressed Jesus as Son of David. The roots of David is out of Bethlehem, and the crowd told him that this man was out of Nazareth. This blind person understood the Righteous Branch out of David: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots,” Isa 11:1; “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth,” Jer 23:5. The religious leaders knew that the Messiah would come from the seed of David, but understood not that it would be Jesus: “saying, what are ye thinking concerning the Christ? Of whom Son is he? They are saying to him, of David. He is saying to them, therefore how is David in spirit calling him LORD? saying, the LORD said to my LORD, keep sitting on my right hand until I should place thy enemies as a footstool for thy feet. Therefore if David is calling him LORD, how is he his son?” Mt 22:42-45. This salutation of “Son of David” is distinctly Messianic.

### **Luke 18:39**

**The ones** is the word of emphasis in this sentence. This article is the subject of the imperfect tense verb “were rebuking.” These people were the ones who are continuously leading the way as if they leading their King to a victory parade but understood not that our Lord would be paschal lamb. These mislead leaders of this caravan were continuously censuring severely this blind person.

**May be silent** is past tense subjunctive meaning the purpose of this reproof was that this blind person may hold his peace.

**Was crying out** is imperfect tense meaning this blind person emphatically himself was continuously crying with a greater degree in much more louder voice.

### **Luke 18:40**

**Was stopped** is the word of emphasis in this sentence. This verb is past tense in passive voice participle translated with the use of attendant circumstance. The blind person's crying stopped our Lord: "And Jesus stopped and called them, and said, what are ye desiring that I shall do to you?" Mt 20:32; "And Jesus stopped and said that he be called; and they are calling the blind man, saying to him, keep being of good courage; rise up, he is calling thee," Mr 10:49. Notice Matthew and Mark has active voice meaning these two writers did not look at our Lord's humanity of how this blind person affected our Lord to stand still. Luke writes to show the perfect human of our Lord in the flesh.

**Commanded** is past tense meaning Jesus ordered the blind person for the purpose that someone lead this one to himself.

**Drew near** is past tense participle translated with the use of genitive absolute with reference to time: "*after*." The person pronoun "of him" is also translated with the use of genitive absolute being the subject of this genitive participle. The blind person approached Jesus.

**Asked** is past tense meaning Jesus interrogated this blind person.

#### **Luke 18:41**

**Are desiring** is present tense meaning the question of what this blind person is continuously wishing.

**Shall do** is past tense subjunctive meaning the purpose of our Lord shall produce a healing for this blind person.

**Said** the word of emphasis in this sentence. This verb is past tense meaning this blind person spoke to Jesus be calling him LORD. This is Luke's favourite verb to continue the dialogue. This blind person called out to Jesus by crying out in identifying him as Son of David, in verse 39. Now he addresses him as LORD as both have Messianic references.

**May receive sight** is past tense subjunctive meaning the same purpose of the question from Jesus that our Lord would produce a healing, and this blind person specifies this healing through the restoration of sight.

#### **Luke 18:42**

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord with his response.

**Said** is past tense meaning Jesus spoke to this blind person, which is Luke's favourite verb to continue the dialogue.

**Receive sight** is past tense imperative meaning Jesus exhorted that this blind person would recover his lost sight.

**Has healed** is perfect tense meaning his belief in our Lord has restored this blind person to health. Be careful today for faith healer scammers!

#### **Luke 18:43**

**Immediately** is the word of emphasis in this sentence. This adverb modifies the past tense verb "received sight," meaning this blind person recovered forthwith his sight.

**Was following** is imperfect tense meaning this healed blind person was continuously accompanying our Lord.

**All** is the word of emphasis in this sentence. This adjective modifies the noun "people."



**Has seen** is past tense participle is translated with the use of time: “*after*.” Most translated agree with this use except Williams who translated with the use of attendant circumstance: “And all the people saw it and gave praise to God.” Most of the crowds observed this miracle.

**Gave** is past tense meaning this portion of the crowd furnished praise to God.

## Luke 19:1

### VII. Ministry near Jericho, 18:35-19:35

#### B. Zacchaeus, 19:1-10

1 And after **He entered** He was passing through Jericho. 2 And behold, a man who is being called Zacchaeus by name, and he himself was a chief tax gatherer, and this one was rich. 3 And he was seeking to see Jesus — Who He is: and he was not being able (for) the crowd, because he was small in stature. 4 And he ran forward before, and went up (into) a sycamore, in order that he may see Him, for He was being about to be passing (by) that way. 5 And as He came (to) the place, Jesus looked up and saw him, and said (to) him, Zacchaeus, make haste and come down, for today (in) thy house it is necessary for Me to remain. 6 And he made haste and came down and received Him rejoicing. 7 And after all saw it they were murmuring, saying, "He entered to lodge (with) a sinful man." 8 But Zacchaeus stood and said (to) the LORD, behold, the half of the things which are possessing of mine, LORD, I am giving to the poor, and if I took by false accusation anything of anyone, I am returning fourfold. 9 And Jesus said (to) him, "salvation came today to this house, inasmuch as also he himself is a son of Abraham: 10 for the Son of man came to seek and save that which had been lost."

**Entered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “He entered Jericho and was passing through.” With this use, the participle should be in the same tense as the main verb.

**Was passing through** is imperfect tense meaning Jesus was continuously going through Jericho. Before our Lord was drawing near to Jericho, Lu 18:35; and now he was going through Jericho. They were going out of old Jericho while they were drawing near to the new Roman Jericho. For more details concerning Jericho, **See Gallant "Mt 20:29"**.

## Luke 19:2

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take heed or take notice.

**Was** is imperfect tense meaning this male person was continuously a chief tax collector and rich. He probably became rich through his fraudulent and vexatious exactions. He systematically overcharged the people and often brought false accusation to obtain money by blackmail. The Jews regarded these publicans as apostates and traitors, and classed them with the lowest and most abandoned characters. The revenue from taxation was bad, but these publicans were worse. In their minds, these men were plunderers. Matthew was a publican, but here this man named Zacchaeus was the ruler of all publicans. He was the administrator of the revenue derived from Jericho’s balsam trade and became the social outcast.

## Luke 19:3

**Was seeking** is the word of emphasis in this sentence. Zacchaeus was continuously craving for the purpose to observe Jesus on what type of person who gathered such a crowd.

**Was not being able** is imperfect tense with negation meaning Zacchaeus was not continuously capable because he was short. This little man could not fulfill his curiosity because he could not see over the crowd. Notice only Luke shares this event concerning Zacchaeus.

#### **Luke 19:4**

**Ran forward** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After running ahead in front he ascended on a sycamore tree.” Zacchaeus outran the crowd.

**Went up** is past tense meaning Zacchaeus climbed up a sycamore tree. Some have come down from rooftops to see Jesus: “And after they have found not by what way they should bring him in on account of the crowd, they went up on the housetop, and they sent him down through the tiles with the little couch into the midst before Jesus,” Lu 5:19. This one took the effort to climb this tree for the purpose to finally see our Lord because Jesus was just about to be travelling under this tree.

#### **Luke 19:5**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “came” meaning even as Jesus appeared under this tree.

**Looked up** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after looking up Jesus discovered him and professed to him.”

**Saw and said** both are past tenses meaning Jesus noticed Zacchaeus and spoke to him, which is Luke’s favourite verb to continue the dialogue. MSS does not have the first verb “saw.”

**Make haste** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “after hurrying you must descend.” Notice that our Lord knew this little man’s name!

**Come down** is past tense imperative meaning Jesus exhorted Zacchaeus to descend from this tree.

**To remain** is past tense infinitive with the use of subject with the present tense impersonal verb “is necessary.” Our Lord’s abiding with a publican will bring great stir among the religious leaders as Jesus will be called again a friend of publicans and sinners: “And after the Pharisees have seen it they said to his disciples, why is your teacher eating with the tax-gatherers and sinners?” Mt 9:11. Because of this, Jesus will rebuke later these religious leaders: “Which of the two did the will of the father? They are saying to him, the first did. Jesus is saying to them, verily I am saying to you, the tax-gatherers and the harlots are going before you into the kingdom of God. For John came to you in the way of righteousness, and ye believed him not, but the tax-gatherers and the harlots believed him; but after ye yourselves have seen it ye repented not afterwards to believe him,” Mt 21:31.

#### **Luke 19:6**

**Made haste** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except CEV, HCSB, Moffatt, NET, TWENTY, Tyndale and Williams who translated with the use of manner: “So in haste he came down.”

**Came down and received** both are past tenses meaning Zacchaeus descended from the sycamore tree and received Jesus as a guest into his home in the manner of jubilation. This short man was jumping with joy! Notice that curiosity made Zacchaeus climb a tree, but the love of Christ brought him down.

#### **Luke 19:7**

**Saw** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except CEV and HCSB who translated with the use of substantive: “All who saw it began to complain.” Most of the crowd outside discovered that Jesus was dining with a publican: “And the Pharisees and the scribes were murmuring, saying, this One is receiving sinners and is eating with them,” Lu 15:2.

**Were murmuring** is imperfect tense meaning these multitudes were continuously complaining indignantly. These self-righteous people were continuously affirming in this manner by this quotation. The conjunction after the verb of speaking is translated as quotation marks.

**Entered** is past tense meaning Jesus went into Zacchaeus home for the purpose to rest his body for his travels. These gossipers were wondering how this holy man could have fellowship with this thief. These murmurers are complaining that Jesus is associating with wicked men: “The Son of man has come eating and drinking, and ye are saying, behold, he is a man a glutton and a winebibber, a friend of tax gatherers and of sinners,” Lu 7:34. “And the wisdom was justified by her children,” Mt 11:19. “I have not come to call righteous ones, but sinners to repentance,” Lu 5:32. This crowd expected their newfound King would not associate with those they want to overthrow. Just like Jonah, this crowd does not want parley, but retribution over their enemies.

#### **Luke 19:8**

**Stood** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After being stood Zakchaios professed to the Master.” After everyone sat down to rest in Zacchaeus home, this host raise himself to his feet and spoke to Jesus, which is Luke’s favourite verb to continue the dialogue.

**Behold** is past tense imperative meaning take notice!

**Am giving and am returning** both are present tenses meaning Zacchaeus is promising to be continuously bestowing half of his riches and to be restoring quadruple the amount of money, which was stolen from anyone. His love of gain is now over.

**Took by false accusation** is past tense meaning Zacchaeus extorted or defrauded others. This man climbed a sycamore tree, and now this Greek word for these accusers, which are to expose those who are exporting figs out of Attica, is a play on words to designate this malignant and base accuser from the love of gain.

#### **Luke 19:9**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to Zacchaeus, which is Luke’s favourite verb to continue the dialogue. The conjunction after the verb of speaking is translated as quotation marks.

**Came** is past tense meaning deliverance from eternal damnation happened this very day in this home. This Jew himself is a descendant of Abraham and now a child of God: “the ones were not born of bloods nor of will of flesh nor of will of man but these ones were born of God,” Joh 1:13. Notice the difference with the rich young ruler and Zacchaeus. The rich young ruler was searching for salvation, and Zacchaeus

found it! The rich young ruler was told to give his money to the poor, and Zacchaeus offered to give his money to the poor.

### Luke 19:10

**To seek and save** both are past tense infinitives with the use of purpose. Jesus appeared in this world for the purpose to seek after sinners and to rescue the ones who have perished: "For the Son of man came to save that which had perished," Mt 18:11. We would think that it would be those who are perishing in the present tense, but it is here the perfect tense as they are condemned already, and this is having abiding results: "The one who is believing on him is not being judged; but the one who is believing not already has been judged, because he has not believed on the name of the only begotten Son of God," Joh 3:18.

### Luke 19:11

#### VII. Ministry near Jericho, 18:35-19:35

##### C. Parable of noble man, 19:11-27

11 But *while* they **were hearing** these things, He added *and* spoke a metaphor, (because) He was near Jerusalem, and they were thinking that the kingdom of God was being about to being manifested immediately. 12 Therefore **He said**, a certain noble man proceeded (to) a distant country, to receive for himself a kingdom and to return. 13 And he **called** his ten bondmen *and* gave to them ten minas, and said (to) them, trade until I am coming. 14 But his **citizens** were hating him and sent after his embassy, saying, we are unwilling *that* this *man* reign (over) us. 15 And **it came to pass** (while) he *who* has received the kingdom came back again, and he said *that* these bondmen to whom he gave the money be called to him, in order that he may know what each gained by trading. 16 And the first **came up**, saying, Lord, thy mina produced ten minas. 17 And **he said** to him, well! good bondman; because thou became faithful (in) a very little, keep having authority (over) ten cities. 18 And the second **came**, saying, Lord, thy mina made five minas. 19 And **he said** also to this one, and thou keep becoming (over) five cities. 20 And **another** came, saying, Lord, behold thy mina, which is being laid up (in) a handkerchief I was keeping. 21 For **I was fearing** thee, because thou are a harsh man; thou are taking up which thou laid not down and thou are reaping which thou sowed not. 22 But **he is saying** to him, I will judge thee (out of) thy mouth, wicked bondman: thou knew that I myself am a harsh man, taking up which I laid not down and reaping which I sowed not! 23 And **why** gave thou not my money (to) the bank, and *after* I myself have come I required it (with) interest? Yes! 24 And he said **to the ones** who were standing by, take the mina (from) him, and give *it* to the one who was having the ten minas. 25 And **they said** to him, Lord, he is having ten minas. 26 For **I am saying** to you, "to everyone who is having it will be given; but (from) the one who is having not, even that one is having it will be taken (from) him. 27 **Moreover** those enemies of mine which desired not *that* I reigned (over) them, bring here and slay *them* before me."

**Were hearing** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: "*while*." The personal pronoun "of them" is also translated with the use of genitive absolute being the subject of this genitive participle verb. The crowds in Zacchaeus' house were continuously perceiving the words of praise from Jesus.

**Added** is past tense participle translated with the use of attendant circumstance. Jesus gave more concerning the salvation of Zacchaeus.

**Spoke** is past tense meaning Jesus told a parable, which is Luke's favourite verb to continue the dialogue.

**Was and were thinking** both are present tense infinitives translated with the use of cause because of the preposition and the article "because: *dia to*." The personal pronoun "him" and "them" are translated with

the use of accusative of general reference being the subject of this infinitive verbs. Jesus was approaching Jerusalem and the crowds were continuously supposing that the kingdom of God was becoming known instantly. These followers expected a political revolution! The religious leaders wonders the same: "And after he has been asked by the Pharisees, when the kingdom of God is coming, he answered them and said, the kingdom of God is not coming with observation," Lu 17:20. Even later, his disciples still questioned concerning this physical kingdom: "Therefore after the ones came together they indeed were asking him, saying, LORD, are thou restoring the kingdom at this time to Israel?" Ac 1:6. Many commentators call this parable of the pounds, but the focus of this metaphor is that the kingdom forthcoming will not bring a political triumph, but a spiritual kingdom where the faithful followers will be rewarded at the final judgment.

### **Luke 19:12**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke, which is Luke's favourite verb to continue the dialogue.

**Proceeded** is past tense meaning a man born in prosperity travelled to a land far away for the purpose to obtain for himself a kingdom and then to return again: "thus after Christ once was offered for to bear the sins of many, he will appear out of a second time to the ones who are awaiting him apart from sin for salvation," Heb 9:28. This noble man is a picture of our Lord Jesus ascending up into heaven to reign over his church and will return to judge the citizens who were rejecting him, verse 14. The ten servants in the next verse is all of the servants of Christ who are faithfully working Christians. All Christians expect an immediate return, but this nobleman has an extended absence meaning there will be a long period before the Second Coming.

### **Luke 19:13**

**Called** is the word of emphasis in this sentence. This verb is past tense translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After calling ten slaves to himself he gave ten minas to them." This is just like when our Lord selected his disciples: "And after he has gone on thence, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, who were mending their nets, and he called them," Mt 4:21.

**Gave and said** is past tense meaning this nobleman bestowed 10,000 drachmas which is equal to 1,000 talents. The number ten equals to completeness meaning all Christians have been given all the necessary tools to achieve their tasks: "But the manifestation of the Spirit is being given to each for the profit," 1Co 12:7.

**Trade** is past tense imperative meaning to carry on a business of serving their Lord. Luke coined this word here to show that Christians must stay busy until the return of Christ: "according as each received a gift, keep serving it to each other, as good stewards of the various grace of God are," 1Pe 4:10.

### **Luke 19:14**

**Citizens** is the word of emphasis in this sentence. This noun is the focus of those who are opposing our Lord.

**Were hating** is imperfect tense meaning the Jews were continuously: "He came to his own, and his own received him not," Joh 1:11. These Jews denied our Lord: "But ye yourselves denied the Holy and Righteous One, and requested a man a murderer to be granted to you," Ac 3:14.

**Sent** is past tense meaning the Jews appointed their religious leaders to address our Lord: "The chief priests answered, we are not having a king except Caesar," Joh 19:15. The Jews did not want Jesus to rule over them, so they nailed him to a cross.

**Reign** is past tense infinitive translated with the use of indirect discourse. The pronoun “this” is translated with the use of accusative of general reference being the subject of this infinitive verb.

### **Luke 19:15**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Came back again** is past tense infinitive translated with the use of time because of the preposition and article “(while): *en to*.” The personal pronoun “him” is translated with the use of accusative of general reference being the subject of this infinitive verb. This nobleman returned.

**Said** is past tense meaning the nobleman spoke, which is Luke’s favourite verb to continue the dialogue.

**Be called** is past tense in passive voice infinitive translated with the use of indirect discourse. Our Lord requested his messengers to summon his servants who were given talents. The noun bondmen is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Gave** is past tense meaning the nobleman bestowed this gift. MSS has perfect tense: “has given” meaning this gift was bestowed in the past with abiding results.

**May know** is past tense subjunctive meaning the purpose of this address is to know by experience what actual occurred for each servant.

**Gained by trading** is past tense meaning each servant undertook a business transaction for the sake of gain. This is another coined word here by Luke to explain the result of the command, which our Lord gave in verse 13. These two coined verbs show that our Lord expects us to use the gifts bestowed upon each of us: “But as to the rest, it is being required in stewards in order that one may be found faithful,” 1Co 4:2. Christ will judge us according to our stewardship: “For it is necessary for us all to be manifested before the judgment seat of Christ, in order that each may receive for himself the things in the body, according to what he did, whether good or evil,” 2Co 5:10.

### **Luke 19:16**

**Came up** is the word of emphasis in this sentence. This verb is past tense meaning the first servant approached.

**Produced** is past tense meaning each mina was traded to make ten more, which is tenfold. Luke coined this verb of trading to make gain to complement the previous coined verbs found in verse 13 and 25. Luke formed this compound verb from a worker in trading: “to trade: *ergazomai*” and “to the advantage of: *pros*.”

### **Luke 19:17**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the nobleman spoke to this servant, which is Luke’s favourite verb to continue the dialogue. Our Lord addresses this servant as a good bondman! This is same response given in another parable in Matthew: “And his lord was saying to him, well! good and faithful bondman, thou was faithful over a few things, I will set thee over many things: enter into the joy of thy lord,” Mt 25:21.

**Having** is present tense participle translated with the use of periphrastic modifying the present tense imperative verb “be thou: *isthi*.” The result of tenfold gain is the privilege of power over ten cities. We

will be compensated with greater responsible: “for the momentary lightness of our tribulation is working out for us an eternal excessively surpassing weight of glory,” 2Co 4:17.

### **Luke 19:18**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning the second servant appeared before our Lord in the manner of affirming that each mina produced five more, which is fivefold. The first servant gained in his faithfulness tenfold his investment, and now this second servant acted rightly with his mina by producing fivefold their investment.

### **Luke 19:19**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the nobleman spoke also to this servant, which is Luke’s favourite verb to continue the dialogue.

**Keep becoming** is present tense imperative meaning keep becoming ruler over five cities: “His lord was saying to him, well! good and faithful bondman, thou was faithful over a few things, I will set thee over many things: enter into the joy of thy lord,” Mt 25:23. Notice the emphatic pronoun “thou: *su*.”

### **Luke 19:20**

**Another** is the word of emphasis in this sentence. This adjective is modifying the understood “*servant*.” This next servant appeared also in the manner of affirming to the Lord that here is the 10 minas, which he gave him. Godet says: “who has not tasted grace, and knows nothing of the gospel but its severe morality.” Notice Jesus only mentions three servants. There is no mention of what category the other seven servants fall into, whether they are of the preceding or this category. The first category is an earnest toiler, the second is respectable, and here a self-righteous legal follower who has not tasted grace: “Keep watching yourselves, in order that we may not lose what things we wrought, but we may receive a full reward,” 2Jo 1:8; “If anyone’s work is abiding which he built up, he will receive a reward,” 1Co 3:14. The parable in Matthew where the property owner dispersed three levels of talents: first, five; second, two; and the last, one. Here the nobleman dispersed the ten servants each ten minas, verse 13. The first servant took each mina and made tenfold, while the second servant took each mina and made fivefold. The last servant hid the ten talents and gave it back to the nobleman.

**Is being laid up** is present tense participle translated with the use of substantive modifying “mina.” This servant buried this money for safekeeping because he feared to be identified with Christ: “Therefore everyone whosoever will confess in me before men, I also myself will confess him before my Father who is in the heavens,” Mt 10:32.

**Was keeping** is imperfect tense meaning this servant was continuously possessing in safekeeping.

### **Luke 19:21**

**Was fearing** is the word of emphasis in this sentence. This verb is imperfect tense meaning this unbeliever was continuously hesitating to do something for the fear of harm from God: “Thou thyself are believing that there is one God. Thou are doing well; even the demons are believing and shuddering,” Jas 2:19. Luke coins another word “harsh.” This adjective means rigid in his mind and manners. This is not unfavourable, but God is earnest and severe which is strict in his ways. Matthew has “hard,” which means a stern person, Mt 25:24. The world wants us to be tolerable to sin so that we will be supportable to their sinful habits. God is patient but never tolerant to sin: “Thou art of purer eyes than to behold evil, and canst not look on iniquity,” Hab 1:13. We should not hate people souls who Christ died, but we need to hate sin: “Let the love keep being without pretending; keep despising the evil, keep cleaving to the good,” Ro 12:9. The world’s definition of tolerance is to accept their sin and embrace it.

### **Luke 19:22**

**Is saying** is the word of emphasis in this sentence. This verb is present tense meaning the nobleman is continuously affirming to this servant.

**Will judge** is future tense meaning the nobleman will pronounce an opinion concerning what was just spoken: “For thou wilt be justified by thy words, and wilt be condemned by thy words,” Mt 12:37. Every self-righteous person will be judged: “Now we know that whatsoever the law is saying, it is speaking to the ones in the law; in order that every mouth may be stopped, and all the world may be under judgment to God,” Ro 3:19. Matthew calls this person a “wicked and slothful bondman,” but here Luke addresses him as “wicked bondman.”

**Knew** is pluperfect meaning this servant knew intellectually what type of person this nobleman was.

**Taking up and reaping** both are present tense participles translated with the use of periphrastic modifying the verb “am,” repeating the saying of this servant in the previous verse.

### **Luke 19:23**

**Why** is the word of emphasis in this sentence. This pronoun means “for the sake of” this nobleman’s money. The negation “not: *ouk*” with a question is expected answer: Yes! This servant should have given this money to the bank!

**Have come** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except AMP has the use of result: “so that on my return, I might have collected it with interest?”

**Required** is past tense meaning the nobleman managed public affairs. The exacting of money is the issue here.

### **Luke 19:24**

**To the ones** is the word of emphasis in this sentence. This article is dative case referring to the crowd which would be God’s messengers.

**Were standing by** is present tense participle translated with the use of substantive modifying the article “the ones.” These people were continuously bystanders.

**Take and give** both are past tense imperatives meaning God will remove and bestow his money to the one with ten minas. This is not the grace of salvation, but the money refers the responsibility bestowed upon each individual to exercise or not. God gives the knowledge of salvation to every individual: “Because the known matter of God is manifest among them, for God manifested it to them; for the invisible things of him from creation of the world are being perceived because they are being understood by the things made, both his eternal power and divinity are also manifested, for they are without excuse. Because after they have known God, they glorified him not as God or were thankful, but they became vain in their reasonings, and their heart without understanding was darkened,” Ro 1:19-21.

### **Luke 19:25**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these multitudes spoke to the nobleman, which is Luke’s favourite verb to continue the dialogue.

**Is having** is present tense meaning this servant is continuously possessing ten minas. This is a surprise to these bystanders that the one who hid his ten minas is now handing over his money to the servant who gained tenfold. It could be those interrupting our Lord during this metaphor or could be these bystanders.



## Luke 19:26

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these multitudes. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Will be given; but will be taken** both are future tense in passive voice meaning God will give and God will take away: “Therefore keep taking heed how ye are hearing; for whoever should be having, it will be given to him; and whoever should not be having, even what he is seeming to be having it will be taken from him,” Lu 8:18.

## Luke 19:27

**Moreover** is the word of emphasis in this sentence. This adverb modifies the verbs “bring and slay.” The contrast of handing out gifts to his servants is the deliverance of punishment to his enemies: “henceforth awaiting until his enemies should be placed as a footstool for his foot,” Heb 10:13.

**Desired not** is past tense participle translated with the use of substantive modifying “enemies.” These hostile people against God determined to slay their Messiah: “But ye yourselves denied the Holy and Righteous One, and requested a man a murderer to be granted to you,” Ac 3:14. The Jews did not want Jesus to rule over them, so they nailed him to a cross.

**Reigned** is past tense infinitive translated with the use of indirect discourse. That conjunction “*that*” is added for better reading. The personal pronoun “me” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Bring and slay** both are past tense imperatives meaning guide these enemies to our Lord’s feet and slaughter them: “Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel,” Ps 2:9. This verb “to slaughter” is only found here as another coined word by Luke, which means to butcher these enemies according to their resistance. God will punish the wicked because they refuse his gift of salvation, which is found in our Lord Jesus Christ: “and ye are not willing to come to me, in order that ye might be having life,” Joh 5:40.

## Luke 19:28

VII. Ministry near Jericho, 18:35-19:35

D. Sending two disciples for a colt, 19:28-35

28 And *after* **He said** these things He was going on before, going up (to) Jerusalem. 29 And **it came to pass** as He drew near (to) Bethphage, and Bethany, (towards) the mount which was being called of olives, He sent two of His disciples, 30 saying, keep going opposite *you* (into) the village, (in) which *while* ye are entering you will find a colt *which* has been tied, (on) which no one of men ever yet sat: loose it *and* bring *it*. 31 And if **anyone** should be asking you, why are ye loosing *it*? Ye will say **thus** to him, “the LORD is having need of it.” 32 And the ones who had been sent **departed** *and* found as He said to them. 33 And while they **were loosing** the colt the masters of it said (to) them, why are ye loosing the colt? 34 And **these ones** said, the LORD of it is having need. 35 And **they led** it (to) Jesus; and they threw their garments (on) the colt, *and they put Jesus on it*.

**Said** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. This is Luke’s favourite verb to continue the dialogue.

**Was going on** is imperfect tense meaning Jesus was continuously pursuing his journey as Jerusalem was in his sights. The adverb 'before' could be leading the way, but most likely means 'in the sight of': "And it came to pass while the days of his taking up were being fulfilled, and he himself made firm his face to be going to Jerusalem," Lu 9:51.

**Going up** is present tense participle with the use of manner. Tyndale has the use of attendant circumstance: "he proceeded forth before them, and went up to Jerusalem." Garnier has this participle with the use of time: "he kept going in front while ascending into Jerosoluma."

### **Luke 19:29**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Drew near** is past tense meaning Jesus approached Mount of Olives which was near Bethphage and Bethany: "And when they drew near to Jerusalem and came to Bethphage towards the mount of Olives, then Jesus sent two disciples," Mt 21:1. Mark has the same rendering: "And when they are drawing near to Jerusalem, to Bethphage and Bethany, towards the mount of Olives," Mr 11:1. Notice Matthew and Mark refer to Jesus and his disciples drew near to Mount of Olives.

**Sent** is past tense meaning Jesus ordered two disciples to go to a place appointed. We do not know who these two disciples were but it could be Peter and John as they were sent on a similar errand: "And he sent Peter and John, saying, go and prepare the Passover for us, in order that we may eat it," Lu 22:8.

### **Luke 19:30**

**Keep going** is present tense imperative meaning Jesus is exhorting these two disciples to keep departing to village which is opposite to them: "saying to them, go into the village, the opposite of you, and immediately ye will find an ass which has been bound, and a colt with her; after ye have loosed them bring them to me," Mt 21:2. Mark explains it better: "keep going into the village, which is opposite to you"; Mr 11:2. This village which is opposite of Bethphage could be Bethany.

**Will find** is future tense meaning these two disciples will come upon a donkey and her colt. These animals are tied. Mark and Luke have only the colt: "and while ye are immediately entering into it ye will find a colt which has been tied, upon which no one of men has sat," Mr 11:2. So what about the mother donkey mentioned here in Matthew? This is not a contradiction because all three does mention that Jesus rode on the foal. The sceptics of the Bible again point out the differences, but say that the writers conspired together to produce fables concerning Jesus. Matthew was writing to the Jews and pointed out the mother colt to fulfill the prediction of Zechariah: "Rejoice greatly, oh daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," Zec 9:9. If the foal had never yet been ridden, this colt was still dependent on his mother even though he may have been completely weaned by this time. It is easier operation to have the donkey lead her foal through these busy roads.

**Loose** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After loosening it you must lead it here."

**Bring** is past tense imperative meaning direct or guide these animals to Jesus.

### **Luke 19:31**

**Anyone** is the word of emphasis in this sentence. This pronoun is the subject of the present tense subjunctive verb "should be asking." The condition of this request is based upon these two disciples

untying the animal. Someone could notice this as two strangers stealing this animal: “And if anyone should say to you anything, ye will say, the LORD is having need of them; and immediately he will send them,” Mt 21:2. Notice Matthew has the past tense while Luke is using the present tense. Mark adds: “why are ye doing this?” Mr 11:3.

**Thus** is the word of emphasis in this sentence. This adverb modifies the future tense verb “will say,” meaning these two disciples will utter these words. This word is a bit different than the subjunctive verb. That verb is “*epw*,” while here is “*ereo*.” The former word is someone commanding an answer, while here is vocalizing the script given. Mark gives the same word both times, which shows that these words are almost identical. While Luke gives the same word as Matthew but adds the adverb thus (in this manner: script). The conjunction “that: *oti*” after the verb speaking is translated as quotation marks. Mark and Luke have the same conjunction with the same quote.

**Is having** is present tense meaning Jesus is continuously holding business. Notice the synoptic gospels all have the word “LORD” to show the Messiah requires these animals to fulfill Zechariah’s prophecy.

### **Luke 19:32**

**Departed** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After departing, those having been dispatched found it according as he professed to them.” This means that these two disciples did as Jesus requested: “And after the disciples have gone, and have done as Jesus ordered them,” Mt 21:6.

**Found** is past tense meaning these two disciples discovered the animal just as Jesus spoke to them.

### **Luke 19:33**

**Were loosing** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of them” is also translated with the use of genitive absolute being the subject of this genitive participle verb.

**Said** is past tense meaning the owners of the colt spoke to these two disciples, which is Luke’s favourite verb to continue the dialogue.

### **Luke 19:34**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “two” of his disciples found in verse 29.

**Said** is past tense meaning these two disciples spoke, which is Luke’s favourite verb to continue the dialogue.

**Is having** is present tense meaning Jesus is continuously possessing the necessity to loan this animal. They replied in the exact words that Jesus ordered from in verse 31. Jesus knew that someone would question this task.

### **Luke 19:35**

**Led it** is the word of emphasis in this sentence. This verb is past tense meaning these two disciples guided the animal to Jesus: “they brought the ass and the colt, and put above them their garments, and he sat above them,” Mt 21:7; “And they led the colt to Jesus; and they threw upon it their garments, and he sat on it,” Mr 11:7; “And after Jesus has found a young ass he sat upon it, as it is written,” Joh 12:14.

**Threw** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV, Garnier and HCSB who translated with the use of time: “after throwing their robes on the donkey, they helped Jesus get on it.” These two disciples laid their cloaks upon the colt above them meaning these two disciples put above themselves their garments and Jesus sat above the garments.

**Put on** is past tense meaning these two disciples helped Jesus to mount upon the ass while Matthew, Mark and John show the finished result of sitting upon the garments and the animal.

### **Luke 19:36**

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. He penned the narrative of the ministry of John the Dipper. Then Luke turned his attention to the ministry of Jesus, the Perfect Man. Jesus began his ministry with his introduction into righteousness, his dipping by John. Afterwards Jesus is tempted by the devil. Jesus began his ministry in Galilee. Then it is time to head towards Jerusalem for the purpose, which he was sent. Our Lord’s ministry continued near Jericho. And now Jesus enters Jerusalem.

### VIII. Ministry in Jerusalem, 19:36-21:38

#### A. Triumphal entry, 19:36-44

36 And while He is going they were strewing their garments (in) the way. 37 And while He was drawing near already (at) the descent of the Mount of Olives all the multitude of the disciples began, rejoicing, to praise God with a loud voice (for) all which they saw *the* works of power, 38 saying, blessed *is* the coming King (in) *the* name of *the* LORD. **Peace** (in) heaven and glory (in) *the* highest. 39 And some of the Pharisees (from) the crowd said (to) Him, Teacher, rebuke Thy disciples. 40 And He answered and said to them, I am saying to you, "if these should be silent the stones will cry out." 41 And as He drew near, He saw the city and wept (over) it, 42 saying, "if thou knew, and even thyself, and even at least (in) this day of thine, the things (for) thy peace: but now they were hid (from) thine eyes; 43 for days will come (upon) thee and thine enemies will cast about a rampart to thee, and will close around thee and will keep thee in on every side, 44 and will level thee and thy children with the ground (in) thee, and will not leave (in) thee a stone (upon) a stone, which thou knew not the season of thy visitation."

**Is going** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb. Jesus is continuing his journey to Jerusalem. As we call this the “Triumphal entry,” this is a picturesque entrance of our Lord’s second coming which will be at this same Mount of Olives: “And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south,” Zec 14:4.

**Were strewing** is imperfect tense meaning the crowds were continuously furnishing their cloaks under his path along the road: “And the greater part of the crowd spread out their garments on the way, and others were cutting down branches from the trees and were spreading them on the way,” Mt 21:8; “and many spread their garments on the way; and others were cutting down branches from the trees, and were spreading them on the way,” Mr 11:8. Being a gentleman, a man would lay down his coat for a woman in a puddle. Notice Jesus sat upon garments and his path going into Jerusalem was also laid out with garments. It is like a red carpet welcome for a King! The crowd did not know the full significance of this action as later cried out: “crucify him!” Even the disciples did not know the significance until later: “Now his disciples knew not these things at the first, but when Jesus was glorified then they remembered that these things were written of him, and they did these things to him,” Joh 12:16.

### **Luke 19:37**

**Was drawing near** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb. Jesus was continuously approaching Jerusalem as he was descending Mount of Olives, which lay to the east of Jerusalem, a little more than half a mile. This descent is 300 feet above the terrace of the temple, which itself is 140 feet above the level of the valley of the Kedron. This is extensive view of Jerusalem!

**Began** is past tense meaning all our Lord’s followers started to continuously be singing praises in honour to God.

**Saw** is past tense meaning this crowd came out to Bethany to see Lazarus as they heard that Jesus raised him from the dead: “Therefore the crowd which was with him were bearing witness, when he called Lazarus out of the tomb, and raised him from among the dead. On account of this also the crowd met him, because it heard that he has done this sign. Therefore the Pharisees said among themselves, are ye seeing that ye are not gaining anything? Behold, the world is gone after him,” Joh 12:17-19.

### **Luke 19:38**

**Blessed** is perfect tense in passive voice participle translated with the use of periphrastic modifying the added verb “*is*.” God has pronounced a consecratory blessing on their Messiah: “His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed,” Ps 72:17; “Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD,” Ps 118:26; “Rejoice greatly, oh daughter of Zion; shout, oh daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass,” Zec 9:9. All four Gospels convey this blessing: “And the crowds who are going before and who are following were crying out, saying, Welcome to the Son of David; blessed is the One who is coming in the name of the LORD: Welcome in the highest!” Mt 21:9; “And those ones who are going before and those ones who are following were crying out, saying, hosanna; blessed is the One who is coming in the name of the LORD,” Mr 11:9; “On the next day a great crowd who has come to the feast, after they have heard Jesus is coming into Jerusalem, took the branches of the palms and went out to meet him, and was crying, Hosanna, the One who is coming in the name of the LORD is blessed, King of Israel,” Joh 12:12-13.

**Peace** is the word of emphasis in this sentence. Matthew, Mark and John have “Hosanna” which means save now. This salvation gives peace from the Prince of Peace, Isa 9:6.

### **Luke 19:39**

**Some** is the word of emphasis in this sentence. This pronoun shows that certain ones of the Pharisees from this crowd spoke to Jesus, which is Luke’s favourite verb to continue the dialogue. Notice that these Pharisees did not call Jesus, Lord, but Teacher referring to Jesus as their leader.

**Rebuke** is past tense imperative meaning these Pharisees exhorted Jesus to censure severely his followers. This is peculiar to Luke. They were worried that there will be tumult: “If we should let him alone thus, all will believe on him; and the Romans will come and will take away from us both the place and the nation,” Joh 11:48. But more likely that they were envious and thought it was blasphemy to insinuate that Jesus is the Messiah.

### **Luke 19:40**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, AV, EMTV and Tyndale agree with this use while Garnier translated with the use of manner: “By way of responding, he professed to them.” Some translations use dynamic equivalence by translating the main verb “said” as quotation marks.

**Am saying** is present tense meaning Jesus is continuously affirming to these Pharisees. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Should be silent** is past tense subjunctive meaning the condition of these followers should hold their peace, the consequence is that the stones will shout out: “For the stone shall cry out of the wall, and the beam out of the timber shall answer it,” Hab 2:11.

#### **Luke 19:41**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “drew near.” Just as Jesus approached Jerusalem.

**Saw** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier and Moffatt who translated with the use of time: “And when he saw the city.” CEV, HCSB, Murdoch, NET, and RSV put this participle with the first verb: “And as he drew near, and beheld the city.”

**Wept** is past tense meaning Jesus mourned over the unbelief in this city. It grieved Jesus over the hardness of men’s hearts. Jesus also wept in Bethany over the fruits of sin: “Jesus wept,” Joh 11:35. God always laments over rebellion: “Rivers of waters run down mine eyes, because they keep not thy law,” Ps 119:136; “I beheld the transgressors, and was grieved; because they kept not thy word,” Ps 119:158. During the time of Noah: “And it repented the LORD that he had made man on the earth, and it grieved him at his heart,” Ge 6:6. Jesus burst into tears, which was probably audible weeping. The lamentations of our Lord!

#### **Luke 19:42**

**Saying** is present tense participle with the use of manner. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Knew** is past tense meaning the condition of these people knowing through experience, they would have peace: “Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea,” Isa 48:18; “Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, oh house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.” Eze 18:31-32; “Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, oh house of Israel?” Eze 33:11.

**Were hid** is past tense in passive voice meaning Satan concealed their redemption: “But if also our glad tidings is concealed, it is concealed in the ones who are perishing; in whom the god of this age blinded the thoughts of the unbelieving, so as the radiance of the glad tidings of the glory of the Christ became not forth to them, who is image of God,” 2Co 4:3-4.

#### **Luke 19:43**

**Will come and will cast and will close** all are future tenses meaning the last days which is the final judgment will come upon them unexpectedly and God’s angels will surround Jerusalem with barricades and they will encircle and will besiege the city. It sound like Titus in AD 70, but Luke speaks of this in

more detail later: “But whenever ye should see Jerusalem which was being encircled with armies then know that her desolation has drawn near,” Lu 21:20. Notice the end of the verse, it speaks of the “desolation” which is “abomination of desolations” spoken by Daniel found in Mt 24:15. Most commentators take this passage as Titus destroying Jerusalem, but Isaiah says God will destroy Jerusalem: “And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee,” Isa 29:3; “For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her,” Jer 6:6. Alford says: “Titus did erect a palisaded mound around Jerusalem, and, after it was destroyed by the Jews in a sortie, he built a wall.” JFB says: “This trench “cut off all hope of escape,” and consigned the city to unparalleled horrors. (see Josephus, Wars of the Jews, 6.2; 12.3,4.) All here predicted was with dreadful literally fulfilled.”

## **Luke 19:44**

**Will level with the ground and will not leave** both are future tenses meaning God will overthrow the city of Jerusalem and her citizens within her walls and every wall will be casted down. This is why it cannot be Titus as there is still a wailing wall: “But Jesus said to them, are ye not seeing all these things? Yes! Verily I am saying to you, a stone in no wise shall be left upon stone which will not be thrown down,” Mt 24:2. Josephus says: “Titus ordered the whole city and the sanctuary to be razed to its foundations, except three towers and part of the western wall, and that all the rest of the city wall was so completely levelled with the ground that there was no longer anything to lead those who visited the spot to believe that it had even been inhabited,” War, 7, 1, 1.

**Knew not** is past tense with negation meaning the unbeliever knew not by experience when the definite time for her inspection. God visited his people with the presentation of our Lord Jesus Christ, and they knew him not. This mercy is still available today!

## **Luke 19:45**

VIII. Ministry in Jerusalem, 19:36-21:38

B. Casting out sellers in the temple, 19:45-48

45 And He entered (into) the temple *and began* to be casting out the ones who are selling (in) it and are buying, 46 saying to them, it has been written, My house is a house of prayer; but ye yourselves made it a den of robbers. 47 And He was teaching (throughout) the day (in) the temple; and the chief priests and the scribes were seeking to destroy Him, and the leaders of the people, 48 also were finding not what they should do, for all the people were hanging on Him *and* were listening.

**Entered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except CEV, EMTV, Garnier and Murdoch who translated with the use of time: “And when he entered the temple, he began to expel those who bought and sold in it.” Jesus went into the temple which is inner court as the Greek word here is “*ieron*.” The holy of holies is “*naos*.” This is where the high priest went once a year on the day of atonement. This is not the most holy place, but this was the court of the Gentiles. Mark adds: “And they are coming to Jerusalem; and Jesus entered into the temple,” Mr 11:15. Notice Jesus entered the temple on three separate days in a row. The first day, Jesus entered on Friday, where he did not notice commercial business as it was the beginning of the Sabbath, and our Lord just looked around. Here he entered as Priest: “And Jesus entered into Jerusalem and into the temple; and after he has looked around on all things, since it was already the late hour, he went out to Bethany with the twelve,” Mr 11:11. The second day, Jesus entered on Saturday evening after the Sabbath, when the money changers were present and as in this passage, he cleansed the temple. He entered as King. The next day, Jesus entered on Sunday to teach in the temple. This day, Jesus entered as Prophet: “For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me,” Ps 69:9.

**Began** is past tense meaning Jesus started to throw the venders in the temple courts: “And Jesus entered into the temple of God, and threw out all the ones who were selling and were buying in the temple, and overthrew the tables of the money changers, and the seats of the ones who were selling the doves,” Mt 21:12. This is the second time that Jesus cleanses the temple: “and after he has made a scourge out of cords he drove out all out of the temple, both the sheep and the oxen; and he poured out the coin of the money changers and he overthrew the tables,” Joh 2:15. So our Lord’s acts on these abuses at the beginning of his ministry and then at the end.

#### **Luke 19:46**

**Has been written** is perfect tense in passive voice meaning Jeremiah has penned this warning: “Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD,” Jer 7:11.

#### **Luke 19:47**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously existing in the temple area throughout this day.

**Teaching** is present tense participle translated with the use of periphrastic modifying the verb “was.”

**Were seeking** is imperfect tense meaning the religious leaders were continuously craving for the purpose to kill Jesus.

#### **Luke 19:48**

**Were not finding** is imperfect tense with negation meaning the leaders of these religious sects were not continuously discovering a way to kill Jesus.

**Were hanging on** is imperfect tense meaning the multitudes were continuously awestruck by the presence of our Lord.

**Were listening** is present tense participle translated with the use of attendant circumstance. AMP Tyndale agree with this use while most other translations have this participle as an infinitive: “for all the people were very attendant to hear him.”

#### **Luke 20:1**

### **VIII. Ministry in Jerusalem, 19:36-21:38**

#### **C. Authority of Jesus, 20:1-8**

1 And it came to pass (on) one of those days, *while* He was teaching the people (in) the temple and was announcing the glad tidings, the chief priests and the scribes (with) the elders came up, 2 and spoke (to) Him, saying, tell us (in) what authority are Thou doing these things, or Who is the One Who gave to Thee this authority? 3 And He answered and said (to) them, I Myself also will ask you one thing, and tell Me, 4 was the dipping of John (from) heaven or (from) men? 5 And these ones reasoned (among) themselves, saying, "if we should say (from) heaven, He will say therefore why believed ye not him?" Yes! 6 But if **we should say** (from) men, all the people will stone us; for they are persuaded *that* John was a prophet. 7 And they answered *that* we know not whence. 8 And Jesus said to them, I Myself neither am telling you (by) what authority I am doing these things.



**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened on one of those days Jesus visited the temple. This was the third day, which was on Sunday.

**Was teaching and was announcing the glad tidings** both are present tense participles translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verbs. Jesus was continuously imparting instructions on the kingdom of God towards the multitudes in the inner court of the temple and was continuously instructing them concerning the things that pertain to Christian salvation. It mostly was metaphors but none of the Gospels records these teachings. Jesus was also teaching the previous day when he cleansed the temple, Lu 19:47. Caiaphas questioned Jesus concerning his teachings during his mock trial: “Jesus answered him, I myself spoke to the world openly; I myself always taught in the assembly and in the temple, where the Jews always are coming together, and I spoke nothing in secret,” Joh 19:29.

**Came up** is past tense meaning the religious leaders stood by Jesus: “And they are coming again to Jerusalem; and while he is walking in the temple the chief priests and the scribes and the elders are coming to him,” Mr 11:27. Remember these religious leaders were seeking to destroy our Lord, Lu 19:47. Notice all three classes of religious leaders are mentioned.

## **Luke 20:2**

**Spoke** is past tense meaning the religious leaders said to Jesus, which is Luke’s favourite verb to continue the dialogue.

**Tell** is past tense imperative meaning these religious leaders exhorted Jesus to speak to them of what political, social or religious agenda is Jesus thriving for: “And after he has come into the temple, the chief priests and the elders of the people came up to him who was teaching, saying, by what authority are thou doing these things? And who gave this authority to thee?” Mt 21:23. Is this authority based upon as a scribe, a prophet or Messianic? The second question is the source of this authority. The crowds felt this authority: “for he was teaching them as having authority, and not as the scribes are teaching,” Mt 7:29. Jesus told the religious leaders before that he had authority like God: “But in order that ye may know that the Son of man is having authority on the earth to be forgiving sins: then he is saying to the paralytic, arise! and take up thy bed, and keep going to thy house,” Mt 9:6. The crowds still believed that Jesus was only a prophet: “And after the crowds have seen it they wondered, and glorified God, who has given such authority to men,” Mt 9:8. Jesus has authority to receive his own: “but as many as received him he gave to them authority to become children of God, to the ones who were believing on his name”; Joh 1:12. God gave Jesus authority in judgment: “For even as the Father is having life in himself, so he gave also to the Son to be having life in himself. And he gave to him authority also to be doing judgment, because he is Son of man,” Joh 5:26-27. All authority has been given to Jesus: “as thou gave to him all authority over all flesh, in order that all which thou has given to him, he may give to them eternal life. And this is the eternal life, in order that they might be knowing thee the only true God, and Jesus Christ whom thou sent,” Joh 17:2-3.

## **Luke 20:3**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, AV, EMTV, Murdoch and Tyndale agree with this use while Garnier has translated with the use of manner: “By way of responding, he professed to them.” Some translations use dynamic equivalence by translating the main verb “said” as quotation marks. This is Jesus’ reply to the question concerning his authority.

**Said** is past tense meaning Jesus spoke, which is Luke’s favourite verb to continue the dialogue.

**Will ask** is future tense meaning Jesus himself emphatically will request just one matter under discussion.

**Tell** is past tense imperative meaning Jesus exhorted these religious leaders to speak in response to his question: “And Jesus answered and said to them, I myself also will ask you one thing, which if ye should tell to me, I myself also will say to you by what authority I am doing these things,” Mt 21:24. Mark says: “I myself also will ask you one thing, and answer me, and I will tell you by what authority I am doing these things,” Mr 11:29. Notice Jesus promised to answer the first question because they will not accept that the source of his authority is from God as they already admitted that his authority is from Beelzebub: “And after the Pharisees have heard this they said, this one is not throwing out the demons except by Beelzebub prince of the demons,” Mt 12:24. They have committed the unpardonable sin: “Because of this I am saying to you, every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will not be forgiven to men. And whoever should speak a word against the son of man, it will be forgiven to him, but whoever should speak against the Holy Spirit, it will not be forgiven to him, neither in the now age nor in the coming one,” Mt 12:31-32.

#### **Luke 20:4**

**Was** is imperfect tense meaning the dipping of John was continuously from where: “Whence was the dipping of John? From heaven, or from men?” Mt 21:25. Instead of giving the source of his authority, Jesus asked these religious leaders the source of John the Dipper’s ministry. Is it from God or from men? Mark adds: “Answer me,” Mr 11:30.

#### **Luke 20:5**

**Those ones**, is the word of emphasis in this sentence. This article is previous reference to the chief priests and the scribes and the elders in verse 1. This is subject of the verb “reasoned.”

**Reasoned** is past tense meaning these religious leaders deliberated the question posed by Jesus: “And those ones were reasoning with themselves, saying, if we should say, from heaven, he will say to us, why then believed ye not him? Yes!” Mt 21:25. Notice that Matthew used the present tense while Luke used the past tense meaning Luke is giving this event as historical while Matthew was relating this event because he was there. This counter-question has caused the Sanhedrin a great embarrassment. They were in a hopeless quandary. By trying to trap our Lord, they were in a great dilemma as they were beside themselves in Matthew “*para*: besides.” While Luke uses “*pros*: to the advantage of” to find a way to turn this dilemma around. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Should say** is past tense subjunctive meaning the condition of their reply should answer from God.

**Believed not** is past tense with negation “not: *ouk*” meaning the expected answer should be yes! They should have given credit to John’s teachings. Their trust is in their traditions, not the Word of God. Their faith was not that John was a prophet: Mark gives the same rendering: “He will say, therefore why believed ye not him? Yes!” Mr 11:31.

#### **Luke 20:6**

**Should say** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of their reply should answer from men.

**Will stone** is future tense meaning all the multitudes will overwhelm these religious leaders with stones: “But if we should say, from men, we are fearing the multitude; for all are holding John as a prophet,” Mt 21:26. They are more afraid of the Romans than the revolt of the people because the political powers have given them liberty as long there is no turmoil. Public opinion concerning John was too strong. The people hated Herod and the Romans. John became a martyr when Herod put to death their holy teacher: “And after all the people and the tax gatherers have heard they justified God, having been dipped with the

dipping of John”; Lu 7:29. “And many came to him, and were saying, John did indeed no sign; but all whatsoever John said concerning this Man, it was true. And many believed on him there,” Joh 10:41-42. Josephus tells us that Aretas, the King of Arabia, invaded Herod’s holdings and defeated his army. This may be judgment against Herod because of this murder. John had great influence among the people. Later these religious leaders were afraid of the multitude concerning Jesus: “And they were seeking to lay hold of him, and they feared the crowd; and they knew that he spoke the metaphor against them; and they left him and went away,” Mr 12:12. As Luke says: “And the chief priests and the scribes sought to lay the hands on him in that hour, and they feared the people; for they knew that he spoke this metaphor against them,” Lu 20:19. These religious leaders are afraid to speak the truth because they are fearing a tumult.

**Persuaded** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense “are.” These religious leaders have total confidence that they need to hold John to an high esteem.

**Was** is present tense infinitive translated with the use of indirect discourse. The conjunction “*that*” is added for better reading. John is in the accusative case translated with the use of accusative of general reference being the subject of this infinitive verb. The essence of John is that he is a prophet in the eyes of these people: “But if we should say, from men, we are fearing the multitude; for all are holding John as a prophet,” Mt 21:26. Mark says: “for all were holding John that he was indeed a prophet,” Mr 11:32.

#### **Luke 20:7**

**Answered** is the word of emphasis in this sentence. This verb is past tense meaning these religious rulers replied.

**Know** is perfect tense infinitive translated with the use of indirect discourse with the conjunction “*that*” added for better reading. This verb “to know: *oida*” is always translated from the perfect tense as present tense non-linear: “And they answered Jesus and said, we know not,” Mt 21:27.

#### **Luke 20:8**

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord’s reply.

**Said** is past tense meaning Jesus spoke to these religious leaders, which is Luke’s favourite verb to continue the dialogue.

**Am neither telling** is present tense with negation meaning Jesus himself emphatically is not continuously affirming to these religious leaders by what authority. Notice Jesus does not even answer the second question as they committed the unpardonable sin: “He himself also was saying to them, neither I myself am telling you by what authority I am doing these things,” Mt 21:27.

**Am doing** is present tense meaning Jesus is continuously producing these teachings: “And although they answered they are saying to Jesus, we know not. And Jesus who answered is saying to them, neither I myself am telling you by what authority I am doing these things,” Mr 11:33.

#### **Luke 20:9**

VIII. Ministry in Jerusalem, 19:36-21:38

D. Parable of the husbandmen, 20:9-19

9 And He began to be speaking this metaphor (to) the people: a certain man planted a vineyard, and leased it out for himself for hire to husbandmen, and left the country for a long time. 10 And he sent a

bondman (to) the husbandmen **(in) the season**, in order that they may give to him (from) the fruit of the vineyard; but the husbandmen beat him *and* sent *him* away empty. 11 And **he added** to send another bondman; but these ones who have beat and have dishonoured *the other* sent also him away empty. 12 And **he added** to send a third; but these ones who have wounded *the others* also drove *him* out. 13 And the Lord of the vineyard **said**, what shall I do? **I will send** my beloved son; perhaps *if* they saw my son they will be ashamed. 14 But *after* **they saw** him the husbandmen were reasoning (among) themselves saying, this is the heir; come! let us keep killing him, in order that the inheritance may become ours. 15 And **they drove** him (outside) the vineyard *and* killed *him*. Therefore **what** will the Lord of the vineyard do to them? 16 **He will come** and will destroy these husbandmen, and will give the vineyard to others. And *after* **they have heard** it they said, may it certainly not become! 17 But **that One** who has looked at them said, therefore what is this which has been written, *the* stone which the ones who are building rejected, this became (to) a head of *the* corner? 18 **Everyone** who fell (on) that stone will be broken, but (on) whomsoever it should fall it will grind him to powder. 19 And the chief priests and the scribes sought to lay the hands (on) Him (in) that hour, and they feared the people; for they knew that He spoke this metaphor (against) them.

**Began** is the word of emphasis in this sentence. This verb is past tense meaning Jesus started to be continuously affirming this parable to the people: “Hear another metaphor,” Mt 21:33; “And he began to be saying to them in metaphors,” Mr 12:1. This metaphor was directed actually towards these religious leaders, verse 19. Some commentators call this parable of the vineyard, but this metaphor is not about the people of Israel, but how the religious leaders rejected God’s prophets one after another.

**Planted and leased out for himself and left the country** all are past tenses meaning the householder planted a vineyard and farmed out his vineyard to his husbandmen and went abroad for many years: “A certain man was a master of a house, who planted a vineyard, and placed about it a fence, and dug in it a winepress, and built a tower, and leased it out for himself to husbandmen, and left the country,” Mt 21:33; “a man planted a vineyard, and placed about it a fence, and dug a wine-vat, and built a tower, and leased it out for himself to tenant farmers, and left the country,” Mr 12:1. God established Israel as his chosen nation and gave over the protection of his people to these religious leaders and then spoke only through his prophets.

## Luke 20:10

**(In) season** are the words of emphasis in this sentence. This prepositional phrase means in due measure of time the householder will communicate with his husbandmen.

**Sent** is past tense meaning the householder sent away his servant. This verb is “*apostello*” where we get out English word “apostle” or “sent one.” God commissioned a prophet to the religious leaders at an appointed time: “Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets,” 2Ki 17:13.

**May give** is past tense subjunctive meaning the purpose of such message from this prophet is that these religious leaders may deliver the fruits of righteousness from his people. MSS has future tense, which is not correct with conjunction “in order that: *ina*.”

**Beat** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “but after thrashing the cultivators dismissed him empty-handed.”

**Sent away** is past tense meaning these religious leaders drove away this prophet in the manner of empty handed: “But they mocked the messengers of God, and despised his words, and misused his prophets,

until the wrath of the LORD arose against his people, till there was no remedy,” 2Ch 36:16; “And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear,” Jer 25:4.

### **Luke 20:11**

**Added** is the word of emphasis in this sentence. This verb is past tense meaning the householder established unto his vineyard another servant for the purpose to gather his fruit. God ordained towards Israel another prophet for the purpose to thrust in again another message of repentance: “And he sent again to them another bondman; and him they stoned and struck on the head, and sent him away having insulted him,” Mr 12:4.

**Sent away** is past tense meaning these husbandmen who have beat and insulted the first servant also sent away this second servant with no fruit from the vineyard: “Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD,” Zec 1:4.

### **Luke 20:12**

**Added** is the word of emphasis in this sentence. This verb is past tense meaning the householder established unto his vineyard this third servant. God ordained towards Israel this third prophet: “And he sent again another; and him they killed; also many others, indeed some who were beating, and others who were killing,” Mr 12:5.

**Drove out** is past tense meaning the husbandmen who have wounded the others rejected with contempt this third servant: “Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire,” Jer 38:6.

### **Luke 20:13**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning the householder spoke, which is Luke’s favourite verb to continue the dialogue.

**Shall do** is past tense subjunctive meaning the householder has a purpose to produce another prophet. It is the same spelling as this could be also future tense. God reasoned within himself to put forth another prophet. This was God’s plan since the fall of man: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” Ge 3:15; “One given up by the determined counsel and foreknowledge of God ye put to death having taken by lawless hands having crucified him,” Ac 2:23. God sent his Son at the perfect time to fulfill all prophecies: “but when the fullness of the time came, God sent forth his Son, who has come of a woman, who has come under law,” Ga 4:4. Even to the year of our Lord’s death: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times,” Da 9:25. This is exactly 483 years from the one that was issued by Artaxerxes Longimanus in 457 B.C. Remember the Jewish calendar is 460 days which accounts for the difference here.

**Will send** is the word of emphasis in this sentence. The householder will thrust his esteemed son. God here sent his begotten Son: “And behold, a voice out of the heavens, which is saying, this is my beloved Son, in whom I took preference,” Mt 3:17; “For although the law is being powerless, in that it was weak through the flesh, God who has sent his own Son in likeness of flesh of sin and for sin condemned that sin in the flesh,” Ro 8:3; “That love of God was manifested in us by this, that God has sent his only begotten Son into the world, in order that we may live through him,” 1Jo 4:9.

**Saw** is past tense participle translated with the use of condition: “*if*.” AV, EMTV, Garnier and Tyndale translated this participle with the use of time: “and after discovering this they will be equally respectful.” Murdoch has the use of attendant circumstance: “son. Perhaps they will look upon him, and be ashamed.” MSS does not have this verb.

**Will be ashamed** is future tense in passive voice meaning the son will turn about these husbandmen. The expectation “perhaps” is always the repentance of mankind: “but is longsuffering towards us, because he is not willing that any should perish, but all should come to repentance,” 2Pe 3:9; “From that time Jesus began to be proclaiming and to be saying, keep repenting; for the kingdom of the heavens has drawn near,” Mt 4:17; “I have not come to call righteous ones, but sinners to repentance,” Lu 5:32; “No, I am saying to you; but if ye should not be repenting, ye will all perish in like manner,” Lu 13:5; “God exalted him a Chief and Savior by his right hand, to give repentance to Israel and remission of sins,” Ac 5:31; “Therefore indeed although God overlooked the times of ignorance, now he is charging all men everywhere to be repenting,” Ac 17:30.

#### **Luke 20:14**

**Saw** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. These religious leaders observed Jesus: “But after the Pharisee has seen it he wondered that he dipped not first before the dinner,” Lu 11:38.

**Were reasoning** is imperfect tense meaning the husbandmen were continuously deliberating among themselves as these religious leaders were continuously resolving on how to answer the question concerning John the Dipper: “Whence was the dipping of John? From heaven, or from men? And those ones were reasoning with themselves, saying, if we should say, from heaven, he will say to us, why then believed ye not him? Yes!” Mt 21:25.

**Let us keep killing** is present tense subjunctive meaning this hortatory is a strong exhortation to inflict mortal death to this heir. The religious rulers asked Jesus about authority, and they do not want God to rule over them.

**May become** is past tense subjunctive meaning the purpose of killing the son is that the husbandmen may possess the fruit of the vineyard. On our Lord’s second coming, the great battle of Armageddon is just as foolish: “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion,” Ps 2:1-6; “for they are spirits of demons who are doing signs, to be going forth to the kings of the whole habitable world to gather together them unto battle of that great day of the Almighty God,” Re 16:14.

#### **Luke 20:15**

**Drove** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance: “And they took him and threw him out of the vineyard and killed him.” Mt 21:39. Most translations agree with this use except Garnier who translated with the use of time: “After throwing him outside the vineyard they killed him.” Outside the vineyard means outside the city: “Wherefore also Jesus, in order that he may sanctify (by) his own blood the people, suffered (outside) the gate,” Heb 13:12. This is a picture of our Lord taking his cross out of the city to Golgotha: “And while he was bearing his cross he went out to the place which is being called of a skull, which is being called in Hebrew Golgotha,” Joh 19:17.

**Killed** is past tense meaning these religious leaders killed our Lord. Peter also put this upon these religious leaders: “But ye yourselves denied the Holy and Righteous One, and requested a man a

murderer to be granted to you, but ye killed the Author of life; whom God raised up from among the dead, whereof we ourselves are witnesses,” Ac 3:14-15. Peter said again: “let it be known to you all and to all the people of Israel, that in the name of Jesus Christ the Nazaraean, whom ye crucified, whom God raised from among the dead, by him this one stood before you sound,” Ac 4:10. Again Peter recalls: “The God of our fathers raised up Jesus, whom ye yourselves killed having hanged on a tree,” Ac 5:30. Stephen in his sermon put full responsibility on these religious leaders: “Which of the prophets persecute not your fathers? Yes! And they killed the ones who have announced before concerning the coming of the Just One, of whom now ye yourselves have become betrayers and murderers!” Ac 7:52.

**What** is the word of emphasis in this sentence. This pronoun shows the result of this terrible crime.

**Will do** is future tense meaning the householder will carry out retribution. God will execute his judgment upon these religious leaders.

### **Luke 20:16**

**Will come** is the word of emphasis in this sentence. This verb is future tense meaning the householder will appear to these husbandmen. The householder went away and these husbandmen did not think that he would return personally. These religious leaders have the same mindset.

**Will destroy and will give** both are future tenses meaning householder will kill these husbandmen and will furnish his vineyard to others. God did render useless these religious leaders and handed over the truth of the gospel to the Gentiles: “But Paul and Barnabas spoke boldly and said, it was first necessary to you that the word of God be spoken; but since ye trust it away, and ye are not judging worthy yourselves of eternal life, behold, we are being turned to the Gentiles,” Ac 13:46.

**Have heard** is past tense participle translated with the use of time: “*after*.” The people from verse 9 understood what this metaphor just said.

**Said** is past tense meaning these people spoke to Jesus, which is Luke’s favourite verb to continue the dialogue.

**May certainly not become** is past tense optative meaning a very strong wish that this does not occur. The Jewish people are very proud that they are God’s chosen people, and to have God forsake them and turn to the Gentiles would be very catastrophic. This pious protest now leads to the revelation of these defeated religious leaders.

### **Luke 20:17**

**That One** is the word of emphasis in this sentence. This article is previous reference referring to Jesus from verse 8. Jesus gazed upon these people with a menacing expression to repudiate this last strong wish. His scowl was one like of a mother with rebellious children. This was a piercing glance.

**Said** is past tense meaning Jesus spoke to these people, which is Luke’s favourite verb to continue the dialogue.

**Has been written** is perfect tense in passive voice participle translated with the use of substantive modifying “this.” This Scripture is recorded in the past and having abiding results: “The stone which the builders refused is become the head stone of the corner,” Ps 118:22. Isaiah also refers to this: “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste,” Isa 28:16. Mark says: “Read ye not even this scripture? Yes! The stone which the ones who were building rejected, this became unto head of the corner. This became from the LORD, and it is wonderful in our eyes,” Mr 12:10-11.

## Luke 20:18

**Everyone** is the word of emphasis in this sentence. This adjective shows every individually can be saved: “for no one is being able to lay other foundation which is being laid, which is Jesus the Christ,” 1Co 3:11.

**Will grind to powder** is future tense meaning the one who is under judgment from the Gospel will be crushed to pieces by it: “And the one who is falling on this stone will be broken; but on whomsoever it should fall it will grind him to powder,” Mt 21:44. This means this stone will pulverize those who reject Christ in unbelief. Jesus is our cornerstone of our faith. Jesus is a stone of stumbling and a rock of offence: “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem,” Isa 8:14. Peter repeats this: “And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed,” 1Pe 2:8.

## Luke 20:19

**Sought** is the word of emphasis in this sentence. This verb is past tense meaning the religious leaders craved to seize Jesus in that moment.

**Feared** is past tense meaning these religious leaders were terrified of the multitudes because they knew by experience that Jesus told this parable towards them. These religious leaders were afraid that these crowds would make Jesus king: “also were finding not what they should do, for all the people were hanging on him and were listening,” Lu 19:48; “And although they were seeking to lay hold of him, they feared the crowds, because they were holding him as a prophet,” Mt 21:46; “And they were seeking to lay hold of him, and they feared the crowd; and they knew that he spoke the metaphor against them; and they left him and went away,” Mr 12:12.

## Luke 20:20

VIII. Ministry in Jerusalem, 19:36-21:38

E. Inquiry of tribute, 20:20-26

20 And they **watched** *Him and sent secret agents, who* were feigning themselves to be righteous, in order that they may take hold of His discourse, (to) deliver Him up to the power and to the authority of the governor. 21 And they questioned *Him*, saying, Teacher, we know that Thou are saying and are teaching rightly, and Thou are accepting not outward appearance, but Thou are teaching the way of God (with) truth: 22 is it lawful for us to give tribute to Caesar or not? Yes! 23 But *because* **He has perceived** their craftiness He said (to) them, why are ye tempting Me? 24 **Show** a denarius to Me: whose image and inscription is it? And they answered and said, Caesar's. 25 And that One said to them, therefore render the things of Caesar to Caesar, and the things of God to God. 26 And **they prevailed not** to take hold of His speech (before) the people; and they wondered (at) His answer *and* were silent.

**Watched** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. The religious rulers observed carefully our Lord Jesus.

**Sent** is past tense meaning these religious rulers appointed spies. This word is where we get the noun “apostles” or “sent ones.”

**Were feigning** is present tense participle translated with the use of substantive modifying the noun “secret agents.” These spies are continuously impersonating upright persons.



**May take hold** is past tense subjunctive meaning the purpose of this stage playing is that these secret agents may overtake Jesus in his words: “Then after the Pharisees have gone they took counsel how they may ensnare him in discourse,” Mt 22:15. Our Lord Jesus is irreproachable: “And they are sending to him some of the Pharisees and of the Herodians, in order that they may catch him in word,” Mr 12:13. The purpose of this seizure is to commit to their leaders and to the procurator of Judaea: “Therefore they are leading Jesus from Caiaphas into the praetorium; and it was early; and they themselves entered not into the praetorium, in order that they may not be defiled, but in order that they may eat the Passover,” Joh 18:28; “and after they have bound him, they led him away and delivered him up to Pontius Pilate the governor,” Mt 27:2.

### **Luke 20:21**

**Questioned** is the word of emphasis in this sentence. This verb is past tense meaning these secret agents interrogated our Lord Jesus. Notice how they addressed Jesus as Teacher which is the same as a certain scribe: “And one scribe came to him and said to him, Teacher, I will follow thee whithersoever thou should be going,” Mt 8:19; and some of the scribes and Pharisees: “Then some of the scribes and Pharisees answered, saying, Teacher, we are wishing to see a sign from thee,” Mt 12:38. They most likely flattered our Lord: “And they are sending their disciples to him with the Herodians, saying, Teacher, we know that thou art true, and thou art teaching the way of God in truth, and there is not caring to thee about no one, for thou art looking not on the appearance of men,” Mt 22:16. The Sadducees used the same address: “saying, Teacher, Moses said, if anyone should die having no children, his brother will marry his wife, and will raise up seed to his brother,” Mt 22:36.

**Know** is perfect tense meaning these actors know intellectually. This verb “*oida*” always translates from the perfect as present tense non-linear.

**Are saying and are teaching and are accepting but are teaching** all are present tenses meaning Jesus is continuously affirming and instructing rightly and is continuously rejecting outward circumstances but is continuously instructing God’s course of conduct with truth. What flatteries! “And these ones who came are saying to him, Teacher, we know that thou art True, and there is no concern about no one; for thou art not looking on the appearance of men, but thou art teaching the way of God with truth,” Mr 12:14.

### **Luke 20:22**

**Is lawful** is present tense meaning is it proper to bestow the annual tax levied upon houses, land, and persons to Caesar. The negation “not: *ou*” is expected answer yes! “therefore tell us, what art thou thinking to thyself? Is it lawful to give tribute to Caesar or not? Yes!” Mt 22:17; “Is it lawful to give tribute to Caesar or not? Yes!” Mr 12:14. If Jesus answers: No! Then these Herodians will bring an accusation of being a Zealot who refused unconditionally to pay the poll-tax. This poll-tax was regarded as a sign of subjection to the emperor who at that time was Tiberius. If Jesus responded: Yes! Then Jesus’ position as a respected Teacher would be seriously affected because the people hated the Romans. So politically, they wanted to know if Jesus is leading a social insurrection otherwise Jesus would be a Roman sympathizer.

### **Luke 20:23**

**Has perceived** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of cause: “*because*.” Most translations have the use of attendant circumstance: “But he perceived their craftiness, and said unto them.” Garnier has the use of time: “After considering their maneuver he professed to them.” Matthew says: “But because Jesus has known their wickedness he said, why are ye tempting me, actors?” Mt 22:18. Jesus knew personally by experience with their deceitful manners. Our Lord has heard it all! Mark says: “But that One who knows their pretending,” Mr 12:15. These hypocrites are continuously testing our Lord.

## **Luke 20:24**

**Show** is the word of emphasis in this sentence. This verb is past tense imperative meaning Jesus exhorted these hypocrites to furnish this coin. “Show me the coin of the tribute. And they presented to him a denarius,” Mt 22:19. Produce the coin of the tribute. This was a silver denarius. Broadus says: “Judas of Galilee (Jos. Ant., 18, 1, 1 and 6) headed a fierce insurrection against the first Roman governor (A.D. 6) for making a census with a view to taxation, saying that God was their only Ruler and Lord, and that the census was leading them right straight into slavery. He perished, and Gamaliel tells us that his followers were scattered abroad.” “After this one Judas the Galilean rose up in the days of the registration, and drew much people away after him; and that one perished, and all as many as were being persuaded by him they were scattered abroad,” Ac 5:37. Later in history, more fanatics for liberty led to the insurrection in A.D. 66 which ended in the destruction of Jerusalem in A.D. 70. Mark says: “Keep bringing a denarius to me in order that I may see it,” Mr 12:16.

**Answered** is past tense participle translated with the use of attendant circumstance. Tyndale agree with this use while Garnier has the use of manner: “By way of responding they professed, Of Kaiser.” Some translations have used dynamic equivalence translating the main past tense verb “said” as quotation marks.

## **Luke 20:25**

**That One** is the word of emphasis in this sentence. This article is previous reference to “Me” in previous verse.

**Said** is past tense meaning Jesus spoke to these hypocrites, which is Luke’s favourite verb to continue the dialogue: “And he is saying to them, of whom is this image and the inscription?” Mt 22:20. The image was that of the emperor “Caesar” and the inscription would be: Tiberius Caesar Augustus, son of the divine Augustus. In Canada, we bear the image of Queen Elizabeth II. Jesus wanted them to verbally say whose image was on the coin.

**Render** is past tense imperative meaning Jesus exhorted them to give back these things to Caesar. “They are saying to him, Caesar’s. Then he is saying to them, therefore render the things of Caesar to Caesar, and the things of God to God,” Mt 22:21. “And these ones said to him.” Mr 12:16. Restore what belongs to Caesar. Mark and Luke has the same verb and tense. Remember Jesus adds that we must restore what belongs to God! What belongs to God? Our hearts, lives, property, and influence, all belong to God. We need total surrender to God’s will.

## **Luke 20:26**

**Prevailed not** is the words of emphasis in this sentence. This verb is past tense with negation meaning the actors could not overtake our Lord in his discourse over against the people. They wanted the crowd to change their sentiments towards our Lord.

**Wondered** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use while Garnier has the use of time: “and after wondering over his response they hushed.” These hypocrites marveled at our Lord’s answer: “And after they have heard they wondered; and they left him and went away,” Mt 22:22.

**Were silent** is past tense meaning these actors held their peace.

## **Luke 20:27**

VIII. Ministry in Jerusalem, 19:36-21:38

#### F. Inquiry of marriage during eternity, 20:27-38

27 And some of the Sadducees who were speaking against *the* resurrection *that* there is none **came** and questioned Him, 28 saying, Teacher, Moses wrote to us, if any brother *who* was having a wife should die, and this childless one should die, in order that his brother may take that woman and may raise up seed to his brother. 29 Therefore there were **seven** brothers, and the first *who* has taken a women died childless; 30 and the second took that woman, and this one died childless; 31 and the third took her; and likewise also the seven left not behind children, and died; 32 and last of all the woman died also. 33 Therefore **(in) the resurrection** which of them is becoming a wife? For **the seven** had her as wife. 34 And Jesus answered and said to them, the sons of this age are marrying and are being given in marriage; 35 but the ones who accounted worthy to obtain that age and the resurrection which *is* (from among) *the* dead are neither marrying nor are being given in marriage; 36 for neither they are being able to die anymore; for they are equal to angels, and are sons of God, being sons of the resurrection. 37 But that the dead **are being raised**, even Moses declared (on) the bush, as he is calling *the* LORD God of Abraham and the God of Isaac and the God of Jacob; 38 but God is not of *the* dead but of *the* living *ones*; for all are living for Him.

**Came** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Some Sadducees approached Jesus. These Sadducees are continuously affirming over against anyone raising up from the dead.

**Is none** is present tense infinitive with negation translated with the use of indirect discourse. The conjunction “*that*” is added for better reading. They are affirming that the resurrection is continuously none existent: “For indeed Sadducees are saying there is no resurrection nor messenger nor spirit; but Pharisees are confessing both,” Ac 23:8.

**Questioned** is past tense meaning these Sadducees interrogated Jesus: “On that day Sadducees came to him, who were saying that a resurrection is not, and they questioned him,” Mt 22:23. Mark is saying the same: “And Sadducees are coming to him, who are saying there is not a resurrection; and they questioned him, saying,” Mr 12:18.

#### Luke 20:28

**Wrote** is past tense meaning Moses composed to us. Notice these resurrection deniers addressed Jesus as Teacher, the same way these secret agents did in verse 21.

**Should die** both are past tense subjunctives meaning the condition of a brother who was possessing a wife and was possessing no children should die of natural death: “saying, Teacher, Moses said, if anyone should die having no children, his brother will marry his wife, and will raise up seed to his brother,” Mt 22:24; “Teacher, Moses wrote for us, that if a brother of anyone should die and should leave behind a wife and should not leave children, in order that his brother may take his wife and may rise up seed to his brother,” Mr 12:19; “If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her,” De 25:5.

**May take and may raise up** both are past tense subjunctives meaning the purpose of this writing is that his brother may procure this woman as his wife and may produce a seed on behalf of his brother.

#### Luke 20:29

**Seven** is the word of emphasis in this sentence. This numeral number 7 indicated the fullness of the cycle.

**Died** is past tense meaning the first childless brother who procured this woman died of the natural death of man: “Now there were with us seven brothers; and the first who has married died, and because he was having no seed, he left his wife to his brother,” Mt 22:25; “There were seven brothers; and the first took a wife, and while he was dying he left no seed,” Mr 12:20.

#### **Luke 20:30**

**Took and died** both are past tenses meaning this second childless brother procured this wife and died of natural death of man: “In like manner also the second, and the third, unto the seven,” Mt 22:26; “and the second took her, and died, and neither he himself left seed; and the third likewise,” Mr 12:21.

#### **Luke 20:31**

**Took and left not and died** all are past tenses meaning the third up to the seventh procured this same woman and all these likewise left behind no offspring and they all died of the natural death of man.

#### **Luke 20:32**

**Died** is past tense meaning this woman died of the natural causes of man afterwards: “And also the woman died last of all,” Mt 22:27; “and the seven took her, and left no seed. Last of all the woman also died,” Mr 12:22.

#### **Luke 20:33**

**(In) the resurrection** are the words of emphasis in this sentence. This prepositional clause refers to the time when the resurrection occurs.

**Is becoming** is present tense meaning which brother is continuously appearing at this resurrection as this woman’s husband? “Therefore in the resurrection of which of the seven will she be wife? For all had her,” Mt 22:28; “Therefore in the resurrection, whenever they should arise, of which of them will she be wife? For seven had her as wife,” Mr 12:23.

**The seven** is the word of emphasis in this sentence. The focus is on all seven brothers.

**Had** is past tense meaning all seven brothers possessed this married woman.

#### **Luke 20:34**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. EMTV and Tyndale agree with this use while Garnier translated with the use of manner: “By way of responding Jesus professed to them.” Some translations use dynamic equivalence and translate this participle as quotation marks.

**Said** is past tense meaning Jesus spoke to these resurrection deniers, which is Luke’s favourite verb to continue the dialogue: “And Jesus answered and said to them, keep being deceived, because ye know not the scriptures, nor the power of God,” Mt 22:29; “And Jesus answered and said to them, are you not being misled through this, because ye know not the scriptures nor the power of God? Yes!” Mr 12:24.

**Are marrying and are being given in marriage** both are present tenses meaning the children of this period of time are continuously giving one’s self in marriage and their parents are continuously giving them away in marriage.

#### **Luke 20:35**

**Accounted worthy** is past tense in passive voice participle translated with the use of substantive modifying the article “the ones.” God considered these ones worthy to attain that age and the resurrection.

**Are neither marrying nor are being given in marriage** both are present tenses with negation meaning during eternity with God, there is no reason for marriage as there are no children being born. The sensual paradise of Mohammed finds no place beyond the grave: “For in the resurrection they are neither marrying nor are being given in marriage, but they are as messengers of God are in heaven,” Mt 22:30.

#### **Luke 20:36**

**Neither are being able** is present tense with negation meaning the resurrected saints are continuously not being capable to die anymore for we are possessing everlasting life: “For thus God loved the world so that he gave his only begotten Son, in order that everyone who is believing on him may not perish, but might be having eternal life,” Joh 3:16; “Verily verily I am saying to you, the one who is hearing, my word and is believing the One who sent me, is having eternal life, and is not coming into judgment, but has passed out of death into life,” Joh 5:24. Marriage was expedient to preserve the human race, as Eve was the first named woman, which means mother of all living. During eternity, there will no more death and no marriage. The difference between the sexes will have ceased to exist.

**Equal to angels** is predicate adjective modifying the present tense verb “is.” This does not mean that we are angels, but rather in respect to death and marriage. These Sadducees did not believe in angels either: “For indeed Sadducees are saying there is no resurrection nor messenger nor spirit; but Pharisees are confessing both,” Ac 23:8. During our existence on earth, men are sons of another, but in heaven, we are children of God: “For whenever they should rise from among the dead, neither they are marrying nor are being given in marriage, but they are as messengers who are in the heavens are,” Mr 12:25.

#### **Luke 20:37**

**Are being raised** is present tense in passive voice meaning God is causing the dead to rise from the sleep of death.

**Declared** is past tense meaning Moses made known this mystery before the burning bush: “Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God,” Ex 3:6; “But concerning the resurrection of the dead, read ye not that which has been spoken to you by God? Yes! Saying, I myself am the God of Abraham and the God of Isaac and the God of Jacob? God is not God of the dead, but of the living ones,” Mt 22:31-32; “But concerning those dead, that they are being raised, read ye not in the book of Moses, on the bush, how God spoke to him, saying, I myself am that God of Abraham and that God of Isaac and that God of Jacob? Yes! That God is not of the dead, but God of the living. Therefore ye yourselves are being led astray greatly,” Mr 12:26-27. Notice that these Sadducees used Moses, now Jesus replies with Moses.

**Is calling** is present tense meaning Moses is continuously affirming that God addressed Himself as the God of his fathers.

#### **Luke 20:38**

**Are living** is present tense meaning all these men: Abraham, Isaac and Jacob are continuously alive. These men are not lifeless nor dead as God is of the living ones: “For unto this Christ both died and rose and lived, in order that he may rule over both the dead ones and the living ones,” Ro 14:9. These patriarchs are dead to men, but they are not to God.

#### **Luke 20:39**

## G. Christ son of David, 20:39-47

39 And some of the scribes **answered** *and said*, Teacher, Thou spoke well. 40 And they were **not anymore** *daring* to be asking Him anything. 41 And He said (to) them, how are they saying *that* the Christ is Son of David? 42 And David **himself** is saying (in) *the* Book of Psalms, the LORD said to my LORD, keep sitting (on) my right hand, 43 until I placed thine enemies *as* a footstool for thy feet. 44 Therefore **David** is calling Him LORD, and how is He His son? 45 And while all of the people **were listening** He said to His disciples, 46 keep taking heed (of) the scribes who are desiring to be walking (in) robes, and are loving salutations (in) the market places and first seats (in) the assemblies and first places (in) the suppers; 47 these ones are devouring the houses of widows, and are praying at great length show. **These ones** will receive more abundant judgment.

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. EMTV, Murdoch and Tyndale agree with this use while Garnier has translated with the use of manner: “By way of responding, someone from the grammarians professed.” Some translations have used dynamic equivalence by translating the main verb “said” as quotation marks.

**Said** is past tense meaning some scribes spoke to Jesus, which is Luke’s favourite verb to continue the dialogue.

**Spoke** is past tense meaning Jesus said the right things as they commended our Lord on this reply. Notice like the Pharisees and Sadducees, these scribes addressed Jesus as Teacher. This is only found here in Luke as this is peculiar to Luke. These scribes were the Jewish doctors of the Pharisees faction and enemies to the Sadducees, so they applauded our Lord’s answer: “And after the crowds heard this, they were being astonished at his teaching,” Mt 22:33.

### Luke 20:40

**Not anymore** is the word of emphasis in this sentence. This adverb modifies the imperfect tense verb “were daring,” meaning these scribes were not continuously conducting themselves with boldness in interrogating our Lord because they are fearing the people.

### Luke 20:41

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to the scribes, which is Luke’s favourite verb to continue the dialogue. According to Matthew, Jesus questioned the Pharisees, Mt 22:41. Mark refers to the scribes, Mr 12:35.

**Are saying** is present tense meaning they are continuously affirming this fact.

**Is:** is present tense infinitive translated with the use of indirect discourse. The conjunction “*that*” is added for better reading. The noun “the Christ” is translated with the use of accusative of general reference being the subject of this infinitive verb. The question is how is it possible that the Messiah is Son of David? The Pharisees answered that the Messiah is of David, Mt 22:42. The scribes are saying that the Messiah is a son of David, Mr 12:35.

### Luke 20:42

**Himself** is the word of emphasis in this sentence. The focus is on David.

**Is saying** is present tense meaning David himself is affirming emphatically in the Book of Psalms: “For David himself said by Holy Spirit, the LORD is saying to my LORD, keep sitting at my right hand until I

should place thine enemies as a footstool for thy feet. Therefore David himself is calling him LORD; and whence is he his son? And the great crowd was hearing him gladly.” Mr 12:36-37; “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool,” Ps 110:1. How can David call his own great-great-great grandson his Lord? It is so because David wrote this Psalm by the Holy Spirit.

**Keep sitting** is present tense imperative meaning God exhorted the Messiah to keep dwelling on God’s right hand: “He is saying to them, therefore how is David in spirit calling him LORD? saying,” Mt 22:43; “For David ascended not into the heavens, but he himself is saying, the LORD said to my LORD, keep sitting at my right hand,” Ac 2:34.

#### **Luke 20:43**

**Placed** is past tense subjunctive meaning the condition of such an event will be that the Messiah ordained all men under his authority: “Wherefore also God highly exalted him and granted to him a name which is above every name; in order that at the name of Jesus every knee may bow of beings in heaven and on earth and under the earth; and every tongue may confess that Jesus Christ is LORD to the glory of God the Father,” Php 2:9-11; “for it is necessary for him to be reigning, until he should put all the enemies under his feet,” 1Co 15:25. This is not told to any angel: “But as to which of the messengers said he ever, keep sitting at my right hand, until I should place thine enemies a footstool for thy feet?” Heb 1:13; “Thou subjected all things under his feet. For while all things are subjected to him, he left nothing to him unsubject; but now we not yet are seeing to him all things which have been subjected,” Heb 2:8.

#### **Luke 20:44**

**David** is the word of emphasis in this sentence. This lawgiver is continuously addressing the Messiah in the manner of Lord. This Messiah became flesh in the bloodline of David: “And confessedly great is the hidden thing of piety: God was manifested in the flesh, was justified in the Spirit, was seen by messengers, was proclaimed among the nations; was believed on in the world, was received up in glory,” 1Ti 3:16. The only way to understand that this Messiah is the son of David is believing in the virgin birth: “behold, the virgin will have in womb a child and will bring forth a son, and they will call his name Immanuel, which is being interpreted, God is with us,” Mt 1:23.

#### **Luke 20:45**

**Were listening** is present tense participle translated with the use of genitive absolute with reference to the use of time: “*while*.” The adjective “all” is also found in the genitive case and translated with the use of genitive absolute being the subject of this genitive participle verb.

**Said** is past tense meaning Jesus spoke to his disciples, which is Luke’s favourite verb to continue the dialogue.

#### **Luke 20:46**

**Keep taking heed** is present tense imperative meaning Jesus is continuously exhorting his disciples to keep giving attention of the scribes. Mark tells them to keep discerning of the scribes: “And he was saying to them in his teaching, keep seeing of the scribes, who are wishing to be walking about in robes, and salutations in the market-places,” Mr 12:38. There is a need to separate yourselves from these fallacies. These scribes are continuously desiring to be continuously conducting themselves long robes. Most churches today become a fashion show. We want to dress our Sunday’s best for whom? These scribes also are seeking public greetings. They want public recognition for their dignity in society as Matthew says: “and they are loving the first place in the suppers, and the first seats in the assemblies, and the salutations in the market-places, and to be being called by men Rabbi, Rabbi,” Mt 23:6-7.

## Luke 20:47

**Are devouring and are praying** both are present tenses meaning these scribes are continuously forcibly appropriating widow's property and are continuously praying for long periods in pretext of their selfrighteousness: "the ones who are devouring the houses of the widows, and are praying as a pretext at great length; these will receive more abundant judgment," Mr 12:40.

**These ones** is the word of emphasis in this sentence. This pronoun refers to these scribes.

**Will receive** is future tense meaning these scribes will obtain a superadded judgment: "They are professing to know God, but are denying him in works, being abominable and disobedient, and found worthless as to every good work," Tit 1:16.

## Luke 21:1

VIII. Ministry in Jerusalem, 19:36-21:38

H. Offering of poor widow, 21:1-4

1 **And He looked up** *and saw the ones* who were casting their gifts (into) the rich treasury, 2 **and He also** saw a certain poor widow *who* was casting therein two lepta. 3 **And He said**, I am saying of a truth to you, "this poor widow casted in more than all; 4 for all these casted (out of) that which was abounding to them (into) the gifts of God; but she herself casted all the livelihood which she was having (out of) her poverty."

**Looked up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier and Tyndale who translated with the use of time: "As he beheld, he saw the rich men." Jesus lifted up his eyes after he had taken his seat as the debate was over with the Sanhedrin: "And after Jesus sat down opposite the treasury he was seeing how the crowd is throwing money into the treasury; and many rich were throwing in much," Mr 12:41. Jesus was teaching in the temple: "Jesus spoke these words in the treasury, while he was teaching in the temple; and no one took him, for his hour had not yet come," Joh 8:20.

**Saw** is past tense meaning Jesus discovered those who were continuously throwing their gifts into the treasury. Notice this was a rich treasury, which was abounding sacred offerings needful for the service of the temple and support of the poor. The wealth of the Vatican today estimates about 15 billion dollars. This wealthy temple is about power, not about rightful distribution for the poor, otherwise this poor widow would not exist.

## Luke 21:2

**Saw** is past tense meaning Jesus also discovered a certain needy widow. The rights of widows is protected by God: "The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down," Ps 146:9. God will bring judgment upon those who wrong them: "If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt," Jer 7:6. The temple treasury is to support the Levites, stranger, orphans and widows: "And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest," De 14:29. The New Testament church was early taught to keep a pure religion: "Pure and undefiled religion before God, and the Father is this: to be visiting orphans and widows in their tribulation, to be keeping oneself unspotted from the world," Jas 1:27. This poor widow was throwing in two lepta, which is worth about 2/5 of a cent: "And one poor widow came and threw in two lepta, which is a kodrantes," Mr 12:42.



One lepta was the smallest and least valuable Greek coin in use. The kodrantes, 1/64 of a daily wage, was the smallest Roman coin.

### Luke 21:3

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his disciples, which is Luke's favourite verb to continue the dialogue: "And after he called his disciples to himself he is saying to them, verily I am saying to you, this poor widow has thrown in more than all the ones who were throwing into the treasury," Mr 12:43.

**Am saying** is present tense meaning Jesus is continuously affirming most certainly to these disciples. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.

**Casted in** is past tense meaning this poor widow threw in more than each person. Her contribution is more than each contributor.

### Luke 21:4

**Was abounding** is present tense participle translated with the use of substantive modifying the article "which." This is genitive of preposition clause: "For all threw in out of that which was abounding to them; but she herself threw in out of all her destitution as much as she was having, her whole livelihood," Mr 12:44.

**Was having** is imperfect tense meaning this poor widow was continuously possessing very little resources. Her destitution is contrasted with the great abundance of everyone else. The world worries and complains of their lack of riches without even realizing their poverty in their spiritual worth. This gift unto God was the value, which sustained her life while others gave the overflow of their wealth.

### Luke 21:5

VIII. Ministry in Jerusalem, 19:36-21:38

I. Signs of thing to come, 21:5-38

5 And while some were speaking (about) the temple, "it has been adorned with goodly stones and consecrated gifts," He said, 6 these things which ye are beholding, days will come (in) which a stone will not be left (upon) a stone which will not be thrown down. 7 And they asked Him, saying, Teacher, therefore when will these things be? And **what** *will be* the sign when these things are being about to be taking place? 8 And that One said, keep taking heed do not be let astray; for many will come (in) My name, saying, "I myself am *He*; and, the time has drawn near." Therefore do go **not** after them. 9 And whenever **ye should hear** of wars and commotions, do not be terrified; for it is necessary for these things to take place first, but the end *is* not immediately. 10 Then He was saying to them, a nation will rise up (against) nation, and kingdom (against) kingdom; 11 also there will be great earthquakes and famines and pestilences (in different) places, and there will be great fearful sights and signs (from) heaven. 12 But **(before) all these things** they will lay their hands (upon) you, and will persecute *you*, delivering *you* up (to) assemblies and prisons, bringing *you* (before) kings and governors, (on account of) My name; 13 but it will turn out to you (for) a testimony. 14 Therefore **settle for yourselves** (in) your hearts to not be premeditating to make a defence; 15 for I Myself will give to you a mouth and wisdom, which all the ones who are opposing you will not be able to reply to nor to resist. 16 But **ye will be delivered up** even (by) parents and brethren and relations and friends, and they will put *some* to death (from among) you, 17 and ye will be hated (by) all (because of) My name. 18 And **a hair** (of) your head shall in no wise perish in itself. 19 Possess your souls **(by) your patient endurance**. 20 But

whenever **ye should see** Jerusalem *which* was being encircled (with) armies then know that her desolation has drawn near. 21 Then let **the ones** (in) Judea keep fleeing (to) the mountains; and let the ones (in) her midst keep departing out, and let the ones (in) the countries stop entering (into) her; 22 for these are days of avenging, *that* all things which have been written be fulfilled. 23 But **woe** to the ones who are having (in) belly and to the ones who are giving suck (in) those days, for there will be a great distress (upon) the land and wrath (among) this people. 24 And **they will fall** by *the* mouth of *the* sword, and will be led captive (into) all the nations; and Jerusalem will be trodden down (by) *the* nations (until) *the* times of *the* nations should be fulfilled. 25 And **there will be** signs (in) sun and moon and stars, and (upon) the earth distress of nations (with) perplexity, *while the* sea is roaring and is rolling surge, 26 *while* men who are coming on the habitable earth are fainting at heart (from) fear and expectation; for the powers of the heavens will be shaken. 27 And **then** they will see the Son of man *Who* is coming (in) a cloud (with) power and great glory. 28 But *while* these things **were beginning** to be coming to pass look up and lift up your heads, because your redemption is drawing near. 29 **And He spoke a metaphor** to them: behold the fig tree and all the trees: 30 whenever they should sprout already, looking *on them* ye are knowing (of) yourselves that the summer is already near. 31 **So** also Ye, whenever yourselves should see these things *which* were coming to pass keep knowing that the kingdom of God is near. 32 **Verily** I am saying to you, "this generation shall in no wise pass away until all should take place. 33 **The heaven** and the earth will pass away, but My words shall in no wise pass away. 34 But **keep taking heed** to yourselves, lest your hearts should be laden (with) surfeiting and drinking and cares of life, and suddenly that day should come (upon) you; 35 for as a snare *is* it will come (upon) all the ones who are sitting (upon) all the face of the earth. 36 Therefore **keep watching** (at) every season praying, in order that ye may be accounted worthy to escape all which were being about to be coming to pass, and to stand (before) the Son of man." 37 **But He was** by day (in) the temple teaching, and by night He was going out and was lodging (on) the mount which is being called of Olives; 38 and all the people were coming early in the morning (to) Him (in) the temple to be hearing Him.

**Some** is the word of emphasis in this sentence. This pronoun is translated with the use of genitive absolute being the subject of the present tense genitive absolute participle verb "were speaking," with reference to time: "*while*." It was some of his disciples who were point out the buildings of the temple: "And after Jesus went forth he was going away from the temple, and his disciples came to him to point out to him the buildings of the temple," Mt 24:1. The conjunction after the verb of speaking is translated as quotation marks: "And while he is going forth out of the temple one of his disciples is saying to him, Teacher, see, what stones and what buildings!" Notice Luke and Matthew have plural while Mark has singular. This singular disciple addressed our Lord as Teacher just like the religious leaders, which could refer to Judas, as he was a thief and a lust for the things of the world.

**Has been adorned** is perfect tense in passive voice meaning the people has arranged the temple with admirable building stones and gifts consecrated and laid up in the temple. Luke is the only who refers to these offerings as these gifts are given with an oath, which makes these objects of a curse. Paul uses this Greek word "*anathema*" in this manner.

**Said** is past tense meaning Jesus spoke, which is Luke's favourite verb to continue the dialogue.

## Luke 21:6

**Are beholding** is present tense meaning these disciples are continuously considering these buildings.

**Will come** is future tense meaning a time will appear, which many commentators say it is A.D. 70.

Josephus says: "Titus ordered the whole city and the sanctuary to be razed to its foundations, except three towers and part of the western wall, and that all the rest of the city wall was so completely levelled with the ground that there was no longer anything to lead those who visited the spot to believe that it had even been inhabited," War, 7, 1, 1.

**Will not be left... will not be thrown down** both are future tense in passive voice with negation meaning God will send forth and will overthrow every stone of these buildings: “In no wise a stone shall be left upon stone which shall in no wise be thrown down,” Mr 13:2. If there is not a stone left, and this prophetic event occurred in A.D. 70, then why is there a wailing wall? “But Jesus said to them, are ye not seeing all these things? Yes! Verily I am saying to you, a stone in no wise shall be left upon stone which will not be thrown down,” Mt 24:2. The religious leaders recalled this prophecy as Jesus would destroy this temple: “For we have heard him saying, this Jesus the Nazaraean will destroy this place, and will change the customs which Moses delivered to us,” Ac 6:14. Stephen told the Sanhedrin that: “the Most High is not dwelling in hand-made temples,” Ac 7:48.

### **Luke 21:7**

**Asked** is the word of emphasis in this sentence. This verb is past tense meaning the disciples interrogated Jesus by calling our Lord the same as the religious leaders: Teacher.

**Will be** is future tense meaning these goodly stones will be thrown down at what time? “And while he was sitting upon the mount of Olives, the disciples came to him apart, saying, tell us, when will these things be? And what will be the sign of thy coming and the completion of the age?” Notice “these things: *tauta*” is referred to by Jesus in the previous verse as the buildings which these disciples were beholding in verse 5. Mark identifies these disciples: “And while he is sitting opposite the temple upon the mount of Olives, Peter and James and John and Andrew were asking him apart, tell us when these things will be? And what will be the sign whenever all these things should be being about to be being accomplished?” Mr 13:3-4. The disciples asked again at our Lord’s ascension concerning this time: “Therefore after the ones came together they indeed were asking him, saying, LORD, are thou restoring the kingdom at this time to Israel?” Ac 1:6. We have to take this question along with the second question which is concerning the consumption of the ages. These disciples had no idea at that time of the Church Age. They even had difficulty with the idea of the sacrificial Lamb. These Jewish disciples only had the Old Testament concept of a reigning Messiah and if the destruction would occur during that time, they asked when would these things (stone upon stone from verse 6) come into existence?

**What** is the word of emphasis in this sentence. This second question is concerning what sign will be known of Jesus’ arrival and the end times. Did these disciples understand first the coming of our Lord? These disciples were Jews and they only knew of what Jesus told them about his return and the end times of the Jews: “Verily I am saying to you, there are some who stood here, who shall in no wise taste death until they should see the Son of man who was coming in his kingdom,” Mt 16:28. Daniel asked the same question: “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?” Da 12:8. The arrival “*parousia*” here is not only arriving but also remaining, i.e., Jesus will come and stay with his people: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,” Da 7:13. The answer from our Lord is referring to his second coming, Mt 24:27,37,39. The end times is referring to the consummation of the age. Mark says: “And what will be the sign whenever all these things should be being about to be being accomplished?” Mr 13:4.

### **Luke 21:8**

**That One** is the word of emphasis in this sentence. This article is previous reference to “Him” in the previous verse. The focus is on our Lord’s reply.

**Said** is past tense meaning Jesus spoke, which is Luke’s favourite verb to continue the dialogue.

**Keep taking heed** is present tense imperative meaning Jesus is continuously exhorting these disciples to keep discerning: “And Jesus answered and began to be saying to them, keep seeing do not let anyone mislead you,” Mr 13:5.

**Do not be let astray** is past tense in passive voice subjunctive meaning this hortatory is a strong exhortation to not wander from the truth. The deceivers will lead them into error: “And Jesus answered and said to them, keep seeing, let not anyone mislead you,” Mt 24:4.

**Will come** is future tense meaning many deceivers will appear in our Lord’s name: “For many will come in my name, saying, I myself am that christ, and they will mislead many,” Mt 24:5. This deceiver is found in John’s vision of the first seal: “And behold, a white horse, and the one who was sitting on it who was having a bow; and he was given to him a crown, and he went forth overcoming, and in order that he may overcome,” Re 6:2. This deceiver on the white horse is bringing false peace. It is the Jews during the first part of the Great Tribulation who are warned not to follow these false christs. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Has drawn near** is perfect tense meaning the seasonable time has approached.

**Not** is the word of emphasis in this sentence. This negation with the subjunctive mood displays this hortatory that they should not follow these deceivers.

### **Luke 21:9**

**Should hear** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the time will come when these tribulation saints should understand that wars and confusion is all about them: “But ye will about to be hearing wars and rumors of wars. Keep seeing, stop being disturbed; for it is necessary to take place all these things; but the end is not yet,” Mt 24:6. This is news and fake news of a great dispute. We will always have wars: “Do not think that I came to place peace on the earth: I came not to place peace, but a sword,” Mt 10:34. At that time, it was said that the First World War would be the war to end all wars. This came from those Christians thinking that the Gospel will bring world peace. Then the Second World War came upon us, the Korean War, Vietnam War, followed by further troubles in the Middle East. This war will have the earth saturated with blood: “But whenever ye should hear of wars and rumours of wars, stop being disturbed; for it is necessary to come to pass; but the end is not yet,” Mr 13:7.

**Do not be terrified** is past tense in passive voice subjunctive with negation meaning this hortatory is a strong exhortation to not let these events scare them. They need not to be alarmed: “for that ye be not shaken quickly in the mind, nor are being troubled, neither by spirit, nor by word, nor by epistle, as by us, as that the day of the Christ is present,” 2Th 2:2. Why do these two commands? First, because these events were in God’s plan. Secondly, Christ’s return is not at that time. Mark says: “But whenever ye should hear of wars and rumours of wars, stop being disturbed; for it is necessary to come to pass; but the end is not yet,” Mr 13:7.

**To take place** is past tense infinitive with the use of subject modifying the impersonal verb “is necessary.” These events are needful to happen first. Jesus exhorted those ones to not be continuously alarmed because the end days have not arrived. The end of this period of seven years will occur when Jesus appears.

### **Luke 21:10**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously affirming to these disciples.

**Will rise up** is future tense meaning this is the beginning of troubling times: “For nation will rise up against nation and kingdom against kingdom,” Mr 13:8. Countries and dominions will stir up against one another. This is the second seal given by John: “And another red horse went forth; and it was given to him the one who was sitting on it to take the peace out of the earth, and in order that they may slay one another; and a great sword was given to him,” Re 6:4. This red horse takes peace from the earth.

### **Luke 21:11**

**Will be** is future tense meaning there will be hunger, diseases and great earthquakes: “and there will be earthquakes in different places, and there will be famines and troubles. These are beginnings of birth pains,” Mr 13:8. Famines are the third seal recorded by John: “And behold, a black horse, and the one who was sitting on it who was having a balance in his hand. And I heard a voice in the midst of the four living creatures saying, a dry measure of wheat for a denarius, and three dry measures of barley for a denarius: and do not injure the oil and the wine,” Re 6:5-6. For pestilences and earthquakes are the fourth seal recorded by John: “And behold, a pale horse, and the one who was sitting on it, his name was Death, and the grave is following with him; and authority was given to them to kill over the fourth of earth with sword and with famine and with death, and by the beasts of the earth,” Re 6:8. This rider brings death from the famines before because earthquakes bring death and disease. This is why Luke says that earthquakes are signs from heaven. Notice that Mark adds: “beginnings,” as all these events are the start of birth pangs of intolerable anguish to come. Matthew says: “But all these are a beginning of sorrows,” Mt 24:8. This is only the beginning of the seven years of the Great Tribulation.

### **Luke 21:12**

**(Before) all these things** are the words of emphasis in this sentence. This prepositional clause is the time element before the beginnings of this tribulation period. Tribulation saints will face the same persecution as the early Church. The difference here is that the Gospel must “first be proclaimed to all the nations,” Mr 13:10. These tribulation saints will be butchered as John saw them “under the altar.”

**Will lay and will persecute** both are future tenses meaning the religious rulers will seize the disciples by leading them off as a prisoner and will mistreat them: “and they laid the hands on them and put them in hold until the morning; for it was evening already,” Ac 4:3; “and laid their hands on the sent ones and put them in the public hold,” Ac 5:18; “and after they threw him out of the city they were stoning him,” Ac 7:58; “But Saul was ravaging the assembly, entering house by house, and was delivering men and women by dragging them to prison,” Ac 8:3; “And he put to death James the brother of John with a sword,” Ac 12:2; “And after many have laid stripes on them they threw them into prison, and they charged the jailor safely to be keeping them,” Ac 16:23; “Dearly beloved, stop being surprised because of the fire of persecution among you for trial to you, which is taking place as although a strange thing is happening to you,” 1Pe 4:12; “Stop fearing at all the things which thou are being about to be suffering. Behold, the devil is being about to throw some of you into prison, in order that ye may be tried; and ye will have tribulation ten days. Keep being faithful unto death, and I will give to thee the crown of life,” Re 2:10. It is true for a period of over 300 years, the early Church faced persecution like the one it never has afterwards: “But keep being beware of men; for they will deliver you to Sanhedrims, and they will scourge you in their assemblies,” Mt 10:17. The world is hating them, Joh 15:18 17:14. This Sanhedrims is plural to show that this is not the great Sanhedrim as in Mt 26:59; but smaller judicial bodies, which existed in every city and village, Mr 13:9. However, the tribulation period will be worse than even the early Church.

### **Luke 21:13**

**Will turn out** is future tense meaning these persecutions will result as a witness against them: “which is a manifest token of the righteous judgment of God, for ye may be accounted worthy of the kingdom of God, for which also ye are suffering,” 2Th 1:5. This will give a proof of their fidelity.

### **Luke 21:14**

**Settle for yourselves** is the word of emphasis in this sentence. This verb is past tense in middle voice imperative meaning Jesus exhorted these disciples that they establish within themselves in their

conscience. They need a clear understanding that persecution will occur with a purpose in mind to not continuously meditate beforehand. They need to be prepared but not overanxious on what words to say: “But whenever they should lead you away delivering you up, stop being careful beforehand what ye should say, and stop meditating your reply; but whatever should be given to you in that hour, keep speaking this; for ye yourselves who are speaking are not, but the Holy Spirit,” Mr 13:11. Jesus exhorted those saints at that time to be continuously free from worries and try not to continuously devise an answer for these interrogations. Jesus gave the perfect confession: “Christ Jesus who witnessed before Pontius Pilate the good confession,” 1Ti 6:13. Peter says be ready mentally and spiritually, but to the intellectual side, the Holy Spirit will bring a proper defense: “but sanctify the LORD God in your hearts, and be ready always for a defense to everyone who is asking you an account concerning the hope in you, with meekness and fear,” 1Pe 3:15.

### **Luke 21:15**

**Will give** is future tense meaning Jesus himself will bestow ability to speak and what to say to the tribulation saints, just like God promised Moses: “And the LORD said unto him, who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?” Ex 4:11. The disciples were promised the same earlier: “But whenever they should be bringing you before the assemblies and the rulers and the authorities stop being careful how or what ye should reply in defence, or what ye should say; for the Holy Spirit will teach you in that same hour what it is necessary to say,” Lu 12:11-12. During the tribulation period the Holy Spirit will be withdrawn, but Jesus himself will guide the tribulation saints. During the Church age, the Holy Spirit will guide us: “But whenever they should be delivering you up, be not careful how or what ye should be speaking: for it will be given to you, in that hour what ye will speak: for ye yourselves are not the ones who are speaking, but the Spirit of your Father who is speaking in you,” Mt 10:19-20. Remember that this parallel passage for Lu 21 is Mt 24 and Mr 13.

**To reply to nor to resist** both are past tense infinitives with the use of completing the future tense verb “will not be able.” The opposition cannot speak against nor withstand these tribulation saints wisdom even though God gave them a working of error when the Church was taken: “and on account of this God will send to them a working of error, for that they believed the false lie,” 2Th 2:11. Most likely, the world will say that the aliens took the Christians. These two “against: *anti*” will be defeated before the power of Christ.

### **Luke 21:16**

**Will be delivered up** is future tense in passive voice meaning the tribulations saints will be condemned to death by even family: “And when he opened the fifth seal I saw under the altar the souls of the ones who had been slain because of the word of God, and because of the testimony of the Lamb which they were having,” Re 6:9. They outcast and cut adrift their ties with family members because these tribulation saints have other Jewish family members who do not understand why they left their Jewish ties for Christ: “And brother will deliver up brother to death, and father child; and children will rise up against parents, and they will put them to death,” Mr 13:12. Matthew says many: “And then many will be offended, and they will deliver up one another and will hate one another,” Mt 24:10.

**Will put to death** is future tense meaning these disciples were told earlier that this would also happen to them: “But a brother will deliver a brother up to death, and a father child: and children will rise up against parents, and will put them to death,” Mt 10:21.

### **Luke 21:17**

**Hated** is present tense in passive voice participle translated with the use of periphrastic modifying the future tense verb “will be.” These apostles will all be continuously detested because of their faith in Christ. History tells most of the apostles were martyred: “And ye will be hated by all on account of my name; but the one who endured to the end, himself will be saved,” Mt 10:22. So this has a double

prophesy, one for these apostles and one for the tribulation saints: “Then they will deliver you up to tribulation, and will kill you; and ye will be hated by all the nations on account of my name,” Mt 24:9. Now these tribulation saints will be spared from Jacob’s trouble.

### **Luke 21:18**

**Hair** is the word of emphasis in this sentence. This noun is the subject of the past tense in middle voice subjunctive verb: “shall perish in itself,” meaning the impossibility of spiritual injury to those who stand for Christ. This proverbial expression is also given by Luke again: “Wherefore I am exhorting that ye take food; for this is for your safety; for of no one of you a hair will fall of the head,” Ac 27:34.

### **Luke 21:19**

**(By) your patient endurance** are the words of emphasis in this sentence. This prepositional phrase means their perseverance will bring a good testimony: “And that which fell in the good ground, these ones are whosoever who heard the word in a right and good heart, are keeping it, and are bringing forth fruit with endurance,” Lu 8:15. This trial produces endurance: “And not only so, but also we are boasting in tribulations, because we know that this tribulation is working out endurance,” Ro 5:3. Our hope is working out our endurance: “But since what we are not seeing we are hoping for, we are awaiting in endurance,” Ro 8:25. John records these tribulation saints: “Here is the endurance of the saints, here are the ones who are keeping the commandments of God and the faith of Jesus,” Re 14:12.

**Possess** is past tense imperative meaning Jesus exhorted these tribulation saints to obtain their moral standing: “but the one who endured to the end, will be saved,” Mt 24:13. God who is delivering them. This is not the deliverance from the final judgments, but from this persecution during the Great Tribulation. These tribulation saints are bearing bravely and calmly the ill treatments from those who hate our Lord. Mark says: “but the one who endured to the end, this one will be saved,” Mr 13:13. Now these tribulation saints will be spared from Jacob’s trouble.

### **Luke 21:20**

**Should see** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the time will come when these tribulation saints should discover Jerusalem being continuously surrounded with armies. The fulfillment of Daniel’s prophecy will observe this terrible event. This is in the middle of the seven years of the Great Tribulation. Daniel said: “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate,” Da 9:27. “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate,” Da 11:31. “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days,” Da 12:11. How do we know it is at the middle of the seven years: “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time,” Da 7:25. This dividing of time makes it three and a half years. Some will take this as the destruction of Jerusalem in A.D. 70, but ignore the prophecy of the 70 weeks: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy,” Da 9:24. Seventy sevens equals to 490 and this division by Daniel comes in three divisions: first, seven weeks; secondly, sixty-two weeks; and thirdly, one week. After the first period of 49 years, the commission to restore and build Jerusalem was given to Nehemiah by Artaxerxes. After this, the second period of 434 years from this restoration until Messiah is cut off. Then the third period is 7 years which is delayed because of the rejection by Israel of the Messiah.

**Has drawn near** is perfect tense meaning Jerusalem's waste has approached. Luke does not refer to the abomination of desolation referred to by Daniel because he is writing to the Greeks. So Luke just refers to the desolation as a historical fact scheduled by God which will have abiding results throughout the Great Tribulation.

#### **Luke 21:21**

**The ones** is the word of emphasis in this sentence. The focus is on the ones in Judea as Jerusalem is now laying waste.

**Keep fleeing and keep departing out and stop entering** all are present tense imperatives meaning these people are exhorted to keep seeking safety in the mountains and keep proceeding out of this city and stop going into Jerusalem: "And I heard another sound out of the heaven, saying, come out of her, my people, in order that ye may not have fellowship in her sins, and in order that ye may not receive of her plagues," Re 18:4. Matthew says: "then the ones who are in Judea let them keep fleeing to the mountains," Mt 24:16. During this terrible time keep vanishing away to the mountains as they will persecute greatly if they bear not the sign of the beast.

#### **Luke 21:22**

**Be fulfilled** is past tense in passive voice infinitive translated with the use of indirect discourse. The conjunction "*that*" is added for better reading. The adjective "all things: *panta*" is in the accusative case which is translated as accusative of general reference being the subject of the infinitive verb. God will make Jerusalem desolate to carry out his promise given by Daniel.

#### **Luke 21:23**

**Woe** is the word of emphasis in this sentence. This interjection is an exclamation of grief towards to the pregnant women and mothers with young children who are fleeing to the mountains. Mark says: "But woe to the ones who are in womb and to the ones who are giving suck in those days," Mr 13:17.

#### **Luke 21:24**

**Will fall** is the word of emphasis in this sentence. This verb is future tense meaning Jerusalem will fall under judgment: "And cast out outward the court which is without the temple, and measure it not; because it was given up to the nations, and they will trample upon the holy city forty and two months," Re 11:2.

**Should be fulfilled** is past tense in passive voice subjunctive meaning God carries into effect the seasonable times of the Gentiles: "For I am not wishing that ye are being ignorant, brethren, of this hidden things, in order that ye might not be wise in yourselves, that hardness has happened in part to Israel, until which the fullness of the nations should come," Ro 11:25.

#### **Luke 21:25**

**Will be** is the word of emphasis in this sentence. This verb is future tense meaning tokens will come into existence: "But immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from the heaven, and the powers of the heavens will be shaken," Mt 24:29; "But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light," Mr 13:24; "And I saw when he opened the sixth seal; and behold, there became a great earthquake, and the sun became black as a hairy sack is, and the moon became as blood is, and the stars of the heaven fell unto the earth, as a fig-tree is which scattered its untimely figs, which is being shaken by a great wind; and the heaven was parted as a book which is being rolled up is, and every mountain and island were moved out of their places," Re 6:12-14.



**Is roaring and is rolling surge** both are present tense participles translated with the use of genitive absolute with reference to time: “*while*.” The noun “of sea” is also translated with the use of genitive absolute being the subject of these genitive participles.

#### **Luke 21:26**

**Are fainting at heart** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The noun “of men” is also translated with the use of genitive absolute being the subject of this genitive participle verb.

**Will be shaken** is future tense in passive voice meaning the dynamite of the heavens will cause strong winds, storms and waves. This is a prelude to the coming of the Lord: “And I saw the heaven which had been opened,” Re 19:11.

#### **Luke 21:27**

**Then** is the word of emphasis in this sentence. This adverb modifies the future tense verb “will see.” This is the sign of the second coming: “And then the sign of the Son of man will appear in the heaven; and then all the tribes of the land will wail, and they will see the Son of man, who is coming on the clouds of heaven with power and great glory,” Mt 24:30. At that time Jesus will appear in the clouds: “And after he has said these things, while they were beholding him he was taken up, and a cloud withdrew him from their eyes. And as they were looking intently into the heaven while he was going, also behold two men had stood by them in white apparel, these ones also said, men Galileans, why have ye stood looking into the heaven? This Jesus who was taken up from you into the heaven thus will come in the manner ye beheld him going into the heaven,” Ac 1:9-11. Mark says: “And then they will see the Son of man who is coming in clouds with great power and glory,” Mr 13:26. This is the sign which the disciples asked back at the beginning of the Olivet discourse: “And what will be the sign of thy coming and the completion of the age?” Mt 24:3.

#### **Luke 21:28**

**Were beginning** is the word of emphasis in this sentence. This verb is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The pronoun “of these things” is also translated with the use of genitive absolute being the subject of this genitive participle verb.

**Look up and lift up** both are past tense imperatives meaning Jesus exhorted these tribulation saints to raise yourselves and to exalt themselves: “Sing unto the LORD with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the LORD, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity,” Ps 98:5-9; “He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation,” Isa 25:8-9; “and to you who are being oppressed repose with us, at the revelation of the LORD Jesus from heaven with his mighty messengers,” 2Th 1:7. The opposite is for those who reject Jesus: “Behold, he is coming among the clouds, and every eye will see him, and whosoever pierced him; all the tribes will wail on account of him. Yea, amen,” Re 1:7. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn,” Zec 12:10.

**Is drawing near** is present tense meaning the deliverance of the tribulation saints is approaching with their Saviour coming in the clouds.

### **Luke 21:29**

**Spoke** is the word of emphasis in this sentence meaning Jesus said this parable to these disciples, which is Luke's favourite verb to continue the dialogue.

**Behold** is past tense imperative meaning take notice! Jesus wanted his disciples to survey the nature of plants. "But learn the metaphor from the fig-tree: whenever its branch should already become tender, and the leaves should be putting forth, ye are knowing that the summer is near; thus also ye, whenever yourselves should see all these things, ye are knowing that it is near, at the doors," Mt 24:33-34; "But learn the metaphor from the fig-tree: whenever its branch should become tender, and it should be putting forth the leaves, ye are knowing that the summer is near; so also ye, whenever ye should see these things which were coming to pass, ye are knowing that it is near, at the doors," Mr 13:28-29. This fig-tree is from: "and after he has seen one fig-tree by the way, he came to it, and found nothing on it except only leaves, and is saying to it, let there never more be fruit of thee for ever. And that fig-tree immediately dried up," Mt 21:19. This represents Israel withered in the spirituality, which brings death to this nation. As we studied before, the fig-tree represents Israel. The trees represent the Gentiles, the nations.

### **Luke 21:30**

**Should sprout** is past tense subjunctive meaning the time will come when Israel and Gentiles should germinate by this time which is the contrast of Israel dried up, now spiritual growth.

**Are knowing** is present tense meaning the tribulation saints are knowing by experience within themselves this second coming, their long-awaited kingdom is approaching.

### **Luke 21:31**

**So** is the word of emphasis in this sentence. This adverb modifies the past tense subjunctive verb "should see." The time is coming that these tribulation saints themselves should perceive the remnant of Israel being grafted back in again: "Therefore thou wilt say, the branches were broken out, in order that I myself may be grafted in," Ro 11:19; "For I am not wishing that ye are being ignorant, brethren, of this hidden things, in order that ye might not be wise in yourselves, that hardness has happened in part to Israel, until which the fullness of the nations should come; and so all Israel will be saved, according as it has been written, the Deliverer will come out of Sion, and he will turn away ungodliness from Jacob; and this is the covenant from me to them, whenever I should take away their sins," Ro 11:25-27.

**Keep knowing** is present tense imperative meaning Jesus is continuously exhorting these tribulation saints to keep knowing by this experience that the kingdom of God is imminent. The consummation of the kingdom is here meant, not the beginning. This will lead into the Millennial period: "And he laid hold of the dragon, the ancient serpent, who is the devil and Satan, the one who is deceiving the whole earth and bound him a thousand years, and he threw him into the abyss, and shut, and sealed over him, in order that he may not mislead the nations any longer, until the thousand years were completed; and after these things it is necessary for him to be loosed a little time," Re 20:2-3.

### **Luke 21:32**

**Verily** is the word of emphasis in this sentence. This means a faithful saying.

**Am saying** is present tense meaning Jesus is continuously affirming to these tribulation saints. "Verily I am saying to you, this generation shall in no wise pass away until all these things should come to pass. The heaven and the earth will pass away, but my words in no wise shall pass away," Mt 24:34-35; "Verily I am saying to you, this generation shall in no wise pass away, until all things should take place," Mr 13:30. The conjunction after the verb of speaking is translated as quotation marks.

**Shall in no wise pass away** is past tense subjunctive with double negation meaning the generation which pass through the seven years of the Great Tribulation shall never pass over this event. There is no fleeing or escaping this great wrath coming during the period of tribulation.

**Should come to pass** is past tense subjunctive meaning all these things *[Lu 21:5-38]* which Jesus prophesied will happen.

### **Luke 21:33**

**The heaven** is the word of emphasis in this sentence. This noun along with “the earth” are subjects of the future tense verb “will pass away.” These two elements will perish: “But the now heavens and the earth are treasured up by his word, being kept for fire to a day of judgment and destruction of ungodly men,” 2Pe 3:7; “But the day of the LORD will come as a thief in the night, in which the heavens will pass away with rushing noise, and the elements will be dissolved burning with heat, and the earth and the works in it will be burned up,” 2Pe 3:10; “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no longer,” Re 21:1. Jesus used a similar saying to express the eternal duration of the law: “For verily I am saying to you, until the heaven and the earth shall pass away, one iota or tittle shall in no wise pass away from the law, until all should come to pass,” Mt 5:18. The immutability of the law is like the words of our Lord. Peter looks forward to the day of God: “who are expecting and hastening the coming of the day of God by reason of which the heavens which are on fire will be dissolved, and the elements which are burning with heat are being melted?” 2Pe 3:12.

**Shall in no wise pass away** is past tense subjunctive with double negation meaning Jesus’ words cannot be neglected because they are immutable: “My covenant will I not break, nor alter the thing that is gone out of my lips,” Ps 89:34. “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it,” Isa 55:11.

### **Luke 21:34**

**Keep taking heed** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is continuously exhorting to keep giving attention to these disciples spiritual welfare than to worry about when these future events will occur. This is peculiar to Luke as Matthew and Mark continued with the metaphor of the waiting for the return of the master of the house.

**Should be laded** is past tense in passive voice subjunctive meaning the worries and anxieties of every life should weigh down their ambitions for the return of Christ.

**Should come** is past tense subjunctive meaning the return of Christ should stand over them unexpectedly.

### **Luke 21:35**

**Will come** is future tense meaning destruction will overtake them as a thief: “Behold, I am coming as a blessed thief is the one who is watching, and is keeping his garments, in order that naked one might not be walking, and they might be seeing his shame,” Re 16:15.

### **Luke 21:36**

**Keep watching** is the word of emphasis in this sentence. This verb is present tense imperative meaning Jesus is continuously exhorting these disciples to keep being vigilant at every season for we know not the day not the hour our Lord will return.

**May be accounted worthy** is past tense in passive voice subjunctive meaning the purpose of this prayerful watch is that God may count worthy these disciples with the result to flee away from temptation: “Keep watching and keep praying, in order that ye may not enter into temptation: the spirit indeed is ready, but the flesh is weak,” Mt 26:41. Matthew continued with a metaphor of the ten virgins and talents and then followed up with this repeated exhortation: “Therefore keep watching, for ye know neither the day nor the hour in which the Son of man is coming,” Mt 25:13. “But the end of all things has drawn near: therefore be sober-minded and be watchful unto prayers,” 1Pe 4:7.

#### **Luke 21:37**

**Was**, is the word of emphasis in this sentence. This verb is imperfect tense meaning Jesus was continuously passing the day in the temple courts.

**Teaching** is present tense participle translated with the use of periphrastic modifying the imperfect tense verb “was.” Jesus was continuously instructing people in the temple courts during the day.

**Was going out** is present tense participle translated with the use of attendant circumstance. Jesus departed from the temple courts in the evening.

**Was lodging** is imperfect tense meaning Jesus was continuously passing the night on Mount of Olives. Jesus passed the night in the open air.

#### **Luke 21:38**

**Were coming early in the morning** is imperfect tense meaning the crowds were continuously rising early in the morning for the purpose to be hearing Jesus again in the temple courts. This verb is only found here as Luke coined this verb to express the manhood of Jesus of not getting much sleep. Much earlier in our Lord’s ministry, the crowds wanted to hear him: “But Jesus went to the mount of Olives; and at dawn he came again into the temple, and all the people were coming to him; and after he sat down he was teaching them,” Joh 8:1-2.

#### **Luke 22:1**

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. He penned the narrative of the ministry of John the Dipper. Then Luke turned his attention to the ministry of Jesus, the Perfect Man. Jesus began his ministry with his introduction into righteousness, his dipping by John. Afterwards Jesus is tempted by the devil. Jesus began his ministry in Galilee. Then it is time to head towards Jerusalem for the purpose, which he was sent. Our Lord’s ministry continued near Jericho. Then Jesus entered Jerusalem. Now is the preparation for His paschal offering.

#### **IX. Preparation for our Kinsman Redeemer, 22:1-23:25**

##### **A. Betrayal by Judas, 22:1-6**

1 And the feast of unleavened *bread* which is being called Passover **was drawing near**; 2 and the chief priests and the scribes were seeking as to how they may put Him to death, for they were fearing the people. 3 And Satan entered (into) Judas who is being surnamed Iscariot, *who* was (of) the number of the twelve. 4 And he went away and spoke to the chief priests and *the* captains as to how he may deliver Him up to them. 5 And they rejoiced, and agreed to give to him money. 6 And he promised, and was seeking an opportunity to deliver Him up to them (away from) *the* crowd.

**Was drawing near** is the word of emphasis in this sentence. This verb is imperfect tense meaning the Passover was continuously approaching. “Ye know that after two days the Passover is taking place, and the Son of man is being delivered up for to be crucified,” Mt 26:2; “Now after two days it was the Passover and the feast of unleavened bread; and the chief priests and the scribes were seeking how if they get hold of him by guile they might be killing him,” Mr 14:1. The Passover is continuously coming to pass in two days. This means the celebration of the Passover starts with the festival slaying the lamb on Tuesday afternoon after sunset which is the Jewish Wednesday. This feast began on the fourteenth day of the first moon, in the first month, Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven, so that the whole lasted eight days, and all the eight days are sometimes called the feast of the Passover, and sometime the feast of unleavened bread. The religious leaders did not want our Lord’s death during the feast: “But they were saying, not during the feast, in order that there may be a tumult among the people,” Mt 26:5.

### **Luke 22:2**

**Were seeking** is imperfect tense meaning the religious rulers were continuously craving to kill Jesus.

**May put to death** is past tense subjunctive meaning the purpose of their craving is that they may slay our Lord. This is not the first time that they planned to kill him: “And he was teaching throughout the day in the temple; and the chief priests and the scribes were seeking to destroy him, and the leaders of the people, also were finding not what they should do, for all the people were hanging on him and were listening,” Lu 19:47-48; “And the chief priests and the scribes sought to lay the hands on him in that hour, and they feared the people; for they knew that he spoke this metaphor against them,” Lu 20:19.

**Were fearing** is imperfect tense meaning these religious rulers were continuously being afraid of the people because they held our Lord as a prophet: “And although they were seeking to lay hold of him, they feared the crowds, because they were holding him as a prophet,” Mt 21:46.

### **Luke 22:3**

**Entered** is the word of emphasis in this sentence. This verb is past tense meaning the devil took possession of Judas Iscariot. There was two possessions of Satan. The first is here after the praise of Mary, Judas continued his journey to our Lord’s enemy while the other disciples were preparing for the Passover meal: “Then after one of the twelve who was being called Judas Iscariote, has gone to the chief priests,” Mt 26:14; “And Judas the Iscariote, one of the twelve, went away to the chief priests, in order that he may deliver him up to them. And those ones who has heard rejoiced, and promised to give him money; and he was seeking how he may deliver him up,” Mr 14:10-11. Jesus foretold earlier this event: “Jesus answered them, choose not I myself you the twelve, and one of you is a devil? Yes! But he was speaking of Judas Iscariote son of Simon; for this one was being about to be delivering him up, although he is one of the twelve,” Joh 6:70-71. Then after the last supper, Satan entered again into Judas to finish the job: “And after supper took place, after the devil has put already into the heart of Judas Iscariote son of Simon, in order that he may deliver him up,” Joh 13:2; “And after the morsel, then Satan entered into him. Therefore Jesus is saying to him, what thou are doing, do quickly,” Joh 13:27; “Moreover, behold, the hand of the one who is delivering me up is with me on the table,” Lu 22:21; “But that One who has answered said, the one who dipped in with me in the dish his hand, this one will deliver me up,” Mt 26:23; “and while they were reclining and were eating Jesus said, verily I am saying to you, one of you will deliver me up, who is eating with me,” Mr 14:18; “I am speaking not of all you; I myself know whom I chose; but in order that the scripture may be fulfilled, the one who was eating the bread with me lifted up his heel against me,” Joh 13:18; “Jesus is answering, it is that one to whom after I myself dipped the morsel, I will give it. And after he dipped the morsel he is giving it to Judas Iscariote son of Simon,” Joh 13:26.

### **Luke 22:4**

**Went away** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After departing he conversed."

**Spoke** is past tense meaning Judas discussed with the religious rulers. TR has an article with the second noun: "captains" which makes them two distinct groups otherwise Luke is viewing them as one identity. The captains of the temple were part of the Sanhedrin. Matthew and Mark only mention the chief priests.

**May deliver up** is past tense subjunctive meaning the purpose of such discussions was on how Judas may betray Jesus. The religious rulers did not want this capture to occur during the feasts, but because of this betrayal, the opportunity seemed too favourable: "And those ones who has heard rejoiced, and promised to give him money; and he was seeking how he may deliver him up." Mr 14:11.

#### **Luke 22:5**

**Rejoiced** is the word of emphasis in this sentence. This verb is past tense meaning the religious rulers were glad.

**Agreed** is past tense meaning these religious rulers made an arrangement with Judas that they would give him a certain amount of money once Jesus was delivered to them. This amount was 30 pieces of silver: "And these ones appointed to him thirty pieces of silver," Mt 26:15. This amount will be thirty pieces of silver which is the fulfilment of the prophecy by Zechariah: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD," Zec 11:12-13.

#### **Luke 22:6**

**Promised** is the word of emphasis in this sentence. This verb is past tense meaning Judas agreed to this deal.

**Was seeking** is imperfect tense meaning Judas was continuously craving a seasonable time to betray our Lord: "And from that time he was seeking an opportunity in order that he may deliver him up," Mt 26:16. Judas wanted to do this in the most private manner. Judas knew that the chief priests did not want a tumult, so he went out to find the most fitting season to carry out this deception.

#### **Luke 22:7**

IX. Preparation for our Kinsman Redeemer, 22:1-23:25

B. The last supper, 22:7-23

7 And the day of unleavened bread came (in) which the Passover was needful to being killed. 8 And He sent Peter and John, saying, go *and* prepare the Passover for us, in order that we may eat *it*. 9 But **these ones** said to Him, where are thou willing we should prepare? 10 And this One said to them, behold, *after* you entered (into) the city a man will meet you, *who* is carrying a pitcher of water; follow him (into) the house where he is entering; 11 and ye will say to the master of the house, the Teacher is saying to thee, where is the guest chamber where I may eat the Passover (with) My disciples? 12 **And this one** will show a large furnished upper room: prepare there. 13 And they went and found as He has said to them; and they prepared the Passover. 14 **And when** the hour came He reclined at table, and the twelve messengers were (with) Him. 15 And He said (to) them, I desired with desire to eat this Passover (with) you (before) I suffer. 16 For **I am saying** to you, "I shall in no wise eat anymore (of) it until it should be fulfilled (in) the kingdom of God." 17 And after He received a cup He gave thanks and said, take this,

and divide *it* among yourselves. 18 For **I am saying** to you, "I shall in no wise drink (of) the fruit of the vine until the kingdom of God should come." 19 And after **He took** a loaf, He gave thanks *and broke, and gave* to them, saying, this is the body of Mine which is being given (for) you: keep doing this (in) the remembrance of Me. 20 Also **in like manner** *He took* the cup, (after) *they* dinned saying, this cup *is* the new covenant (in) my blood, which is being poured out (for) you. 21 **Moreover**, behold, the hand of the one who is delivering Me up *is* (with) Me (on) the table; 22 And indeed **the Son** of man is going (according as) it has been determined, but woe to that man (by) whom he is being delivered up. 23 And they themselves *began* to be questioning (among) themselves, this, who then may certainly be (of) them who was being about to be doing this.

**Came** is the word of emphasis in this sentence. This verb is past tense meaning the day of unleavened bread arrived. In verse 1, it was drawing near, now it has arrived! "Now on the first day of unleavened bread the disciples came to Jesus, saying to him, where are thou willing that we should prepare for thee to eat the Passover?" Mt 26:17. This first day is described by the time of unleavened loaves, which is used in the paschal feast of the Jews. This time here is the Passover itself as it is sometimes called the first day of an eight-day feast: "And on the first day of unleavened bread, when they were sacrificing the Passover, his disciples are saying to him, where are thou desiring that we should go and should prepare in order that thou may eat the Passover?" Mr 14:12.

**Was needful** is imperfect tense meaning it is right and proper to kill for the Passover.

**To being killed** is present tense in passive voice meaning the priests are continuously slaughtering the paschal lamb for the Passover. This Passover meal was Tuesday evening (after six o'clock P.M), which was the beginning of first day of unleavened bread. The following evening was the high Sabbath and the regular Sabbath was two days later.

#### **Luke 22:8**

**Sent** is the word of emphasis in this sentence. This verb is past tense meaning Jesus commissioned Peter and John as this Greek word is where we receive our English noun "apostles," the sent ones: "And he is sending forth two of his disciples, and he is saying to them, keep going into the city; and a man who is carrying a pitcher of water will meet you; follow him," Mr 14:13.

**Go** is past tense participle translated with the use of attendant circumstance.

**Prepare** is past tense imperative meaning Jesus exhorted these two disciples to make the necessary preparations for the Passover meal.

**May eat** is past tense subjunctive meaning the purpose of this preparation is that Jesus and his disciples may consume this meal.

#### **Luke 22:9**

**These ones** is the word of emphasis in this sentence. This article is previous reference to Peter and John in the previous verse.

**Said** is past tense meaning Peter and John spoke to Jesus, which is Luke's favourite verb to continue the dialogue.

**Should prepare** is past tense subjunctive meaning where is the place that they should make the necessary preparations. These disciples did not know the location of where this meal would take place.

#### **Luke 22:10**

**This One** is the word of emphasis in this sentence. This article is previous reference to “Him” in the previous verse.

**Said** is past tense meaning Jesus spoke to Peter and John, which is Luke’s favourite verb to continue the dialogue.

**Entered** is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The personal pronoun “of you” is also translated with the use of genitive absolute being the subject of this genitive participle verb: “And that One said, keep going into the city unto such one, and say to him, the Teacher is saying, my time is near; I am keeping the Passover with thee with my disciples,” Mt 26:18.

**Will meet** is future tense meaning a man will greet these two disciples. These two disciples will recognize this man as he is continuously bearing a earthen vessel of water.

**Follow** is past tense imperative meaning Jesus exhorted these two disciples to accompany this man into his residence.

#### **Luke 22:11**

**Will say** is future tense meaning these two disciples will utter to the householder these words: “and wherever he should enter, say to the master of the house, the Teacher is saying, where is the guestchamber where I shall eat the Passover with my disciples? And he himself will show you a large upper room, which has been furnished ready. Prepare there for us.” Mr 14:14-15.

**Is saying** is present tense meaning the Master is continuously affirming to this householder.

**May eat** is past tense subjunctive meaning the purpose of this affirmation is to know where Jesus may consume the Passover meal with his disciples in what dining room.

#### **Luke 22:12**

**And this one** is the word of emphasis which is a compound word consisting of the preposition “and: *kai*” and the pronoun “this one: *ekeinos*.” This is referring to the householder.

**Will show** is future tense meaning this householder will reveal a large room in the upper part of his house.

**Prepare** is past tense imperative meaning Jesus exhorted these two disciples to make ready this room for the meal.

#### **Luke 22:13**

**Went** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After departing they found.”

**Found** is past tense meaning Peter and John discovered just as Jesus has uttered to these two disciples: “And his disciples went away, and came into the city, and found as he said to them, and they prepared the Passover,” Mr 14:16; “And the disciples did as Jesus directed them, and they prepared the Passover,” Mt 26:19. Notice these two disciples obeyed our Lord as they made ready this room for the meal.

#### **Luke 22:14**



**When** is the word of emphasis in this sentence. This adverb is modifying the past tense verb “came.” The time to partake in the evening meal arrived. This time was after six o’clock P. M., which was the beginning of the night. The Jewish day began at this time, which was Wednesday, but according to the Julian calendar, it was Tuesday evening. John said that Jesus knew that his hour has come: “Now before the feast of the Passover, because Jesus knew that his hour has come in order that he may depart out of this world to the Father, he loved his own which were in the world and he loved them to the end,” Joh 13:1.

**Reclined** is past tense meaning Jesus and the twelve apostles sat back to enjoy this meal: “And after evening came, he was reclining at table with the twelve,” Mt 26:20; “And after evening came he is coming with the twelve,” Mr 14:17. This is not sitting at table, but as a custom of reclining while eating. This shows that Judas was still part of their fellowship even though he was planning to deliver Jesus to the chief priests.

#### **Luke 22:15**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his disciples, which is Luke’s favourite verb to continue the dialogue.

**Desired** is past tense meaning Jesus longed for with longing to consume this Passover meal with these disciples. This Hebrew form of expression means that Jesus had greatly desired as the Cross was in view of his joy: “looking away to Jesus the Leader and Completer of faith, who in view of the joy which was lying before him endured the cross, having despised the shame, and has sat down at the right hand of the throne of God,” Heb 12:2.

**Suffer** is past tense infinitive with the use of time because of the preposition and article “(before): *pro tou*.” The personal pronoun “me” is translated with the use of accusative of general reference being the subject of this infinitive verb: “Now before the feast of the Passover, because Jesus knew that his hour has come in order that he may depart out of this world to the Father, he loved his own which were in the world and he loved them to the end,” Joh 13:1.

#### **Luke 22:16**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Shall in no wise eat anymore** is past tense subjunctive meaning Jesus shall not consume anymore food. This is with double negation to show the certainty of this confession. This is our Lord’s last meal! Jesus says the same later for the fruit of the vine: “For I am saying to you, I shall in no wise drink of the fruit of the vine until the kingdom of God should come,” Lu 22:18.

**Should be fulfilled** is past tense in passive voice subjunctive meaning God will keep his promises to receive fulfillment in the kingdom of God. The time will come that our Lord will partake in his exalted state at the great Marriage Supper.

#### **Luke 22:17**

**Received** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” AV, EMTV, Murdoch and Tyndale have translated with the use of attendant circumstance: “And he took the cup, and gave thanks, and said.”

**Gave thanks** is past tense participle translated with the use of attendant circumstance. AMP, ASV, Garnier, HCSB, NET, RSV, TWENTY and WEB have translated with the use of time: “He received a

cup, and when he had given thanks, he said.” Jude called it “love feast,” Jude 1:12; and Paul called it “LORD’s supper,” 1Co 11:20.

**Said** is past tense meaning Jesus spoke to his disciples, which is Luke’s favourite verb to continue the dialogue: “And after he has taken the cup, he gave thanks and gave it to them; and they all drank out of it,” Mr 14:23.

**Take and divide** both are past tense imperatives meaning Jesus exhorted his disciples to receive this drink and to distribute it among themselves. Notice Matthew, Mark and John does not mention this sharing of the cup. They both started with the revelation of the betrayal and then go into the meal itself. The text here is referring to the preparation of the meal.

### **Luke 22:18**

**Am saying** is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously affirming to these disciples. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Shall in no wise drink** is past tense subjunctive with double negation meaning our Lord will not share this cup of wine with his disciples until the Great Marriage of the Lamb: “Let us keep rejoicing and let us keep exulting; and let us give to him glory; for the marriage of the Lamb came, and his wife made herself ready,” Re 19:7. This is the second time that Jesus made this promise. The first in verse 16, which was concerning the meal, and now it concerning the cup. This is the completion of the preparation for the meal.

### **Luke 22:19**

**Took** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “And he took bread, gave thanks and broke it, and gave it to them.” Matthew says: “And while they were eating, Jesus took the bread and blessed it, and broke and was giving it to the disciples, and said, take, eat; this is the body of mine,” Mt 26:26. Mark says: “And while they were eating, Jesus took a loaf, after he has blessed and broke it, and gave it to them, and said, take, eat; this is my body,” Mr 14:23. Paul says: “Is the cup of blessing which we are blessing, not fellowship of the blood of Christ? Yes! Is the bread which we are breaking, not fellowship of the body of the Christ? Yes!” 1Co 10:16; “For I myself received (from) the LORD, which also I delivered to you, that the LORD Jesus took bread (in) the night which he was being delivered up, and after he has given thanks he broke it, and said, take, eat; this is the body of mine which is being broken for you: keep doing this (in) remembrance of me,” 1Co 11:23-24.

**Gave thanks** is past tense participle translated with the use of attendant circumstance. AMP, ASV, Garnier, Moffatt, NET, RSV, TWENTY and WEB have the use of time: “He took bread, and when he had given thanks, he broke it, and gave to them.”

**Broke and gave** both are past tenses meaning Jesus broke the bread into morsels and furnished it unto his disciples. This was unleavened bread as the day was: “And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it,” Ex 12:8. Jesus fragmented the bread so each apostle would have a morsel. During this time, Judas leaves: “And after the morsel, then Satan entered into him. Therefore Jesus is saying to him, what thou are doing, do quickly. But no one of the ones who were reclining knew this to what he spoke to him. For some were thinking, since Judas was having the bag, that Jesus is saying to him, buy what things we are having need for the feast; or in order that he may give something to the poor. Therefore after that one has received the morsel he went out immediately; and it was night,” Joh 13:27-30.

**Keep doing** is present tense imperative meaning Jesus is continuously exhorting his disciples to keep celebrating this custom as a memorial of our Lord's death. Jesus commanded his apostles including Judas to partake in the devouring of this bread. Mark only has take, while Luke and Paul have neither. During this meal, Jesus did not teach "transubstantiation" which means the change of substance by which this bread becomes in reality the body of Christ. Neither our Lord is teaching "consubstantiation" which means the bread remained physically substance while becoming spiritually the body of Christ. The Roman Catholics hold to "transubstantiation," while the Lutherans hold to "consubstantiation." Calvin held in the same way that the Lord's spiritual presence was in the elements. Zwingli suggested that they were merely symbols and represented the body of Christ. Zwingli was right as the bread and the cup became no more the body and blood of Christ than Jesus becoming a vine as Jesus said: "I am the true vine"; nor being a door: "I am the door." Jesus used figurative language here because Peter would have been the first to complain that he would not commit cannibalism. Secondly, how can Jesus share his own body with a traitor such as Judas? This memorial is not for celebration of fellowship, but for recognition of the death of Christ. This is not the literal body of Christ, but the "fellowship of the body of the Christ," 1Co 10:16. This is our spiritual participation in the body of the Christ. But if there is improper participation, the others who participate are not affected, just as the meat is not affected at all when meat is offered to an idol: "Therefore what am I saying? Is an idol anything? Or is a sacrifice to an idol anything?" We need to discern the body of the LORD, just as we are discerning ourselves so we will not bring judgment to ourselves, 1Co 11:28-31. This memorial needs to be done in a certain fashion: "So that, my brethren, while ye are coming together to eat, keep waiting for one another; but if anyone is being hungry, let him keep eating at home; in order that ye might not be coming together for judgment. And the other things, whenever I should come, I will set in order," 1Co 11:33-34. Mark has the same words as Matthew: "after Jesus has taken a loaf, he blessed and broke it, and gave it to them, and said, take, eat; this is my body," Mr 14:22.

## **Luke 22:20**

**In like manner** is the word of emphasis in this sentence. This adverb modifies the added verb "*took*," as Jesus took a loaf in the previous verse and now our Lord took the cup: "And after he has taken the cup, and has given thanks, he gave it to them, saying, drink all of it; for this is the blood of mine, which is of the new covenant, which is being poured out concerning many for remission of sins," Mt 26:27-28; "And after he has taken the cup, he gave thanks and gave it to them; and they all drank out of it; and he said to them, this is my blood which is of the new covenant, which is being poured out for many," Mr 14:23-24.

**Dinned** is past tense infinitive translated with the use of time because of the preposition and article "*after: meta to.*" Paul has the same infinitive verb: "In like manner also Jesus took the cup, after they dinned, saying, this cup is the new covenant in my blood: keep doing this, as often as ye should be drinking it, in remembrance of me. For as often ye should be eating this bread, and should be drinking this cup, ye are announcing the death of the LORD, until he may come," 1Co 11:25-26.

**Is being poured out** is present tense in passive voice participle translated with the use of substantive modifying the article "*which*" that refers to "*blood.*" The blood of Christ is continuously being distributed largely as the basis of forgiveness of sin. The purpose of the shedding of his blood of the New Covenant was precisely to remove sins: "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more," Jer 31:31-34. Mark has the same: "and he said to them, this is my blood which is of the new covenant, which is being poured out for many," Mr 14:24. This figure of shedding of blood: "and almost all things are being purified with blood according to the law, and there is not becoming remission apart from bloodshedding," Heb 9:22.

## Luke 22:21

**Moreover** is the word of emphasis in this sentence. This adverb modifies the present tense participle verb “is delivering up.” Jesus is changing the subject to expose the betrayer: “And while they were eating, he said, verily I am saying to you, one of you will deliver me up,” Mt 26:21. This participle is used as substantive modifying the noun “hand.” John says: “I am speaking not of all you; I myself know whom I chose; but in order that the scripture may be fulfilled, the one who was eating the bread with me lifted up his heel against me. From this moment I am telling you, before it came to pass, in order that whenever it should come to pass, ye may believe that I myself am. Although Jesus was saying these things he was troubled in spirit, and testified and said, verily verily I am saying to you, one of you will deliver me up. Jesus is answering, it is that one to whom after I myself dipped the morsel, I will give it. And after he dipped the morsel he is giving it to Judas Iscariote son of Simon,” Joh 13:18.

## Luke 22:22

**The Son** is the word of emphasis in this sentence. This noun is the subject of the present tense verb “is going” meaning Jesus is continuously pursuing his journey to the cross.

**Has been determined** is perfect tense in passive voice meaning God has in the past defined this moment and it will have abiding results as God ordained his Son to die on the cross: “For thus God loved the world so that he gave his only begotten Son, in order that everyone who is believing on him may not perish, but might be having eternal life,” Joh 3:16; “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” Ge 3:15; “A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this,” Ps 22:30-31; “Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand,” Isa 53:10; “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined,” Da 9:26; “Awake, oh sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones,” Zec 13:7; “Therefore how shall the scriptures be fulfilled that thus it is necessary to happen?” Mt 26:54; “The Son of man is indeed going, as it has been written concerning him; but woe to that man by whom the Son of man is being delivered up; it were good for him if that man be not born,” Mr 14:21; “this One given up by the determined counsel and foreknowledge of God ye put to death having taken by lawless hands having crucified him,” Ac 2:23; “For both Herod and Pontius Pilate, with nations and peoples of Israel, were gathered together of a truth against thy Holy Servant Jesus, whom thou anointed, to do whatever thy hand and thy counsel predetermined to come to pass,” Ac 4:27-28; “searching the Spirit of Christ to what or what manner of time Which was testifying beforehand the sufferings belonging to Christ, and the glories after these sufferings was signifying in them,” 1Pe 1:11.

**Is being delivered up** is present tense in passive voice meaning the person delivering up Jesus receives an exclamation of grief. This condemnation of sadness also brings judgment as it would be that this traitor had not been born: “but whoever should cause to offend one of these little ones who were believing in me, it is being profitable for him in order that a millstone turned by an ass may be hung upon his neck, and may be sunk in the depth of the sea. Woe to the world because of the offences! For it is necessary that the offences are coming, yet woe to that man by whom the offence is coming!” Mt 18:6-7. Mark says the same: “The Son of man is indeed going, as it has been written concerning him; but woe to that man by whom the Son of man is being delivered up; it were good for him if that man be not born,” Mr 14:21. John gives further details of this event: “I am speaking not of all you; I myself know whom I chose; but in order that the scripture may be fulfilled, the one who was eating the bread with me lifted up his heel against me. From this moment I am telling you, before it came to pass, in order that whenever it should come to pass, ye may believe that I myself am. Verily verily I am saying to you, the one who is receiving

whomsoever I should send, is receiving me; and the one is receiving me, is receiving the One who sent me. Although Jesus was saying these things he was troubled in spirit, and testified and said, verily verily I am saying to you, one of you will deliver me up. Therefore the disciples were looking upon one another, because they are doubting of whom he is speaking. But there was one of his disciples who is reclining in the bosom of Jesus, whom Jesus was loving; therefore Simon Peter is making a sign to ask who it should be of whom he is speaking. And that one who leaned thus on the breast of Jesus, is saying to him, LORD, who is it? Jesus is answering, it is that one to whom after I myself dipped the morsel, I will give it. And after he dipped the morsel he is giving it to Judas Iscariote son of Simon,” Joh 13:18-26.

### Luke 22:23

**They themselves** is the word of emphasis in this sentence. This pronoun is the emphatic subject of the past tense verb “began.”

**To be questioning** is present tense infinitive with the use of completing the verb “began.” These disciples started to continuously be disputing among themselves and within each personal motive this accusation: “And while they were grieving exceedingly they began to be saying to him each of them, am I myself he, LORD? No!” Mt 26:22; “And they began to be grieved, and to be saying to him, one (by) one, is it I? No! And another, is it I? No!” Mr 14:19.

**May certainly be** is present tense optative meaning this strong wish to find out who this traitor would be.

**Was being about** is present tense participle translated with the use of substantive modifying the genitive prepositional clause “(of) them.” After each disciple examined their own heart, they are now searching others who can continuously be capable to be continuously committing such act: “Therefore the disciples were looking upon one another, because they are doubting of whom he is speaking,” Joh 13:22.

### Luke 22:24

IX. Preparation for our Kinsman Redeemer, 22:1-23:25

C. Pride among disciples, 22:24-38

24 And **there came to pass** also a strife (among) them, this, who of them is thinking to be greater. 25 **And this One said** to them, the kings of the nations are ruling over them, and the ones who are exercising authority over them are being called well doers. 26 But **ye** yourselves *will be* not thus; but let the greater (among) you be as the younger *is*, and the one who is leading as the one who is serving. 27 For **which is** greater, the one who is reclining *at table* or the one who is serving? *Is it not* the one who is reclining *at table*? Yes! 28 But **ye** yourselves are the ones who have continued (with) Me (in) My trials. 29 **And I** Myself am arranging for you, as My Father arranged for Me, a kingdom, 30 in order that ye might be eating and might be drinking (at) My table (in) My kingdom, and may sit (on) thrones, judging the twelve tribes of Israel. 31 **And the LORD said**, Simon, Simon, behold, Satan demanded you, to sift you as the wheat; 32 But **I** Myself besought (for) thee, in order that thy faith may not be failing; and once *after* thou thyself have turned back be steadfast with thy brethren. 33 **And that one said** to Him, LORD, I am ready both to be going (to) prison and (to) death (with) Thee. 34 **And that One said**, I am telling thee, Peter, a cock will in no wise crow today (before) I know not thou will deny three times. 35 **And He said** to them, when I sent you (without) purse and provision bag and sandals, lack ye anything? No! **And these ones said**, nothing. 36 Therefore **He said** to them, but now let the one who is having a purse take *it*, in like manner also provision bag; and let the one who not having *one* sell His garment and buy a sword; 37 for I am saying to you, “yet this which has been written is necessary to be accomplished (in) Me, and (with) lawless He was reckoned: for also an end is having the things (concerning) Me.” 38 **And these ones said**, LORD, behold, here *are* two swords. **And that One said** to them, it is enough.

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning a strife among the disciples happened at this moment. This coined word “strife: *philoneikia*” by Luke to show eagerness to contend. These disciples were quarrelling in spite of an enemy amongst them.

**This** is an article in neuter case “*to*,” which is not apposition to “strife” as this noun is in feminine case, so Luke is referring to “this: *touto*” in the previous verse. While betrayal is going on, these disciples are only thinking of themselves.

**Is thinking** is present tense meaning each one is continuously forming an opinion of greatest. A traitor could not be great, so each developed pride to combat such accusation. They each had a strong wish to be the most important in rank: “But a reasoning came up among them, who might this be greatest of them,” Lu 9:46. This was full of arrogance, which comes from pride: “for everyone who is exalting himself will be humbled, and the one who is humbling himself will be exalted,” Lu 14:11.

#### **Luke 22:25**

**This One** is the word of emphasis in this sentence. This article is previous reference to “Son” found in verse 22. The focus now is on our Lord Jesus Christ.

**Said** is past tense meaning Jesus spoke to these disciples, which is Luke’s favourite verb to continue the dialogue.

**Are ruling over** is present tense meaning the leaders of the multitudes are continuously having dominion over these citizens.

**Are being called** is present tense in passive voice meaning the people are continuously saluting their title of honour.

#### **Luke 22:26**

**Ye** is the word of emphasis in this sentence. This plural personal pronoun is referring to these eleven disciples: “But it will be not thus among you; but whoever should be desiring to become great among you, will be your servant,” Mr 10:43. The empires of the world seek dominance through tyranny and supreme rule. The contrast with the kingdom of God is servitude not lordship: “I became to the weak as weak one is, in order that I may gain the weak. I have become all things to all these, in order that by all means I may save some,” 1Co 9:22. “For ye yourselves were called for freedom, brethren; only use not the freedom for an occasion to the flesh, but serve ye one another by love,” Ga 5:13. “shepherd the flock of God which is among you, by exercising oversight not being constraint, but willingly, not for basegain, but readily; not as exercising lordship over your possessions, but being patterns of the flock,” 1Pe 5:2-3. “Therefore be humbled under the mighty hand of God in order that he may exalt you in due time,” 1Pe 5:6.

**Let be** is past tense imperative meaning Jesus exhorted these disciples to become a servant: “And whoever should be desiring to become first of you, will be slave of all. For even the Son of man came not to be served, but to serve, and to give his life as a ransom for many,” Mr 10:44-45. Jesus appeared for the purpose to minister and deliver his life in the manner of the price of redemption in place of many: “Christ ransomed us from the curse of the law, by having become a curse for us; for it has been written, cursed is everyone who is hanging on a tree,” Ga 3:13. “Who gave himself a ransom for all, the testimony in its own times,” 1Ti 2:6. “Who gave himself for us, in order that he may redeem us from all lawlessness, and may purify to himself a peculiar people, zealous of good works,” Tit 2:14.

#### **Luke 22:27**

**Which** is the word of emphasis in this sentence. This interrogative pronoun asks the question of greatness.

**Not** is the word of emphasis in this sentence. This negation particle “not: *ouchi*” is to show the expected answer yes with this question that the greatest person is the one who continuously dining. But our Lord’s ideal of greatness is the contrary. It is the servant who is the greatest in God’s eyes.

#### **Luke 22:28**

**Ye** is the word of emphasis in this sentence. This plural personal pronoun is referring to these eleven disciples as stated before in verse 26. These eleven disciples did not abandon our Lord as many left: “From that time many of his disciples went away to the things which are behind, and they were walking with him no more. Therefore Jesus said to the twelve, are ye yourselves also wishing to be going away? No!” Joh 6:66-67. And now Judas has also left: “to receive the part of this service and being the sent one, from which Judas turned aside, to go into his own place,” Ac 1:25.

#### **Luke 22:29**

**And I** is the word of emphasis in this sentence. This compound word “*kago*” consists of the conjunction “and: *kai*” and the personal pronoun “I: *ego*.” This word is only combined because of the vowels. So the emphasis is on our Lord Himself.

**Am arranging** is present tense meaning Jesus himself emphatically is continuously ordaining a kingdom through these disciples. Notice during this Millennium, God is appointing these apostles, not just Peter. Paul is the twelfth apostle who was selected by our Lord: “Paul a bondman of Jesus Christ, a called a sent one, who has been separated to the glad tidings of God,” Ro 1:1; “Paul a called sent one of Jesus Christ, by the will of God,” 1Co 1:1; “Paul a sent one, not from men nor through man, but through Jesus Christ, and God the Father, who raised him from among the dead,” Ga 1:1; “Paul a sent one of Jesus Christ according to the command of God our Saviour and of the LORD Jesus Christ our hope,” 1Ti 1:1; “Paul a bondman of God, and sent one of Jesus Christ according to the faith of God’s chosen ones and knowledge of the truth which is according to piety,” Tit 1:1; “And the wall of the city was having twelve foundations, and on them there were names of the twelve sent ones of the Lamb,” Re 21:14.

#### **Luke 22:30**

**Might be eating and might be drinking** both are present tense subjunctives meaning the purpose of such appointment is that Christians might be celebrating the feast at Marriage Supper of the Lamb, Re 19:9. The apostles are representatives of believers: “The one who is overcoming, I will give to him to sit with me on my throne, as I myself also overcame, and sat down with my Father on his throne,” Re 3:21. “Know ye not that the saints will judge the world? Yes! And if the world is being judged by you, are ye unworthy of the smallest judgments?” 1Co 6:2. With Matthias replacing Judas and Paul becoming the 13th apostle, this shows still only twelve thrones meaning the completion of believers in Christ; as the twelve tribes are the completion of the nation of Israel. The 24 thrones shows the chosen ones of the Old Testament represented by the twelve tribes, and the chosen ones of the New Testament represented by the twelve apostles because Paul would replace Matthias: “And around the throne were I saw on the thrones four elders who were sitting, who had been clothed in white garments; and they had golden crowns on their heads,” Re 4:4.

**May sit** is past tense subjunctive meaning also the purpose of such appointment is that Christians may sit on thrones so that they may judge the Jews during the Millennium: “And Jesus said to them, verily I am saying to you, ye yourselves who followed me, in the regeneration, whenever the Son of man should sit down upon the throne of his glory, will sit also on twelve thrones, judging the twelve tribes of Israel,” Mt 19:28. The second coming of our Lord Jesus, God will set up the literal kingdom on earth, Isa 2:1-4 Zep

3:9 Am 9:13-15 Isa 32:15-18 Mic 4:1-4 Zec 8:23 14:9. This will all be accomplished during the Millennium reign, Re 20:4.

### **Luke 22:31**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke, which is Luke's favourite verb to continue the dialogue. Our Lord addressed Peter in his given name because his flesh is weak as he is about to deny him: "Keep watching and keep praying, in order that ye may enter not into temptation. The spirit is indeed ready, but the flesh is weak," Mr 14:38. Peter was not completely in tune with the will of God. First Satan played his part in Judas' departure: "And after the morsel, then Satan entered into him. Therefore Jesus is saying to him, what thou are doing, do quickly," Joh 13:27. Now it is Simon's turn as Peter wrote: "Be sober, watch, your adversary the devil is walking about as a roaring lion is, seeking whom he may swallow up," 1Pe 5:8.

**Demanded** is past tense meaning Satan begged for Peter as the Devil did with Job: "And the LORD said unto Satan, Behold, he is in thine hand; but save his life," Job 2:6. The purpose of Satan is to agitate Peter's faith, but it will not be overthrown. This is a test of faith for Peter as he will fail in verse 34, but the Lord will uphold and restore him, so that he can then strengthen others.

### **Luke 22:32**

**I** is the word of emphasis in this sentence. This personal pronoun is referring to Jesus.

**Besought** is past tense meaning Jesus himself made supplications for Peter: "And I am not making request only for these, but also for the ones who will believe through their word on me," Joh 17:20.

**May not be failing** is present tense subjunctive with negation meaning this request from our Lord for Peter is for the purpose that Peter's faith may not be continuously wanting.

**Have turned back** is past tense participle translated with the use of time: "*after*." Peter himself emphatically will repent from this denial: "And after he has turned, the LORD looked at Peter, and Peter remembered the word of the LORD, as he said to him, before the cock crowd thou will deny me thrice. And Peter went forth outside and wept bitterly," Lu 22:61,62; "And Peter was reminded the word of Jesus, who had said to him, before the cock crow, thou will deny me thrice, and he went out and wept bitterly," Mt 26:75; "And a cock crew out of the second time. And Peter was reminded the word which Jesus said to him, before a cock has crowed twice thou will deny me three times; and after he has thought on this he was weeping," Mr 14:72.

**Be steadfast with** is past tense imperative meaning Jesus exhorted Peter to strengthen his fellow believers with his restoration: "Therefore when they dined, Jesus is saying to Simon Peter, Simon son of Jonas, are thou loving me more than these? He is saying to him, yea, LORD; thou thyself know that I am having affection for thee. He is saying to him, keep feeding my lambs. He is saying to him again a second time, Simon son of Jonas, are thou loving me? He is saying to him, yes, LORD; thou thyself know that I am having affection for thee. He is saying to him, keep shepherding my sheep. He is saying to him the third time, Simon son of Jonas, are thou having affection for me? Peter was grieved because he said to him the third time, are thou having affection for me? And he said to him, LORD, thou thyself know all things; thou thyself are knowing that I am having affection for thee. Jesus is saying to him, keep feeding my sheep," Joh 21:15-17. As Peter denied the Lord three times, Jesus exhorted Peter three times to confirm his brethren.

### **Luke 22:33**

**That one** is the word of emphasis in this sentence. This article is previous reference to "thee" in the previous verse, which is referring to Simon in verse 32. The focus is on Peter's reply.



**Said** is past tense meaning Peter spoke to Jesus, which is Luke's favourite verb to continue the dialogue.

**To be going** is present tense infinitive with the use of explaining the adjective "ready." Peter affirmed to Jesus that he is continuously prepared to be continuously pursuing the journey towards prison or death: "But Peter said to him, even if all will be offended, yet not I," Mr 14:29; "But that one was saying out of the more advantage, if it should be necessary for me to die with thee, I will in no wise deny thee. And in like manner also they all were speaking," Mr 14:31; "Simon Peter is saying, LORD, where are thou going? Jesus answered him, where I am going thou art not being able to follow now; but thou wilt follow me afterwards. Peter is saying to him, LORD, why am I not being able to follow thee now? Yes! I will lay down my life for thee," Joh 13:36,37.

#### **Luke 22:34**

**That One** is the word of emphasis in this sentence. This article is previous reference to "LORD" in the previous verse. The focus now is on our Lord's reply.

**Said** is past tense meaning Jesus spoke to Peter, which is Luke's favourite verb to continue the dialogue.

**Am telling** is present tense meaning Jesus is continuously affirming to Peter. Notice the change of address from verse 31, which was Simon to now Peter.

**Will in no wise crow** is future tense with double negation meaning a rooster will not in any way emit a sound on this given day.

**Know** is perfect tense infinitive with the use of time because of the preposition and article "before: *prine*." Remember that this verb always translates in present tense non-linear from perfect tense. Peter will even deny knowing intellectually Jesus. The crowd was asking Peter about his personal experiences with Jesus, but Peter even denied ever any intellectual knowledge concerning our Lord. We would say: "I never even heard about this man."

**Will deny** is future tense meaning Peter will affirm any acquaintance or connection with Jesus: "Jesus was saying to him, verily I am saying to thee, during this night, before the cock crew, thou wilt deny me thrice," Mt 26:34; "And Jesus is saying to him, verily I am saying to thee, today thou in this night, before the cock crew twice, thyself wilt deny me three times," Mr 14:30.

#### **Luke 22:35**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to his disciples, which is Luke's favourite verb to continue the dialogue.

**Sent** is past tense meaning Jesus commissioned his disciples without any provisions: "And he said to them, stop taking anything for the way: neither staves, nor provision bag, nor bread, nor money, nor to be having two tunics among each," Lu 9:3.

**Lack** is past tense meaning these apostles suffered want, but the negation "not: *me*" with this question is expected answer: No! These apostles had everything they needed.

**These ones** is the word of emphasis in this sentence. This article is previous reference to "you" in the previous sentence, which is referring to these apostles. The focus now is on these apostles to confirm what Jesus declared.

**Said** is past tense meaning these apostles spoke to Jesus, which is Luke's favourite verb to continue the dialogue.

#### **Luke 22:36**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these apostles, which is Luke's favourite verb to continue the dialogue.

**Let take and let sell and buy** all are past tense imperatives meaning Jesus exhorted his apostles to carry off his money bag and provision bag with them and if they do not have bags, sell his coat and buy a sword. This sword should not be taken literally, as his apostles said that they had two swords, and Jesus replied: "enough of this." Even later, Peter cut off the ear of the high priest's slave, and Jesus said again: "no more of this!" To carry the sword was to protect themselves against bandits, as they would be carrying their money and provision bag. This advice from Jesus is not the armed resistance to injustice and evil like the Zealots. The disciples understood the saying literally and so missed the point; by this we should not follow their example. Our self-protection in this spiritual world is the sword, which is the Word of God.

#### **Luke 22:37**

**Am saying** is present tense meaning Jesus is continuously affirming to these apostles. The conjunction "that: *oti*" after the verb of speaking is translated as quotation marks.

**Has been written** is perfect tense participle translated with the use of substantive modifying the pronoun: "this: *touto*." God gave this promise in the past and is having abiding results: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors," Isa 53:12.

**Was reckoned** is past tense in passive voice meaning the world considered Jesus as violator of the law.

**Is having** is present tense meaning the purpose of this prophecy is continuously possessing the completion of such of an event as Jesus spoke: "it is finished," Joh 19:30.

#### **Luke 22:38**

**These ones** is the word of emphasis in this sentence. This article is previous reference to "you" in the previous verse, which is the apostles.

**Said** is past tense meaning these apostles spoke to Jesus, which is Luke's is favourite verb to continue the dialogue.

**That One** is the word of emphasis in this sentence. This article is previous reference to "LORD" in the previous sentence. The focus is on our Lord's reply.

**Said** is past tense meaning Jesus spoke to these apostles, which is Luke's favourite verb to continue the dialogue. The adjective "enough: *ikanos*" occur mostly with Luke. The disciples have general lack of understanding, this specific misconception, or their foolish reliance on weapons. In this case, the saying terminates the discussion: "That's enough." Another possibility is that Jesus is ironically pointing out the inadequacy of such arms. A final interpretation is that Jesus is trying to wean the disciples from trust in temporal weapons even while recognizing the love and loyalty, which cause them to produce the swords. The Roman Catholic Church uses this saying as allegory meaning the two swords, which are both temporal and spiritual powers are under papal control.

## Luke 22:39

### IX. Preparation for our Kinsman Redeemer, 22:1-23:25

#### D. Prayer in Gethsemane, 22:39-46

39 And He went forth and went (according to) custom (to) the Mount of Olives, and His disciples followed Him also. 40 And after He has arrived (at) the place He said to them, keep praying to not enter (into) temptation. 41 And He Himself was withdrawn (from) them (about) a stone's throw, and after He fell on *His* knees He was praying, 42 saying, Father, if Thou are willing to take away this cup (from) Me; but not My will, but let Thy *will* be done. 43 And an angel appeared (from) heaven strengthening Him. 44 And although He became (in) conflict He was praying more intently. And His sweat became as great drops of blood *which* was falling down (on) the earth. 45 And after He has risen up (from) that prayer, He came (to) the disciples *and* found them *who* were sleeping (from) grief, 46 and said to them, why are ye sleeping? After ye rise up keep praying, in order that ye may not enter (into) temptation.

**Went forth** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: "After emerging he had gone up to the mountain of olive trees." Jesus left the upper room and the city of Jerusalem.

**Went** is past tense meaning Jesus pursued his journey to the Mount of Olives as did before. This place is called Gethsemane: "Then Jesus is coming with them to a place which is being called Gethsemane, and he is saying to the disciples, sit here, until I should go and should pray yonder," Mt 26:36; "And they are coming into a place of which the name is Gethsemane; and he is saying to his disciples, sit here, while I should pray," Mr 14:32; "After Jesus has said these things he went out with his disciples beyond the winter stream of Kedron, where a garden was, into which he himself and his disciples entered," Joh 18:1.

**Followed** is past tense meaning the eleven apostles accompanied Jesus.

## Luke 22:40

**Has arrived** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: "*after*." This event happened at that place!

**Said** is past tense meaning Jesus spoke to his disciples, which is Luke's favourite verb to continue the dialogue. Matthew and Mark shows that these disciples were Peter, John and James: "And he took Peter with him and the two sons of Zebedee, and began to be being sorrowful and to be being deeply depressed," Mt 26:37; "And he is taking Peter and James and John with him. And he began to be greatly amazed and being greatly depressed," Mr 14:33. Each writer has a different purpose for writing and has a different audience. Matthew was writing to the Jews to show that Jesus is King. Mark was writing to the Romans to show that Jesus is Servant. John was writing to the world to show that Jesus is God. Luke here was writing to the Gentiles to show that Jesus is Man. This differences especially in this event are very specific because each writer is drawing attention to their readers.

**Keep praying** is present tense imperative meaning Jesus is continuously exhorting these three disciples to keep offering their prayers to God in order to not enter into trials. These tests are in place because the devil is a roaring lion, but God is faithful: "Temptation has not taken you except what belongs to man is found; and faithful is God, who will not allow that ye are tempted above what ye are being able, but will make with temptation also the issue, that ye are being able to bear it," 1Co 10:13. Jesus was tempted by Satan in the wilderness at the beginning of his ministry and left for a season. Now at the end of his ministry, the devil will work on our Lord again along with his disciples: "For in which he himself has

suffered by having been tempted, he is being able to help the ones who are being tempted,” Heb 2:18; “For we are not having a high priest who is not being able to sympathise with our infirmities, but who has been tempted in all things according to our likeness, apart from sin,” Heb 4:15.

#### **Luke 22:41**

**Was withdrawn** is past tense in passive voice meaning the Spirit drew away Jesus Himself emphatically from these three disciples just the Spirit led him up into the wilderness: “Then Jesus was led up into the wilderness by the Spirit, to be tempted by the devil,” Mt 4:1. Jesus was a short distance from them.

**Fell on** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most translations have the use of attendant circumstance: “he knelt down and prayed.” Jesus knelt down. Matthew and Mark has Jesus prostrated with his face to the ground: “And he went forward a little and fell upon his face praying, and saying, my Father, if it is being possible let this cup pass from me; nevertheless not as I myself am willing, but as thou thyself,” Mt 26:39; “And he went forward a little and fell upon the earth, and was praying in order that, if it is possible, the hour may pass from him,” Mr 14:35.

**Was praying** is imperfect tense meaning Jesus was continuously speaking to the Heavenly Father, which is showing our Lord’s unique relationship to God the Father. Prayer is not a repetition of words, or sayings, but words of praise, requests and intercession.

#### **Luke 22:42**

**To take away** is past tense infinitive with the use of completing the present tense verb “are willing.” This request is not to remove the cross, as Jesus was ready to die, but to carry past this moment pending death. Matthew and Mark says that Jesus was greatly sorrowful and deeply depressed. Jesus exclaimed: “Then Jesus is saying to them, my soul is very sorrowful even to death,” Mt 26:38; “And he is saying to them, my soul is very sorrowful even to death,” Mr 14:34. Jesus must die on the cross, not in this garden to fulfill what God promised. The cup is always a picture of terrible punishment, and this cup is the great sorrow that could cause death: “Who in the days of his flesh after he has offered both supplications and entreaties to the One who was being able to be saving him from death, with strong crying and tears, and has been heard in the godly fear,” Heb 5:7. The tempter is also involved saying that this suffering is too much by offering Jesus a crown without the cross. Jesus pleaded with the Heavenly Father as Matthew says “My Father,” while Mark says: “Abba, Father.”

**Let be done** is past tense imperative meaning Jesus always wants the will of God: “let thy will be done,” Mt 26:42; “but not what I myself am willing,” Mr 14:36.

#### **Luke 22:43**

**Appeared** is the word of emphasis in this sentence. This verb is past tense meaning a messenger showed itself to Jesus for the purpose to be continuously strengthening our Lord. This is an answer to prayer just like after the temptation in the wilderness: “Then the devil is leaving him; and behold, messengers came and were ministering to him,” Mt 4:11. But Jesus went back to pray a second time in the next verse. Notice that Matthew and Mark has our Lord praying three times, but Luke only mentions this twice. Some translations have not this verse and the following such as RSV and Williams as other mss omit these texts. Alford proves the validation of these verses such as the Alexandrian text. Critical theory has entered from Germany a few centuries ago to challenge the authority of Scriptures. Textual criticism has just brought confusion to Biblical inerrancy and infallibility.

#### **Luke 22:44**

**Became** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of concession: “*although*.” Murdoch, NET and TWENTY agree with this use while Garnier has the use of

time: “After being in distress.” CEV, Moffatt, and Tyndale have the use of attendant circumstance: “And he was in agony, and prayed somewhat longer.” Jesus appeared in severe mental and emotional struggles. This anguish returned.

**Was praying** is imperfect tense meaning Jesus was continuously asking in the manner of more intently or resolute. The effect of vicarious effect of sin upon Jesus is continuously troubling our Lord even unto the door of death in this garden. The angel came to give comfort, but this mental and emotional agony is more than anyone can bear.

**Became** is the word of emphasis in this sentence. This verb is past tense meaning our Lord’s sweat happened to be like great drops of blood. This clotted blood was descending from his veins to the ground as it were sweat. Whether we have medical evidence that this could happen, we have Dr. Luke who says that this occurred.

#### **Luke 22:45**

**Has risen up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations agree with this use except CEV, Murdoch, TWENTY and Tyndale who translated with the use of attendant circumstance: “And he rose up from prayer, and came to his disciples.” This means Jesus was praying on his knees or with his face to the ground.

**Came** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except AV, Garnier and HCSB who translated with the use of time: “after coming to the adherents he finds them being asleep from the sorrow.” Jesus returned to these three disciples.

**Found** is past tense meaning Jesus discovered Peter, James and John who were put to sleep from sorrow: “And after he came he is finding them again sleeping, for their eyes were heavy,” Mt 26:43; “And after he has returned he found them again sleeping, for their eyes were heavy, and they knew not what they should answer him,” Mr 14:40. They were overwhelmed with grief that they could not stay awake. When we get depressed into a state, all we want to do is sleep.

#### **Luke 22:46**

**Said** is past tense meaning Jesus spoke to these three disciples, which is Luke’s favourite verb to continue the dialogue.

**Are sleeping** is present tense meaning these three disciples are continuously dropping off to sleep.

**Rise up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most other translations have the use of attendant circumstance: “Rise up and pray.”

**Keep praying** is present tense imperative meaning Jesus is continuously exhorting these three disciples to keep praying.

**May not enter** is past tense subjunctive with negation meaning the purpose of this prayer is that these three disciples may be overtaken by temptation: “But keep taking heed to yourselves, lest your hearts should be laden with surfeiting and drinking and cares of life, and suddenly that day should come upon you,” Lu 21:34.

#### **Luke 22:47**

IX. Preparation for our Kinsman Redeemer, 22:1-23:25

#### E. Arrest of Jesus, 22:47-54

47 And while He was **yet** speaking behold a crowd, and the one who was called Judas, one of the twelve, he was going before them and he drew near to Jesus to kiss Him. 48 But Jesus said to him, Judas, are thou delivering up the Son of man with a kiss? 49 And the ones who **have seen** the thing which is going to happen (around) Him said to Him, LORD, will we smite (with) *the sword*? 50 And certain one (of) them **smote** the bondman of the high priest, and took off the right ear. 51 And Jesus answered and said, keep allowing thus far and He touched his ear *and healed him*. 52 And Jesus said (to) the ones who have come (against) him, chief priests and captains of the temple and elders, have ye come out (with) swords and staves as (against) a robber? 53 *While* I was (with) you (**throughout**) *the day* (in) the temple ye stretched not out *your* hands (against) Me; but this is your hour, and the power of darkness. 54 But after they have seized Him they led Him away, and they led Him (into) the house of the high priests. And Peter was following afar off.

**Yet** is the word of emphasis in this sentence. This adverb modifies the present tense participle verb “was speaking” which is translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being subject of this genitive participle verb. Jesus was continuously uttering words to his disciples: “Then he is coming to his disciples, and is saying to them, keep sleeping on now and keep taking your rest; behold, the hour has drawn near, and the Son of man is being delivered up into the hands of sinners. Keep rising up, let us keep going; behold, the one who was delivering up has drawn near,” Mt 26:45-46; “And he is coming the third time, and is saying to them, keep on sleeping now and keep taking your rest. It is being sufficient; the hour came; behold, the Son of man is being delivered up into the hands of sinners. Keep rising, let us keep going; behold, the one who was delivering me up has drawn near,” Mr 14:41-42.

**Behold** is past tense imperative meaning take notice of a crowd and Judas: “behold, Judas, one of the twelve, came, and with him was a great crowd with swords and staves, from the chief priests and elders of the people,” Mt 26:47; “Judas is coming up, who is one of the twelve, and a great crowd is also coming with him with swords and staves, from the chief priests and scribes and the elders,” Mr 14:43; “And Judas who was delivering him up also knew the place; because Jesus often was gathered there with his disciples. Therefore after Judas received the band, and officers from the chief priests and Pharisees, he is coming there with torches and lamps and weapons,” Joh 18:2-3.

**Was going before** is imperfect tense meaning Judas was continuously preceding the great crowd.

**Drew near** is past tense meaning Judas approached Jesus with a purpose to show a sign with a kiss: “And that one who was delivering him up gave them a sign, saying, whomsoever I should kiss, it is he: seize him. And immediately he came up and said to Jesus, Hail, Rabbi, and he ardently kissed him,” Mt 26:48-49; “Now that one who was delivering him up had given a sign to them, saying, the one whomsoever I should kiss it is he; seize him, and lead him away safely. And while he is coming, he is coming up to him and is saying to him, Rabbi, Rabbi and he ardently kissed him,” Mr 14:44-45.

#### Luke 22:48

**Jesus** is the word of emphasis in this sentence. Our Lord is now the focus as his arrest begins with betrayal.

**Said** is past tense meaning Jesus spoke to Judas, which is Luke’s favourite verb to continue the dialogue.

**Are delivering up** is present tense meaning Judas is continuously betraying Jesus with the means of a sign of fraternal affection: “When I was with them in the world I myself was keeping them in thy name whom thou has given to me I guarded, and no one of them perished, except the son of perdition perished, in order that the scripture may be fulfilled,” Joh 17:12; “Yea, mine own familiar friend, in whom I trusted,

which did eat of my bread, hath lifted up his heel against me,” Ps 41:9; “Let his days be few; and let another take his office,” Ps 109:8. Jesus exposes Judas’ betrayal, and our Lord bids him as a traitor. Only Luke has this question to show openly Judas’ real intention to betray our Lord: “But Jesus said to him, friend, for what purpose are thou coming?” Mt 26:50. John added: “Therefore as he said to them, I myself am, they went to the backward and fell to the ground. Therefore he questioned them again, whom are ye seeking? And these ones said, Jesus the Nazaraean. Jesus answered, I told you I myself am. Therefore if ye are seeking me, suffer these ones to be going away; in order that the word may be fulfilled which he said, whom thou has given to me I lost not any of them,” Joh 18:6-9.

#### **Luke 22:49**

**Have seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of substantive modifying the article “the ones,” who are the disciples nearby.

**Said** is past tense meaning the disciples spoke to Jesus, which is Luke’s favourite verb to continue the dialogue.

**Will smite** is future tense meaning these disciples asked Jesus to slay these people with a sword.

#### **Luke 22:50**

**Smote** is the word of emphasis in this sentence. This verb is past tense meaning Peter slayed Malchus.

**Took off** is past tense meaning Peter cut off this bondman’s right ear: “And behold, one of the ones with Jesus stretched out his hand and drew his sword, and smote the bondman of the high priest and took off his ear,” Mt 26:51; “But a certain one of the ones who were standing by drew the sword and struck the bondman of the high priest and took off his ear,” Mr 14:47; “Therefore Simon Peter who was having a sword, drew it, and smote the bondman of the high priest, and cut off his right ear. And the name to the bondman was Malchus,” Joh 18:10. “Therefore Jesus said to Peter, put thy sword into the sheath. The cup which the Father has given to me shall I in no wise drink it?” Joh 18:11.

#### **Luke 22:51**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. ASV, AV, EMTV, Murdoch and Tyndale agree with this use, while Garnier has translated with the use of manner: “By way of responding.” Some translations have translated with dynamic equivalence by having the main verb “said” as quotation marks.

**Said** is past tense meaning Jesus spoke to Peter, which is Luke’s favourite verb to continue the dialogue.

**Keep allowing** is present tense imperative meaning Jesus is continuously exhorting Peter to keep permitting this arrest to occur.

**Touched** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Moffatt who translated with the use of manner: “and cured him by touching his ear.” Garnier has translation this participle with the use of time: “and after touching his earlobe he healed him.”

**Healed** is past tense meaning Jesus cured the injured ear of Malchus.

#### **Luke 22:52**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to the crowds and religious leaders, which is Luke’s favourite verb to continue the dialogue: “In that hour Jesus said to the crowds, came ye out as against a robber with swords and staves to take me? I was sitting with you

daily teaching in the temple, and ye did not seize me,” Mt 26:55; “And Jesus answered and said to them, came ye out as against a robber with swords and staves to seize me?” Mr 14:48.

**Have come out** is perfect tense meaning these multitudes have decided in the past that Jesus is a criminal and will have abiding results: “Therefore the officers came to the chief priests and Pharisees; and these ones said to them, why did ye not bring him? Yes!” Joh 7:45; “And all the people answered and said, let his blood be on us and on our children,” Mt 27:25.

#### **Luke 22:53**

**(Throughout) day** are the words of emphasis in this sentence. This prepositional clause refers to the daytime hours which Jesus spent teaching in the temple: “I was daily with you teaching in the temple, and ye seized me not: but it is in order that the scriptures may be fulfilled,” Mr 14:49.

**Was** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of me” is also translated with the use of genitive absolute being the subject of this genitive participle verb. Jesus himself emphatically was continuously present with these crowds in the temple.

**Stretched not** is past tense with negation meaning these crowds arrested not our Lord during the day, but now it is night and their hour and the power of darkness have arrived: “Therefore the band and the chief priests and the officers of the Jews took hold of Jesus, and bound him,” Joh 18:12; “Then they came to him and laid hands on Jesus, and seized him,” Mt 26:50; “And these ones laid their hands upon him, and seized him,” Mr 14:46.

#### **Luke 22:54**

**Have seized** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translated have the use of attendant circumstance: “And they seized him, and led him.” These officers took Jesus as prisoner.

**Led away and led** both are past tenses meaning these officers guided Jesus and brought him into the house of the high priests: “But those ones who have seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together,” Mt 26:57; “And they led Jesus away to the high priest; and all the chief priests and the elders and the scribes are coming together,” Mr 14:53. According to John, Jesus was led first to Annas who was the previous high priest: “and led him away to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. And it was Caiaphas who gave counsel to the Jews, it is being profitable for one man to perish for the people,” Joh 18:13-14. When Jesus met with Caiaphas, it was before the Sanhedrin that night as they were gathered together. This is why Luke mentions priests as plural. During this first meeting with Caiaphas and the Sanhedrin, they discussed what to do with Jesus, but later in the morning, the Sanhedrin gave the formal death sentence during this second meeting. During the first meeting with Caiaphas, the normal meeting-hall of the Sanhedrin in the Temple was closed because it was so late at night. Because of this, they met in the house of Caiaphas. These informal gatherings with Annas and Caiaphas were for mere personal interrogations by the former high priest and the acting high priest.

**Peter** is the word of emphasis in this sentence. The focus now is on Simon Peter who denies our Lord.

**Was following** is imperfect tense meaning Peter was continuously accompanying Jesus from a distance: “And Peter followed him from afar off within as far as to the court of the high priest; and he was sitting with the officers, and warming himself at the fire,” Mr 14:54.

#### **Luke 22:55**



## IX. Preparation for our Kinsman Redeemer, 22:1-23:25

### F. Denials of Peter, 22:55-62

55 And after they **kindled** a fire (in) *the* midst of the court, and they sat down together Peter was sitting (among) them. 56 A certain maid *who* **has seen** him *who* was sitting (by) the light, and has looked intently on him, said, and this was (with) Him. 57 But that one **denied Him**, saying, woman, I know not Him. 58 And (after) a little time another saw him *and* said, and thou thyself are (of) them. But Peter said, man, I am not. 59 And after about one hour **elapsed**, a certain other was strongly affirming, saying, (in) truth this one was (with) Him; for also he is a Galilean. 60 And Peter said, man, I know not what thou are saying. And immediately, *while* he was yet speaking the cock crew. 61 And after **He has turned**, the LORD looked at Peter, and Peter remembered the word of the LORD, as He said to him, "(before) *the* cock crowed thou will deny Me thrice." 62 And Peter **went forth** outside *and* wept bitterly.

**Kindled** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: "*after*."

**Sat down together** is past tense participle translated with the use of genitive absolute with the reference to time. The personal pronoun "of them" is also translated with the use of genitive absolute being the subject of this genitive participle verb: "But the bondmen and the officers who have made a fire of coals had stood, for it was cold, and they were warming themselves; and Peter was standing and warming himself with them," Joh 18:18.

**Was sitting** is imperfect tense meaning Peter was continuously dwelling among these servants and officers: "Stop being mislead: evil companionships are corrupting good manners," 1Co 15:33.

### Luke 22:56

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of substantive modifying "maid." This certain young girl noticed Peter.

**Was sitting** is present tense participle translated with the use of substantive modifying "him." Peter was continuously dwelling by a torch.

**Has looked intently on** is past tense participle translated with the use of substantive modifying "maid." This door-keeper gazed upon Peter.

**Said** is past tense meaning this maid of the high priest spoke to others, which is Luke's favourite verb to continue the dialogue.

### Luke 22:57

**That one** is the word of emphasis in this sentence. This article is previous reference, which is referring to "him" in the previous verse.

**Denied** is past tense meaning Peter refused the claim of this young woman concerning Jesus.

**Know** is perfect tense meaning Peter knows not intellectually this man Jesus as if he never even heard about this person: "But that one denied before all of them, saying, I know not what thou are saying," Mt 26:70; "But that one denied, saying, I know not nor even I am understanding what thou thyself are saying. And he went forth out into the porch, and a cock crew," Mr 14:68; "Therefore the maid the door-keeper is

saying to Peter, are thou thyself also of the disciples of this man? No! That one is saying, I am not,” Joh 18:17.

### **Luke 22:58**

**(After) a little** are the words of emphasis in this sentence. This prepositional clause sounds the same as the third denial given by Matthew, Mt 26:73; and Mark, Mr 14:71, but this is the second denial as the second young girl declared that Peter was a disciple.

**Saw** is past tense participle translated with the use of attendant circumstance. This second damsel noticed Peter.

**Said** is past tense meaning the maid spoke to Peter, which is Luke’s favourite verb to continue the dialogue: “And after he has gone out into the porch, another maid saw him, and she is saying to them there, and this one was with Jesus the Nazarene. And he denied again with an oath, I know not the man!” Mt 26:71-72; “And after the maid has seen him again she began to be saying to the ones who were standing by, this is one of them. And that one was denying again,” Mr 14:69-70; “Now Simon Peter was standing and warming himself; therefore they said to him, are thou thyself also of his disciples? No! That one denied, and said, I am not,” Joh 18:25. The plural here could be that both young girls affirmed that Peter was a follower of Jesus.

**Peter** is the word of emphasis in this sentence. The focus is on Simon Peter.

**Said** is past tense meaning Peter spoke to that man. In Matthew and Mark both are feminine and here is masculine. To co-ordinate the three denials in the four accounts seems almost impossible because many are accusing at the same time.

### **Luke 22:59**

**Elapsed** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of genitive absolute with reference to time: “*after*.” The noun “of hour” is also translated with the use of genitive absolute being the subject of this genitive participle verb. This is the third and final denial: “And after a little while those ones who had stood by came to Peter and said, truly also thou thyself are of them, for even thy speech is making thee manifest. Then he began to be cursing and to be swearing, “I know not the man!” And immediately a cock crew,” Mt 26:73-74; “And after a little time the ones who have stood by were saying to Peter again, thou are truly of them; for also thou are a Galilean, and thy speech is agreeing. But that one began to be cursing and to be swearing I know not this man whom ye are speaking. And a cock crew out of the second time,” Mr 14:71-72. “One of the bondmen of the high priest, who is kinsman of whom Peter cut off the ear is saying, saw I myself not thee in the garden with him? Yes! Therefore Peter denied again, and immediately a cock crew,” Joh 18:26-27.

**Was strongly affirming** is imperfect tense meaning a servant was continuously asserting confidently because he was in the garden when he witnessed Peter cutting off his cousin’s ear.

### **Luke 22:60**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Peter spoke to this servant, which is Luke’s favourite verb to continue the dialogue.

**Know not** is perfect tense meaning Peter knows not intellectually the story of this servant. Peter is not giving consent to this hearsay even though this is the third accusation against him. Notice Peter knows not first his history with Jesus, secondly he acknowledges not being a disciple of Jesus, and now he knows not the story concerning his actions in the Garden.

**Immediately** is the word of emphasis in this sentence. This adverb modifies the past tense verb “crew.”

**Was speaking** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of him” is also translated with the use of genitive absolute being the subject of this genitive participle verb. Peter was uttering this denial, then the roster emitted his second sound.

#### **Luke 22:61**

**Has turned** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “And the Lord turned, and looked upon Peter.”

**Looked at** is past tense meaning Jesus gazed upon Peter.

**Remembered** is past tense meaning Peter recalled to mind the saying of Jesus: “And Peter was reminded the word of Jesus, who had said to him, before the cock crow, thou will deny me thrice, and he went out and wept bitterly,” Mt 26:75; “And Peter was reminded the word which Jesus said to him, “before a cock has crowed twice thou will deny me three times”; and after he has thought on this he was weeping,” Mr 14:72.

**Said** is past tense meaning Jesus spoke to Peter earlier, which is Luke’s favourite verb to continue the dialogue. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Crowed** is past tense infinitive translated with the use of time because of the preposition “(before): *prin*.” The noun “cock” is translated with the use of accusation of general reference being the subject of this infinitive verb.

**Will deny** is future tense meaning Peter will affirm of having no acquaintance or connection with Jesus three times.

#### **Luke 22:62**

**Went forth** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After emerging outside Petros wept bitterly.”

**Wept** is past tense meaning Peter lamented with poignant grief. Peter was in a place of temptation, and was guilty of a heinous act. He did repent and was privilege to preach the first sermon at Pentecost where 3,000 people were saved.

#### **Luke 22:63**

IX. Preparation for our Kinsman Redeemer, 22:1-23:25

G. Mockeries of Jesus, 22:63-71

63 And the men who are holding Jesus were mocking Him, beating *Him*; 64 and after they covered Him up they were striking His face, and were asking Him, saying, foretell, who is the one who struck Thee? 65 And they were saying many other reviling *things* (to) Him. 66 And as day came to pass the elderhood of the people were gathered together, both chief priests and scribes, and they led Him (into) their Sanhedrim, saying, 67 if Thou Thyself are the Christ, tell us. And He said to them, if I should tell you ye shall in no wise believe. 68 And if also **I should ask you**, ye shall in no wise answer Me, nor shall let *Me* go. 69

Now **(from) this** the Son of man will be sitting (at) *the* right hand of the power of God. 70 And all **said**, therefore Thou Thyself are the Son of God? And He was saying (to) **them**, ye yourselves are saying, "I Myself am." 71 And **these ones** **said**, what more are we having need of witness? For we **themselves** heard (from) his mouth. **Men** is the word of emphasis in this sentence. These male soldiers are continuously holding together Jesus with constraints. The trial at Annas's house is not mentioned by Luke because Matthew wrote to the Jews who understood the Sanhedrin, and Mark wrote to the Romans who also understood the right of a trial, but Luke wrote to the Gentiles for the purpose to show the humanity of Christ. These mockeries do afflict punishment upon the man Jesus. The diagram of the journey since the upper room is seen in the following map: (1) from the upper room to Gethsemane; (2) arrest in Gethsemane to Annas's house; (3) Annas' house to Caiaphas's house; (4) Caiaphas's house to the Temple.

**Were mocking** is imperfect tense meaning these soldiers were continuously trifling with Jesus. The jesting was to make sport of our Lord in the manner of continuously smiting Jesus. The reprehensible mockeries were allowed by the religious leaders. It is shameful that these priests have condoned such actions by the Roman soldiers. The soldiers played games with him. The game they played with the Lord was called "hot hand." Each soldier would double up his fist in front of the blindfolded prisoner and hit him. Only one soldier would not hit him. Then the blindfold was removed and the prisoner was to guess which soldier had not hit him. They played the game again and again until I think they beat the face of Christ to a pulp. I doubt that anyone could have recognized him. There was no form left to his face. "...his visage was so marred more than any man, and his form more than the sons of men." Isa 52:14 The Lord must have been a frightful sight after they got through with him. This is one of the reasons he could not carry his cross.

#### **Luke 22:64**

**Covered up** is past tense participle translated with the use of time: "*after.*" AV, Garnier, HCSB and Williams agree with this use while most other translations have the use of attendant circumstance: "and blindfolded him, and smote his face."

**Were striking and were asking** both are imperfect tenses meaning these guards were continuously slapping Jesus in the face and were continuously interrogating him on who hit him as our Lord was blindfolded. The MSS does not have this first verb of beating Jesus: "And some began to be spitting upon him, and to be covering up his face, and to be striking him with the fist, and to be saying to him, prophesy; and the officers were striking him with the palm of the hand," Mr 14:65; "Then they spat in his face, and buffeted him, and those ones struck him with the palm of the hand," Mt 26:67.

#### **Luke 22:65**

**Other** is the word of emphasis in this sentence. This adjective modifies the added word "*things*," which is the direct object of the imperfect tense verb "were saying."

**Reviling** is present tense participle translated as simple adjective modifying "other." What blasphemous words could they say? These words can be forgiven against Jesus: "and everyone who will say a word against the Son of man, it will be forgiven; but to the one who blasphemed against the Holy Spirit it will not be forgiven," Lu 12:10. Paul was such a person: "who was being previously a blasphemer and persecutor and insolent; but I was shown mercy, that because I was being ignorant I did it in unbelief," 1Ti 1:13. The grace of God can reach even these guards: "but the grace of our LORD superabounded with faith and love which is in Christ Jesus," 1Ti 1:14.

#### **Luke 22:66**

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “came to pass,” meaning even as day happened. Luke does not describe the private trials with the Jews as the Gentiles would not understand these proceedings, but continued with the mockeries now with the religious leaders.

**Were gathered together** is past tense in passive voice meaning the religious leaders assembled together the Jewish elders where we find our English word “Presbytery.” This formed the Sanhedrim for deliberating judgment. In Jerusalem, it consisted of seventy one members of scribes, elders and chief priests: “And after the morning has come, all the chief priests and the elders of the people took counsel against Jesus, so that they may put him to death,” Mt 27:1. This is a mockery as they had no power to put anyone to death. The Romans had taken away this authority. Mark knew this as they sent Jesus to Pilate: “And immediately in the morning after the chief priests with the elders and scribes and the whole Sanhedrim have formed a counsel, they bound Jesus and carried him away and delivered him to Pilate,” Mr 15:1.

**Led** is past tense meaning the chief priests and the scribes guided Jesus into their assembly of judgment.

#### **Luke 22:67**

**Are** is present tense meaning Jesus himself is the Messiah. The definite article with “Christ” displays when the speaker believes that the listener already knows what he is referring to: “But Jesus was being silent and the high priest answered and said to him, I am adjuring thee by the living God, in order that thou may tell us if thou are the Christ, the Son of God,” Mt 26:63; “But that One was being silent, and answered no one. Again the high priest was questioning him, and he is saying to him, are thou thyself the Christ, the Son of the Blessed?” Mr 14:61. Notice Matthew and Mark have both put the designation the Christ and the Son of God as the same, while Luke has two questions. The reason for this, Luke’s emphasis throughout his gospel is to show that Jesus is human to the Greeks who have a difficult time to understand deity in the flesh. Now Luke fully reveals our Lord’s deity in the flesh as these religious leaders scoff at his words and works. Jehovah Witnesses do the same today!

**Tell** is past tense imperative meaning declared this saying.

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this council, which is Luke’s favourite verb to continue the dialogue.

**Should tell** is past tense subjunctive meaning the condition of Jesus speaking to these religious leaders is the impossibility of trusting what our Lord will confess. Jesus said before: “For if ye believed Moses, ye possibility were believing me; for this one wrote concerning me. But if ye are believe not his writings, how will ye believe my words?” Joh 5:46-47. They are not seeking the truth: “And because I myself am speaking the truth, ye are not believing me,” Joh 8:45. They need to believe in his works: “Jesus answered them, I told you, and ye are not believing. The works which I myself am doing in the name of my Father, these things are bearing witness concerning me,” Joh 10:25. In the end, they believed not: “For they loved the glory of men more than the glory of God,” Joh 12:43.

#### **Luke 22:68**

**Should ask** is the word of emphasis in this sentence. This verb is past tense subjunctive meaning the condition of Jesus requesting their thoughts on the Messiah, the impossibility of a reply or releasing our Lord: “Therefore David is calling him LORD, and how is he his son?” Lu 20:44. They could not answer this question before, so they already made up their minds to deliver Jesus over to Pilate.

#### **Luke 22:69**

**(From) this** are the words of emphasis in this sentence. This prepositional clause shows that Jesus is the Christ. Jesus quotes this Psalm as he is the one sitting on the right hand of God: “The LORD said unto my

Lord, Sit thou at my right hand, until I make thine enemies thy footstool,” Ps 110:1; “saying, what are ye thinking concerning the Christ? Of whom Son is he? They are saying to him, of David. He is saying to them, therefore how is David in spirit calling him LORD? saying, the LORD said to my LORD, keep sitting on my right hand until I should place thy enemies as a footstool for thy feet. Therefore if David is calling him LORD, how is he his son?” Mt 22:42-45.

### **Luke 22:70**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning all those of the Sanhedrin spoke to Jesus, which is Luke’s favourite verb to continue the dialogue. The second question is identical as the first, but more poignant as to the point: “Nathanael answered and is saying to him, Rabbi, thou thyself are the Son of God, thou thyself are the King of Israel,” Joh 1:49; “She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world,” Joh 11:27. These Jews could not understand how a human being could be God in the flesh. The Jehovah Witnesses have the same problem as they state that Jesus is a create spirit like the angels who was given great authority. He is described as God’s first creation and the “exact representation of God,” but is believed to be a separate entity and not part of a Trinity. To the Jews, the term Son of God, it is Yahweh as they are monotheist. It was blasphemy for these Jews to make humans demi-gods. Only the Messiah can be attributed to this title as Son of God: “I will declare the decree: the LORD hath said unto me, thou art my Son; this day have I begotten thee,” Ps 2:7. Jesus referred to himself as the Son of man: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him,” Da 7:13. John in his gospel clarifies this dilemma as God in the flesh: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth,” Joh 1:14.

**(To) them** are the words of emphasis in this sentence. This prepositional clause is referring to “all” who asked this question.

**Was saying** is imperfect tense meaning Jesus was continuously affirming as they themselves are continuously affirming. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks. Jesus himself is the Son of God as Yahweh manifested in the flesh.

### **Luke 22:71**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “all” in the previous verse.

**Said** is past tense meaning these ones of the Sanhedrin spoke to each other, which is Luke’s favourite verb to continue the dialogue.

**Are having** is present tense meaning these ones of the Sanhedrin are continuously possessing the evidence required as they are not possessing the necessity of any more witnesses: “Then the high priest rent his garments, saying, he blasphemed; why are we having anymore need of witnesses? Behold, ye now heard the blasphemy of him,” Mt 26:65; “And after the high priest rent his garments is saying, why are we having anymore need of witnesses?” Mr 14:63. Their witnesses were in their private trials overnight that Jesus will destroy the temple; breaking the Sabbath; and not keeping the custom of the people.

**Themselves** is the word of emphasis in this sentence. This personal pronoun is in apposition to “the ones” speaking.

**Heard** is past tense meaning these ones themselves understood the blasphemy from our Lord’s mouth: “Ye heard the blasphemy. What is it appearing to you? And those ones all condemned him to be deserving of death,” Mr 14:64; “The Jews answered him, we ourselves are having a law, and he is being bound to die according to our law, because he made himself Son of God,” Joh 19:7. The religious rulers

changed this charge of blasphemy to overthrowing the Roman rule when the public trials began in the next chapter.

### Luke 23:1

#### IX. Preparation for our Kinsman Redeemer, 22:1-23:25

##### H. Jesus before Pilate, 23:1-7

1 And all their multitude **rose up** and led Him (to) Pilate. 2 And they began to be accusing Him, saying, we found this One *Whowas* perverting the nation, and *Who* was forbidding to give tribute to Caesar, *while* Himself is saying *that* Christ is a King. 3 And Pilate questioned Him, saying, are Thou Thyself the King of the Jews? And that One Who has answered said to him, thou thyself are saying. 4 And Pilate said (to) the chief priests and the crowds, I am finding nothing blamable (in) this man. 5 And these ones were insisting, saying "He is stirring up the people, teaching (throughout) whole of Judea, having begun (from) Galilee even to here." 6 But after Pilate has heard Galilee he asked if the man is a Galilean; 7 and after he has known that He is (from) the jurisdiction of Herod, he sent Him up (to) Herod, *while* he was also (at) Jerusalem (in) those days.

**Rose up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance.

**Led** is past tense meaning the whole assembly of the Sanhedrin guided Jesus to Pilate: "and after they have bound him, they led him away and delivered him up to Pontius Pilate the governor," Mt 27:2; "And immediately in the morning after the chief priests with the elders and scribes and the whole Sanhedrim have formed a counsel, they bound Jesus and carried him away and delivered him to Pilate," Mr 15:1. John adds: "Therefore they are leading Jesus from Caiaphas into the praetorium; and it was early; and they themselves entered not into the praetorium, in order that they may not be defiled, but in order that they may eat the Passover," Joh 18:28. Only the Romans had the right to inflict capital punishment. Pilate's normal residence was at Caesarea, but he was in Jerusalem during the feast to make sure that there were no disturbances and to attend any formal administrative meetings. Pilate was governor of Judea at that time: "Now in the fifteenth year of the government of Tiberius Caesar, while Pontius Pilate was being governor of Judea," Lu 3:1. According to Josephus, Pilate was a cruel man. Jesus heard long before of this man's cruelty: "And some at the same time were being present telling him about the Galileans, of whom Pilate mingled the blood with their sacrifices. And Jesus answered and said to them, are ye thinking that these Galileans became sinners beyond all the Galileans, because they have suffered such things?" Lu 13:1-2. Peter said that it was both Herod and Pilate were gathered together against Jesus: "For both Herod and Pontius Pilate, with nations and peoples of Israel, were gathered together of a truth against thy Holy Servant Jesus, whom thou anointed," Ac 4:27. Paul even said that Jesus made a good confession before Pilate: "I am charging thee before God who is quickening all things, and Christ Jesus who witnessed before Pontius Pilate the good confession," 1Ti 6:13.

### Luke 23:2

**Began** is the word of emphasis in this sentence. This verb is past tense meaning these religious leaders started to bring accusation against Jesus.

**Found** is past tense meaning these religious rulers discovered this perverse person opposing the Roman rule and denying of paying taxes to Caesar. This scrutiny is as if they caught Jesus in the act. These two charges concerning Jesus are false: "And Jesus answered and said to them, give back the things of Caesar to Caesar, and the things of God to God. And they wondered at him," Mr 12:17. The great popularity of Jesus in these religious leaders minds was seditious. Godet says: "This charge was a notorious falsehood; for Jesus had resolved in the affirmative the question whether tribute should be paid to Caesar, and had carefully abstained from everything which could excite a rising of the people."

**Is saying** is present tense participle translated with the use of accusative absolute with reference to time: “*while*.” The reflexive pronoun is also translated with the use of accusative absolute being the subject of this accusative participle verb. Notice these religious leaders are making sure that this one is continuously affirming on his own that he is Christ meaning that they do not agree with this assessment. Pilate did not believe these religious rulers as he knew it was out of envy: “For he was knowing that the chief priests had delivered him up through envy,” Mr 15:10. Jews do not believe that Jesus was the mashiach. On the contrary, another Jew born about a century later came far closer to fulfilling the messianic ideal than Jesus did. His name was Shimeon ben Kosiba, known as Bar Kokhba (son of a star), and he was a charismatic, brilliant, but brutal warlord. Rabbi Akiba, one of the greatest scholars in Jewish history, believed that Bar Kokhba was the mashiach. Bar Kokhba fought a war against the Roman Empire, catching the Tenth Legion by surprise and retaking Jerusalem. He resumed sacrifices at the site of the Temple and made plans to rebuild the Temple. He established a provisional government and began to issue coins in its name. This is what the Jewish people were looking for in a mashiach; Jesus clearly does not fit into this mold according to the Jews today.

**Is**, is present tense infinitive translated with the use of indirect discourse. The accusation noun “Christ” is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction “*that*” is added for better reading. This third charge is true, but not to the nature these religious leaders are applying coupled with the other two charges. The devil does the same, mixing in error with truth. Jesus intended not to be the political King as these Jews expected: “Therefore after Jesus has known that they are being about to be coming and to be seizing him, in order that they may make him King, withdrew into the mountain himself alone,” Joh 6:15.

### **Luke 23:3**

**Pilate** is the word of emphasis in this sentence. The focus is on this procurator of Judaea. Mark has the focus on the past tense verb “questioned.” Pilate interrogated Jesus: “And Pilate questioned him, are thou thyself the King of the Jews?” Mr 15:2. These religious rulers said that Jesus may overthrow the Roman rule. Jesus offered no defense and that puzzled the governor. Pilate interrogated our Lord. Matthew adds: “But Jesus stood before the governor; and the governor questioned him, saying, are thou thyself the King of the Jews? And Jesus was saying to him, thou thyself are saying it,” Mt 27:11. Pilate is the Roman governor, which is an officer of the Emperor, as procurator who ruled under the Emperor to represent Roman law. John says: “Therefore Pilate entered into the praetorium again, and called Jesus, and said to him, are thou thyself the King of the Jews?” Joh 18:33. Pilate questioned our Lord again: “Therefore Pilate said to him, then are thou thyself a king? Jesus answered, thou thyself are saying it, for I myself am a King. I myself have been born for this, and I have come for this into the world, in order that I may bear witness to the truth. Everyone who is of the truth is hearing my voice,” Joh 18:37. Then later agreed with this confession: “And Pilate wrote also a title and put on the cross; and it was written, Jesus the Nazaraean, the King of the Jews,” Joh 19:19.

**That One** is the word of emphasis in this sentence. This article is previous reference to “Him” earlier in the verse: “And that One who has answered said to him, thou thyself are saying it,” Mr 15:2. The focus now is on our Lord Jesus Christ.

**Has answered** is past tense participle translated with the use of substantive modifying the article “that One.” ASV, AV, EMTV and Tyndale have attendant circumstance: “He answered him and said,” while Garnier has the use of manner: “He, by way of responding to him, kept asserting.” Some translations use dynamic equivalence by translating the main verb “said” as quotation marks.

**Said** is past tense meaning Jesus declared to Pilate.

**Are saying** is present tense meaning Pilate himself emphatic is continuously affirming! John adds: “Jesus answered him, are thou thyself saying this from thyself, or said others to thee concerning me? Pilate



answered, why am I myself a Jew? No! Thy nation and the chief priests delivered thee up to me; what did thou? Jesus answered, my kingdom is not of this world; if my kingdom were of this world, my attendants were possibility fighting in order that I may not be delivered up to the Jews; but now my kingdom is not from thence. Therefore Pilate said to him, then are thou thyself a king? Jesus answered, thou thyself are saying it, for I myself am a King. I myself have been born for this, and I have come for this into the world, in order that I may bear witness to the truth. Everyone who is of the truth is hearing my voice. Pilate is saying to him, what is truth? And after he has said this, he went out to the Jews, and is saying to them, I myself am not finding any fault in him,” Joh 18:34-38.

#### **Luke 23:4**

**Pilate** is the word of emphasis in this sentence. The focus returns to this procurator of Judaea.

**Am finding nothing** is present tense with negation meaning Pilate is continuously discovering not one thing, which is a crime in this human being. Notice Pilate referring to Jesus in the human sphere. Pilate formed his own opinion that this human is no such King and wishes to dismiss our Lord as finding no fault in him.

#### **Luke 23:5**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “chief priests” in the previous verse. Mark has the focus on the verb “were accusing” meaning the chief priests were continuously speaking against our Lord: “And many chief priests were accusing him,” Mr 15:3.

**Were insisting** is imperfect tense meaning these chief priests were continuously growing stronger in their pleas. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Is stirring** is present tense meaning Jesus is continuously exciting the population with the means of continuously instructing a revolt throughout Judaea. This doctrine started in Galilee until this radical arrived in Jerusalem: “And while he was being accused by the chief priests and the elders, he answered nothing,” Mt 27:12; “and Pilate questioned him again, saying, are thou answering nothing? See, of how many things they are witnessing against thee. But Jesus answered not anymore anything, so that Pilate was wondering,” Mr 15:4-5. These chief priests were affirming that Jesus may overthrow the Roman rule and may excite a disturbance. John added: “Therefore Pilate is saying to him, are thou not speaking to me? Yes! Are thou not knowing that I am having authority to crucify thee, and I am having authority to release thee? Yes!” Joh 19:10.

#### **Luke 23:6**

**Pilate** is the word of emphasis in this sentence. The focus returns to this procurator of Judaea.

**Has heard** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. Pilate perceived the word “Galilee.”

**Asked** is past tense meaning Pilate enquired if this man is Galilean. Notice again that Pilate addressed Jesus as a human being, not a King.

#### **Luke 23:7**

**Has known** is past tense participle translated with the use of time: “*after*.” Most translations agree with this use. Pilate has known thoroughly by experience that Jesus falls under the authority of Herod. This event caused friendship between Pilate and Herod: “And it came to pass both Pilate and Herod were friends on that day with one another; for they were before and are being at enmity between themselves,” Lu 23:12.

**Sent up** is past tense meaning Pilate sent Jesus to a higher authority with regard to Herod.

**Was** is present tense participle translated with the use of accusative absolute with reference to time: “*while*.” The personal pronoun “him” is also translated with the use of accusative absolute being the subject of this accusative participle verb. Herod was also present in Jerusalem during those days.

## **Luke 23:8**

IX. Preparation for our Kinsman Redeemer, 22:1-23:25

### I. Jesus before Herod, 23:8-12

8 **And Herod** saw Jesus *and rejoiced greatly*, for he was wishing (out of) sufficiency to see Him, (because) he heard many things (concerning) Him, and he was hoping to see some sign *which* is coming to pass (by) Him. 9 **And he was questioning Him** (in) many words, *but He Himself answered nothing*. 10 **And the chief priest and the scribes had stood**; accusing Him violently. 11 **And after Herod has despised Him utterly** (with) his troops, and has mocked *Him*, he put on Him a splendid apparel *and sent Him back* to Pilate. 12 **And it came to pass** both Pilate and Herod *were* friends (on) that day (with) one another; for they were before *and* are being (at) enmity (between) themselves.

**Herod** is the word of emphasis in this sentence. The Pharisees hoped that Herod would kill Jesus: “In the same day certain Pharisees came to him, saying to him, go out and keep proceeding hence, for Herod is desiring to kill thee,” Lu 13:31.

**Saw** is past tense participle translated with the use of attendant circumstance. Most translations have the use of time: “Now when Herod saw Jesus.” Herod finally visited with Jesus.

**Rejoiced** is past tense meaning Herod was glad to exceedingly to finally see Jesus: “And Herod said, I myself beheaded John, but who is this One concerning whom I myself am hearing such things? And he was seeking to see him,” Lu 9:9. Jesus was an object of curiosity for Herod. To Jesus, Herod was a cunning and sly person who could not be trusted.

**Wishing** is present tense participle translated with the use of periphrastic modifying the imperfect tense verb “was.” Herod was continuously desiring to observe some stunt of a sleight-of-hand magical work.

**Heard** is past tense infinitive translated with the use of cause as the preposition and article “(because): *dia to*” renders this use. Earlier, this Herod heard of Jesus: “At that time Herod the tetrarch heard the fame of Jesus,” Mr 14:1. Herod perceived the rumour of Jesus. It is surprising that Herod the tetrarch had not heard of Jesus before since he was ruler of Galilee. Tetrarch denotes one who rules over a fourth part of any country. Jesus had engaged in his ministry in Galilee over two and half years, but this did not bring attention to Herod as he did not think of it as a matter of importance.

**Was hoping** is imperfect tense meaning Herod was continuously expecting to observe some miracle or wonder. Notice the singular here meaning that Herod just wanted to witness only one trick from this performer.

## **Luke 23:9**

**Was questioning** is the word of emphasis in this sentence. This verb is imperfect tense meaning Herod was continuously interrogating Jesus in large enough discourses.

**Answered nothing** is past tense with negation meaning the contrast of Herod babbling, Jesus himself emphatically gave not a remark to his interrogation: “Give not the thing which is holy to the dogs; nor throw your pearls before the swine, lest they should trample upon them with their feet, and should have turned again and should rend you,” Mt 7:6. Jesus was like a sheep ready for the slaughter: “And the passage of the scripture which he was reading was this, as a sheep to the slaughter he was led, and as a lamb before the one who is shearing him is dumb, thus he is opening not his mouth,” Ac 8:32 Isa 53:7.

#### **Luke 23:10**

**Had stood** is the word of emphasis in this sentence. This verb is pluperfect meaning had made a firm conviction that Jesus is deserving death.

**Accusing** is present tense participle with the use of manner as these religious leaders are continuously making an accusation vehemently before Herod. Some translations have the use of attendant circumstance: “stood forth and accused him straitly.” Their accusations were now back to blasphemy because Herod was a Jew and also used sedition, as they were more urgent in the presence of Herod. These religious leaders were so blind in their pursuit for conviction that they only saw Jesus the Nazarene, and could not see what Herod the Great did when Jesus was a toddler in Bethlehem. Imagine these religious rulers, forcibly arguing for the death of this blasphemer. They would not back off their conviction that Jesus needed to die. They were insisting with Pilate earlier, verse 5, now they turned up the heat.

#### **Luke 23:11**

**Has despised utterly** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most translations have the use of attendant circumstance: “Then Herod and his body-guard treated him with contempt and made sport of him and put a gorgeous robe on him and sent him back to Pilate.” Herod reaction to the silence of Jesus and the persistence of the religious leaders was to treat Jesus with contempt along with his troops just like the Sanhedrin guards: “And they were saying many other reviling things to him,” Lu 22:65.

**Has mocked** is past tense participle translated with the use of time. Along saying reviling things upon this so-called king, Herod and his troops trifled with Jesus by playing games as the guards in the Sanhedrin did: “and after they covered him up they were striking his face, and were asking him, saying, foretell, who is the one who struck thee?” Lu 22:64.

**Put on** is past tense participle translated with the use of attendant circumstance. Herod threw around Jesus a shining cloak, not the purple robe that Pilate’s guards put on Jesus later. Roman rulers wore purple robes, while Jewish kings wore a white robe. This is a brilliant apparel for a rich person: “for if a man with gold rings should come into your assembly in splendid apparel, but a poor man should come in also in vile apparel,” Jas 2:2.

**Sent back** is past tense meaning Herod bid that Jesus to be carried off back to Pilate.

#### **Luke 23:12**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened that Pilate and Herod became friends. Their enmity before could be that Pilate overstepped his power of jurisdiction: “And some at the same time were being present telling him about the Galileans, of whom Pilate mingled the blood with their sacrifices,” Lu 13:1. Pilate slaughtered the Galileans in Jerusalem and now reconciliation because Pilate was thoughtful enough to send Jesus to Herod. This civility and respect that Pilate showed to Herod overcame their differences.

#### **Luke 23:13**

## IX. Preparation for our Kinsman Redeemer, 22:1-23:25

### J. Jesus before Pilate again, 23:13-23

13 And Pilate called together the chief priests and the rulers of the people, 14 and said (to) them, ye brought this man to me, as *One Who* was turning away the people; and behold, I myself examined *Him* (before) you and found (in) this man nothing blamable of which ye are bringing (against) Him; 15 nor even Herod, for I sent you up (to) him, and behold, there is nothing done by Him worthy of death. 16 Therefore *after I chastised Him* I will release *Him*. 17 Now he was having **necessity** to be releasing one to them (at) *the* feast. 18 And they cried out all together, saying, keep taking away this one, and release Barabbas to us; 19 who was thrown (into) prison (account of) certain insurrection and murder *which* was made (in) the city. 20 Therefore Pilate called to them again, *because* he was wishing to release Jesus. 21 But these ones were crying out, saying, crucify, crucify Him. 22 And that one said a third *time* (to) them, for what evil commit this One? I found **no** cause of death (in) Him. Therefore *after I chastised Him* I will release *Him*. 23 But these ones were pressing upon with loud voices, asking *that* He be crucified. And the voices of them and of the chief priests **were prevailing**.

**Pilate** is the word of emphasis in this sentence. The focus is back on this procurator of Judaea.

**Called together** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except AV who translated with the use of time: “And Pilate, when he had called together the chief priests and the rulers and the people.” Pilate assembled the religious rulers. This Roman governor summoned the nation to release the prisoner.

### Luke 23:14

**Said** is past tense meaning Pilate spoke to these religious leaders, which is Luke’s favourite verb to continue the dialogue.

**Brought** is past tense meaning these religious rulers offered up this continuously seducing person to Pilate. Notice the pronouns “ye”; “me”; “I”; “Him.” And even in these next verse “him” referring to Herod. Pilate named all the individuals involved.

**Examined** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use, except AMP, EMTV, Garnier, HCSB, NET and RSV who have translated with the use of time: “and after examining him before you, behold, I did not find this man guilty of any of your charges against him.” TWENTY has translated with the use of concession: “though I examined him before you, I did not find this man to blame for any of the things of which you accuse him.” Pilate scrutinized the charges against Jesus. Earlier in verse 4, Pilate was finding nothing blamable and now further sifting into these accusations in a forensic sense.

**Found** is past tense meaning Pilate himself emphatically discovered nothing blamable as he said earlier in verse 4 and recorded by John: “Pilate is saying to him, what is truth? And after he has said this, he went out to the Jews, and is saying to them, I myself am not finding any fault in him,” Joh 18:38. Now Pilate repeats this statement: “Therefore Pilate went out again, and is saying to them, behold, I am bringing him out to you, in order that ye may know that I am not finding any fault in him,” Joh 19:4.

### Luke 23:15

**Sent up** is past tense meaning Pilate sent Jesus to a higher authority with regard to Herod in verse 7.

**Done** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense verb “is.” Herod accomplish nothing in this past visit and is not having abiding results in this trial to promote execution of this prisoner. Herod or Pilate will not take responsibility for the death of this man: “But while he was sitting on the judgment seat, his wife sent to him, saying, let there be nothing between thee and that righteous man; for I suffered many things today in a dream because of him,” Mt 27:19. This is not as AV says: “is done unto him,” but rather the issue done by Herod referring to Herod’s judgment to send Jesus back to Pilate.

#### **Luke 23:16**

**Chastised** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” EMTV and Garnier agree with this use while most other translations have the use of attendant circumstance: “I will therefore chastise him, and release him.” This offer to only whip Jesus like the upbringing of a child was given by Pilate to only appease these religious leaders. Why correct Jesus if he did nothing wrong? Because of this weakness, it was the undo of Pilate. This compromise is the most immoral injustice ever spoken!

**Will release** is future tense because there is nothing worthy of death, Pilate will consequently set free Jesus.

#### **Luke 23:17**

**Necessity** is the word of emphasis in this sentence. This noun is direct object of the imperfect tense verb “was having.” Pilate was continuously possessing the duty to be setting free a prisoner during the feast as it was imposed by the custom of times past: “Now at the feast the governor had accustomed to be releasing one prisoner to the multitude, whom they were wishing,” Mt 27:15; “And according to the feast he was releasing to them one prisoner, whomsoever they were asking,” Mr 15:6; “But it is a custom with you in order that I may release one to you at the Passover; therefore are ye willing let us release to you the King of the Jews?” Joh 18:39. The crowds were asking Pilate to keep his promise: “And the crowd cried out and began to be begging him to do as he was doing always to them,” Mr 15:8.

#### **Luke 23:18**

**Cried out** is the word of emphasis in this sentence. This verb is past tense meaning the crowds all in a mass shouted out.

**Keep taking away** is present tense imperative meaning these crowds are continuously exhorting Pilate to keep carrying off Jesus to be crucified: “Pilate is saying to them, what then will I do with Jesus, who is being called Christ? They all are saying to him, let him be crucified!” Mt 27:22.

**Release** is past tense imperative meaning the crowds exhorted Pilate to set free Barabbas: “But the chief priests and the elders persuaded the crowds in order that they may ask for themselves for Barabbas, and may destroy Jesus,” Mt 27:20.

#### **Luke 23:19**

**Thrown** is perfect tense in passive voice participle translated with the use of periphrastic modifying the imperfect tense verb “was.” The Romans has cast Barabbas into prison in the past and is having abiding results as the multitudes still have degraded passion for such heretic as Barabbas.

**Was made** is past tense participle translated with the use of substantive modifying the accusation of preposition “insurrection and murder.” This Barabbas killed someone during the strife in Jerusalem: “But ye yourselves denied the Holy and Righteous One, and requested a man a murderer to be granted to you,” Ac 3:14. This gangster was counted as a hero.

### Luke 23:20

**Again** is the word of emphasis in this sentence. This adverb modifies the past tense verb “called to.” Pilate summoned the crowds anew. This is the third time (verse 22) that Pilate has summoned crowds. The first occasion is found in verse 4 when Pilate is discovering not one crime against Jesus. The second occasion is found in verse 13 where Pilate called together these religious leaders where Pilate investigated further and found no crime which is guilty of death but offered a compromise of correction and will set free Jesus. This third occasion is with the purpose of still of letting Jesus go.

**Was wishing** is present tense participle translated with the use of cause: “*because*.” NET agrees with this use while Garnier has the use of time: “Then again, while desiring to release Jesus.” Pilate was continuously desiring to set free Jesus.

### Luke 23:21

**These ones** is the word of emphasis in this sentence. This article is previous reference to “them” found in verse 17. The focus is now on the tumult that the crowds were making.

**Were crying out** is imperfect tense meaning the crowds were continuously shouting.

**Crucify, crucify** both are past tense imperatives meaning the crowds exhorted Pilate twice to crucify Jesus: “Pilate is saying to them, what then will I do with Jesus, who is being called Christ? They all are saying to him, let him be crucified! And the governor said, what evil then committed he? But these ones were crying out the more, saying, let him be crucified!” Mt 27:22-23; “But those ones cried out again, crucify him,” Mr 15:13; “But these ones cried out, away away, crucify him,” Joh 19:15.

### Luke 23:22

**That one** is the word of emphasis in this sentence. This article is previous reference to “Pilate” found in verse 20.

**Said** is past tense meaning Pilate spoke to the crowds a third time, which is Luke’s favourite verb to continue the dialogue. Three times Pilate judged that Jesus is no worthy of death, in verses 4,14 and here. Just think of it, Jesus is standing all bloody that his face could hardly be recognized. How can in Pilate’s mind that this one could cause trouble for the Romans?

**No** is the word of emphasis in this sentence. This pronoun means not one thing. There is no fault worthy of death in Jesus: “but by precious blood of Christ as a lamb without blemish and without spot,” 1Pe 1:19.

**Chastised** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” EMTV and Garnier agree with this use while most other translations have the use of attendant circumstance: “I will therefore chastise him and release him.” This is second time that Pilate gave this flawed judgment as found earlier in verse 16.

### Luke 23:23

**These ones** is the word of emphasis in this sentence. This article is previous reference to “them” in the previous verse. The focus is now on the crowds.

**Were pressing upon** is imperfect tense meaning these crowds were continuously imposing their will with the means of shouting in the manner of continuously begging.

**Be crucified** is past tense in passive voice infinitive translated with the use of indirect discourse. The personal pronoun “him” is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction “*that*” is added for better reading. Their call is that Pilate crucify Jesus.

**Were prevailing** is the word of emphasis in this sentence. This verb is imperfect tense meaning the crowds and the chief priests voices were continuously gaining in strength. It is these chief priests who are stirring up the people, not Jesus: “And these ones were insisting, saying he is stirring up the people, teaching throughout whole of Judea, having begun from Galilee even to here,” Lu 23:5. Pilate’s weak offer stirred up the people to a tumult.

#### **Luke 23:24**

IX. Preparation for our Kinsman Redeemer, 22:1-23:25

K. Pilate sentenced Jesus, 23:24-25

24 And Pilate adjured *that* their request came to pass. 25 And he released the one who had been cast (into) prison (on account of) insurrection and murder, whom they were asking for; but he delivered up Jesus to their will.

**Pilate** is the word of emphasis in this sentence. The focus returns to this governor.

**Adjured** is past tense meaning Pilate approved that their petition came to pass: “And after Pilate saw that it is profiting nothing, but rather a tumult is arising, he took water and washed his hands before the crowd, saying, I am guiltless of the blood of this righteous man; ye yourselves will see to it,” Mt 27:24.

**Came to pass** is past tense infinitive translated with the use of indirect discourse. The noun “request” is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction “*that*” is added for better reading. Their petition happened!

#### **Luke 23:25**

**Released** is the word of emphasis in this sentence. This verb is past tense meaning Pilate set free Barabbas.

**Delivered up** is past tense meaning Pilate did the contrary for Jesus as the governor delivered up Jesus to their will of the people which is to crucify him: “Then he released to them Barabbas; but he scourged Jesus and delivered him up in order that he may be crucified,” Mt 27:26; “And Pilate who was desiring to do the satisfactory thing to the crowd, released Barabbas to them, and delivered up Jesus, after he has scourged him in order that he may be crucified,” Mr 15:15.

#### **Luke 23:26**

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. He penned the narrative of the ministry of John the Dipper. Then Luke turned his attention to the ministry of Jesus, the Perfect Man. Jesus began his ministry with his introduction into righteousness, his dipping by John. Afterwards Jesus is tempted by the devil. Jesus began his ministry in Galilee. Then it is time to head towards Jerusalem for the purpose which he was sent. Our Lord’s ministry continued near Jericho. Then Jesus entered Jerusalem. Jesus prepared for His paschal offering. Now Jesus dies for our sins.

X. Offering of our Kinsman Redeemer, 23:26-49

#### A. Crucifixion of Jesus, 23:26-38

26 And **as** they led Him away, they laid hold on Simon a certain Cyrenian *who* was coming (from) a field, and put upon him the cross to be bearing *it* behind Jesus. 27 And a great multitude of the people and of women were following Him, who were bewailing for themselves and were lamenting Him. 28 And Jesus **turned** (to) them and said, daughters of Jerusalem, stop weeping for yourselves (behalf of) Me, but keep weeping for yourselves (on behalf of) yourselves and (on behalf of) your children: 29 for behold, days are coming (in) which they will say, blessed *are* the barren and wombs which bore not and breast which gave not suck. 30 **Then** they will begin to be saying to the mountains, fall (upon) us; and to the hills, cover us: 31 for if they are doing these things (in) the green tree, what shall take place (in) the dry? 32 And also two other malefactors (with) Him were being led to be put to death. 33 And when **they** **came** (to) the place which was being called a skull they crucified Him there, and the malefactors, the one (on) *the* right and one (on) *the* left. 34 And Jesus was saying, Father, forgive them, for they know not what they are doing. And after **they were dividing for themselves** His garments they casted a lot. 35 And the people **had stood** beholding, and the rulers (with) them were also deriding, saying, He saved others, let Him save Himself if this is the Christ chosen One of God. 36 And the soldiers also were mocking Him, coming near and offering vinegar to Him, 37 and saying if Thou Thyself are the King of the Jews, save Thyself. 38 And an inscription **was** also written (over) Him in letters Greek and Latin and Hebrew: this is the King of the Jews.

**As** is the word of emphasis in this sentence. This adverb modifies the past tense verb “led away.” The soldiers directed Jesus from the Praetorium during that time.

**Laid hold on** is past tense participle translated with the use of attendant circumstance. These soldiers seized Simon a certain Cyrenian: “And while they were going forth they found a man a Cyrenaeon, by name Simon; they compelled him in order that he may carry his cross,” Mt 27:32; “And they are compelling one who is passing by, Simon a Cyrenian, who is coming (from) a field, the father of Alexander and Rufus, in order that he may carry his cross,” Mr 15:21.

**Was coming** is present tense participle translated with the use of substantive modifying “Simon.” TR added the article “who” to show this use. This article is also not found in Mark. Mark adds that this man was passing by. This person was in the wrong place at the wrong time for most people, but if he called upon the name of the Lord, his reward will be great in heaven as Jesus was feeble and unable to bear the cross alone. Simon was the father of Alexander and Rufus as Mark mentioned, and the same Rufus and his mother were distinguished members of the church in Rome: “Salute Rufus the chosen one (in) the LORD, and his mother and mine,” Ro 16:13. Does this mean that Simon became a Christian and influenced his wife and children? This assumption is quite reasonable.

**Put upon** is past tense meaning the soldiers laid the cross upon Simon for the purpose to be continuously carrying some burden off our Lord Jesus. This man followed along after Jesus with the cross.

#### Luke 23:27

**Were following** is the word of emphasis in this sentence. This verb is imperfect tense meaning a great multitude were continuously accompanying Jesus. This multitude included the population and women of Jerusalem, not the women from Galilee: “And many women who were looking on from afar off were there, who were ministering to him followed Jesus from Galilee,” Mt 27:55; “And there were also women from afar off looking on, among whom there was also Mary the Magdelene, and Mary the mother of James the less and of Joses, and Salome,” Mr 15:40. This population included religious leaders and other inhabitants of the city.



**Were bewailing for themselves and were lamenting** are imperfect tenses meaning the inhabitants and especially the women of Jerusalem were continuously beating their chest for themselves and were continuously wailing with cries for Jesus.

#### **Luke 23:28**

**Turned** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Jesus turned around from his walk to Golgatha.

**Said** is past tense meaning Jesus spoke to these women, which is Luke's favourite verb to continue the dialogue. Jesus addressed them as daughters of Jerusalem meaning Hebrew women of Jerusalem, which was a common mode of speaking among the Hebrews. This is only found in Luke as many references found in this Gospel are complementing women: Mary, Lu 1:39; Elizabeth, Lu 1:40; widow in the temple, Lu 2:37; widow of Nain, Lu 7:12; woman with alabaster flask, Lu 7:37; Mary Magdalene, Lu 8:2; Joanna and Susanna, Lu 8:3; Martha, Lu 10:38; Mary (Martha's sister), Lu 10:39; and the woman of infirmity, Lu 13:11.

**Stop weeping for yourselves** is present tense imperative in middle voice with negation meaning Jesus are continuously exhorting these women to stop mourning for yourselves on behalf of Jesus but rather on behalf of themselves and their children.

#### **Luke 23:29**

**Are coming** is present tense meaning times are continuously appearing, which is the Tribulation period which was discussed earlier: "But woe to the ones who are having child in stomach and to the ones who are giving suck in those days," Mt 24:19; "But woe to the ones who are having in belly and to the ones who are giving suck in those days, for there will be a great distress upon the land and wrath among this people," Lu 21:23. McGee says: "referring to the time of the Great Tribulation."

#### **Luke 23:30**

**Then** is the word of emphasis in this sentence. This adverb modifies the future tense verb "will begin."

**Fall and cover** both are past tense imperatives meaning these persons during the Tribulation period exhorted to the mountains to descend upon them and to the hills to bury them because of such sufferings.

#### **Luke 23:31**

**Shall take place** is past tense subjunctive meaning the possibility of terrible times shall happen. Dry is a proverbial expression meaning that it is easy to destroy as a green tree is not easily set on fire: "But already also the ax has been applied to the root of the trees: therefore every tree which is not producing good fruit is being cut down and is being thrown into the fire," Mt 3:10. This is a time of judgment!

#### **Luke 23:32**

**Were being led** is the word of emphasis in this sentence. This verb is imperfect tense in passive voice meaning the soldiers were continuously guiding also two evil doers: "Then two robbers were being crucified with him, one at the right hand and one at the left," Mt 27:38; "And they are crucifying two robbers with him, one at the right hand and one at the left of him," Mr 15:27; "Where they crucified him, and with him two others on this side and on that side, and in the middle Jesus," Joh 19:18; "and he was numbered with the transgressors"; Isa 53:12.

**To be put to death** is past tense in passive voice infinitive with the use of purpose meaning the soldiers are commissioned to kill also these two criminals.

### **Luke 23:33**

**Came** is the word of emphasis in this sentence. This verb is past tense meaning at that time the whole group of soldiers, Jesus and the malefactors arrived upon the space marked off. This location is continuously at that time named a skull from the Greek word. AV, EMTV and Tyndale used Calvary from the Latin name Calvaria. The other Gospels use the Hebrew word Golgotha: “And after they have come to a place which was being called Golgotha, which is being called Place of a skull,” Mt 27:33; “And they are bringing him to a place Golgotha, which is being interpreted, place of a skull,” Mr 15:22; “And while he was bearing his cross he went out to the place which is being called of a skull, which is being called in Hebrew Golgatha,” Joh 19:17. This was outside the city: “Therefore let us keep going forth to him outside the camp, bearing his reproach,” Heb 13:13.

**Crucified** is past tense meaning the soldiers crucified Jesus and the two criminals: “Where they crucified him, and with him two others on this side and on that side, and in the middle Jesus,” Joh 19:18. This was predetermined by God: “this One given up by the determined counsel and foreknowledge of God ye put to death having taken by lawless hands having crucified him,” Ac 2:23. Jesus had to be hanged on tree to fulfill prophecy: “and even as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of man to be lifted up,” Joh 3:14; “For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet,” Ps 22:16. Even Jesus prophesied the manner of his own death: “and they will deliver him up to the Gentiles to mock and to scourge and to crucify, and he will rise again the third day,” Mt 20:19; “in order that the word of Jesus may be fulfilled which he spoke signifying by what death he was being about to be dying,” Joh 18:32. Even Paul quoted this: “Christ ransomed us from the curse of the law, by having become a curse for us; for it has been written, cursed is everyone who is hanging on a tree,” Ga 3:13. Finally, even Peter reminds us: “Who himself bore our sins in his body upon the tree, in order that we might be living in righteousness being dead to sins; by Whose bruise ye were healed,” 1Pe 2:24.

### **Luke 23:34**

**Jesus** is the word of emphasis in this sentence. The focus is on our Lord.

**Was saying** is imperfect tense meaning Jesus was continuously affirming by addressing the Heavenly Father.

**Forgive** is past tense imperative meaning Jesus exhorted God the Father to remit this wrong doing from these soldiers and religious leaders: “For ye are called unto this, because also Christ suffered for us, leaving for us an example in order that ye might be following after his steps; who did no sin, neither guile was found in his mouth; who was not returning abuse while he was being reviled, he was not threatening while he was suffering, but he was giving himself over to the One who is judging righteously,” 1Pe 2:21-23.

**Know not** is perfect tense with negation meaning these soldiers and religious leaders know not intellectually what these soldiers are continuously carrying out: “And now, brethren, I know that ye acted in ignorance, as also your rulers did,” Ac 3:17; “which no one of the rulers of this age has known, for if they knew, they crucified possibility not the LORD of glory,” 1Co 2:8.

**Were dividing for themselves** is the word of emphasis in this sentence. This verb is present tense in middle voice participle translated with the use of time: “*after*.” Garnier agrees with this use while AV, HCSB and Tyndale have the use of attendant circumstance: “And they parted his raiment, and cast lots.” This is fulfillment from the Psalmist: “They part my garments among them, and cast lots upon my vesture,” Ps 22:18. Matthew wrote: “And after they have crucified him they divided for themselves his garments, throwing a lot,” Mt 27:35. Mark added: “And after they crucified him they are dividing for themselves his garments, throwing a lot on them, who should take what,” Mr 15:24. John described

further details: “Therefore the soldiers, when they crucified Jesus took his garments, and made four parts, to each soldier a part, and the tunic. But the tunic was seamless, from the top woven throughout. Therefore they said to one another, let us not rend it, but let us throw lots for it whose it will be; in order that the scripture which is saying may be fulfilled, they divided my garments among them, and they threw a lot for my vesture. Therefore the soldiers did these things,” Joh 19:23-24.

### **Luke 23:35**

**Had stood** is the word of emphasis in this sentence. This verb is pluperfect tense meaning the people of Jerusalem had set up for viewing this event. They were fixed spectators!

**Were deriding** is imperfect tense meaning the blasphemers and religious rulers were continuously sneering at Jesus: “But the ones who are passing by were railing at him, shaking their heads, and saying, the One who was destroying the temple and was building it in three days, save thyself. If thou are Son of God, descend from the cross. And in like manner also the chief priests mocking with the scribes and elders and Pharisees were saying, he saved others, he is not being able to save himself. If he is King of Israel, let him descend now from the cross, and we will believe upon him. He has trusted on God: let him deliver him now, if he is willing to have him. For he said, I am Son of God.” Mt 27:39-43. Mark added that even the malefactors were reproaching Jesus: “And the ones who are passing by were speaking evil of him, shaking their heads, and saying, aha, that One who was destroying the temple and was building it in three days, save thyself, and descend from the cross. And in like manner the chief priests, who are mocking among one another with the scribes, were saying, he saved others, he is not being able to save himself. Let the Christ the King of Israel descend now from the cross, in order that we may see and may believe. And the ones who have been crucified with him were reproaching him,” Mr 15:29-32. Notice Mark has the fulfillment of what these blasphemers are saying “aha” from the Psalmist: “Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it,” Ps 35:21. This Psalmist prophesied this sneering: “But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, he trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him,” Ps 22:6-8.

### **Luke 23:36**

**Were mocking** is the word of emphasis in this sentence. This verb is imperfect tense meaning the soldiers were also along with the religious leaders, those passing by and the malefactors continuously jesting with Jesus. Their playful mockeries are approaching and bringing sour wine and water to Jesus. Matthew added: “they gave to him vinegar to drink which had been mingled with gall; and after he tasted, he was not willing to drink,” Mt 27:34. Mark says: “And they were giving to him wine which has been medicated with myrrh to drink; but that One took it not,” Mr 15:23. This means the sour wine was previously mixed to taste bitter with abiding results of some unpleasant taste. It was used as a pain-killing drug to reduce the pain.

### **Luke 23:37**

**Save** is past tense imperative meaning these mocking soldiers exhorted Jesus to rescue himself. These soldiers were ready to put up an inscription in the next verse, so they ridiculed Jesus from this title.

### **Luke 23:38**

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning an inscription was existing over Jesus.

**Written** is perfect tense in passive voice participle translated with the use of periphrastic meaning Pilate has written the inscription in three languages that this is the King of the Jews. The three languages show the universal declaration of the spoken language, the political language, and the religious language: “And

they put up over his head his accusation which had been written, this is Jesus the King of the Jews,” Mt 27:37; “And the inscription of his accusation was written up, the King of the Jews,” Mr 15:26; “And Pilate wrote also a title and put on the cross; and it was written, Jesus the Nazaraean, the King of the Jews. Therefore many of the Jews read this title, for the place was near the city, where Jesus was crucified; and it was written in Hebrew, in Greek, in Latin. Therefore the chief priests of the Jews were saying to Pilate, stop writing, the king of the Jews, but that one said, I am king of the Jews. Pilate answered, what I have written I have written,” Joh 19:19-22.

### **Luke 23:39**

X. Offering of our Kinsman Redeemer, 23:26-49

B. Two thieves with Jesus on the cross, 23:39-43

39 Now **one** of the malefactors who was hanged was railing at Him, saying, if Thou Thyself are the Christ, save Thyself and us. 40 And after the other **answered** he was rebuking him, saying, are thou thyself not even fearing God, that thou are (under) the same judgment? Yes! 41 And **we** ourselves indeed justly; for we are receiving due recompense of what we did; but this one did nothing improper. 42 And **he was saying** to Jesus, remember me, LORD, whenever Thou should come (in) Thy kingdom. 43 And Jesus **said** to him, verily I am saying to thee, thou will be today (with) Me (in) Paradise.

**One** is the word of emphasis in this sentence. This numeral number “1” is to show only 1 of the 2 malefactors who the soldiers have hanged beside Jesus, one the left and the other on the right. It is ironic that the sons of Thunder wanted to seat one on the left and the other on the right in the kingdom: “And these ones said to him, give to us, in order that we may sit one at thy right hand and one at thy left hand in thy glory,” Mr 10:37.

**Was railing at** is imperfect tense meaning only one now was continuously blaspheming Jesus as before both were: “And with the same thing also the robbers who were crucified together with him were reproaching him,” Mt 27:44; “And the ones who have been crucified with him were reproaching him,” Mr 15:32.

**Save** is past tense imperative meaning this malefactor exhorted Jesus to rescue himself and these two robbers. Notice because both spoke against Jesus before, this malefactor was speaking on behalf of both robbers.

### **Luke 23:40**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “The other answered and rebuked him saying.” Garnier has the use of manner: “By way of responding.” Some translations have used dynamic equivalence by translating this participle as quotation marks: “But the other one reproved him and said, ‘Do you not fear even God when you are suffering the same penalty?’ ”

**Was rebuking** is imperfect tense meaning the second malefactor was continuously charging sharply the first malefactor. None of the other Gospels has this conversation from one of the malefactors. Luke has done good investigation with the help of the Holy Spirit to contribute this dialogue: “Forasmuch as many took in hand to draw up a narration concerning the matters which had been fully believed among us, as they delivered them to us, the ones who have become eye witnesses and attendants of the word from the beginning, it seemed good also to me, having investigated from the first all things accurately, to write in order to thee, most excellent Theophilus,” Lu 1:1-3. MSS has this verb as participle and the participle “saying: *legon*” as imperfect tense: “was declaring: *ephe*.” ASV: “But the other answered, and rebuking

him said,” which would make both participles as substantives modifying the other. This is very unlikely as there is no conjunction “and: *kai*” to join the two participles.

**Are fearing** is present tense meaning this malefactor questioned the other malefactor if he himself emphatically is continuously fearing God. The negation “not even: *oude*” with this question is expected answer: Yes! This robber is now more afraid of God’s judgment than the judgment that he is facing at this moment: “But I will show to you whom ye should fear: fear the One who after he killed, was having authority to cast into the Gehenna; yea, I am saying to you, fear this One,” Lu 12:5. This penitent thief was a Hebrew as he breaks his silence of the next kingdom. He could have been part of Barabbas’ zealots.

#### **Luke 23:41**

**We** is the word of emphasis in this sentence. This personal pronoun is subject of the understood verb “punish” inserted by HCSB and Tyndale or “suffer” inserted by AMP, Moffatt and Williams. This would make it emphatic “we ourselves” with whatever verb included.

**Are receiving** is present tense meaning these two thieves are continuously receiving by way of retribution as this compound verb displays this. This retribution has merit from the adjective “worthy” because of what these two robbers accomplished.

**Did** is past tense meaning Jesus accomplished nothing wicked in contrast with these two malefactors. This statement from the repentant malefactor is correct for all of us: “for all sinned and they are coming short of the glory of God,” Ro 3:23. But Jesus: “Who did no sin, neither guile was found in his mouth,” 1Pe 2:22. Paul attest to this: “for he made that One who has known not sin to be made sin for us, in order that we ourselves might be becoming righteousness of God in him,” 2Co 5:21. Our high priest in Jesus: “For such a high priest was being suited for us, who is holy, harmless, undefiled, separated from sinners, and becoming higher than the heavens,” Heb 7:26. John also attest to this: “And ye know that he himself was manifested, in order that he may take away our sins; and there is no sin in him,” 1Jo 3:5. This is the sinless Paschal lamb: “but by precious blood of Christ as a lamb without blemish and without spot,” 1Pe 1:19; “John is seeing on the morrow Jesus who is coming to him, and is saying, see! the Lamb of God is coming, who is taking away the sin of the world,” Joh 1:29. This robber accepts the claims of Jesus to be true.

#### **Luke 23:42**

**Was saying** is the word of emphasis in this sentence. This verb is imperfect tense meaning this malefactor was continuously affirming to Jesus. Notice Luke made sure to have our Lord’s name so his readers would know that it is Jesus is the one being exhorted.

**Remember** is past tense imperative meaning this penitent thief exhorted Jesus to recall to mind as this robber addressed Jesus as LORD: “For everyone whoever should call on the name of the LORD, will be saved,” Ro 10:13. Thomas said: “And Thomas answered and said to him, my LORD and my God,” Joh 20:28. MSS does not have this address as “LORD.” Godet says: “It seems to me probable that the omission of the word *Κυριε*, Lord, in the Alex., arises from the mistake of the copyist.”

**Should come** is past tense subjunctive meaning the time that Jesus should appear in his kingdom. Was this one a Jew mentioning this kingdom, or was he a Gentile accepting the inscription over our Lord’s head? “For there is not a difference of Jew and also of Greek; for the same LORD of all who is being rich toward all who are calling upon him will save them,” Ro 10:12. From the walk to the cross to this conversation, Jesus appears as Prophet to the daughters of Jerusalem; as Priest, interceding for forgiveness; and as King, acknowledged by the penitent thief, and answering his prayer. This repentant robber may not have any conception of this pending spiritual kingdom, but knows that Jesus was the Messiah, and his kingdom would come despite of his crucifixion. It seems that this pending death gave him sounder judgment concerning Christ’s kingdom than the apostles: “Therefore after the ones came

together they indeed were asking him, saying, LORD, are thou restoring the kingdom at this time to Israel?" Ac 1:6.

### **Luke 23:43**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to this penitent thief, which is Luke's favourite verb to continue the dialogue.

**Am saying** is present tense meaning Jesus is continuously affirming to this penitent thief with an oath.

**Will be** is future tense meaning this penitent thief will exist with Jesus in Paradise by the end of this day. Notice that this saved soul was not baptized, kept the sacraments, or any other traditions religious rulers require their followers to do. Salvation has always been since the fall, that is: simple faith by calling out to the Lord to be saved: "then began men to call upon the name of the LORD," Ge 4:26. Paradise is the part of Hades where the faithful are assembled. Paul almost died and heard things in this Paradise: "that he was caught away to Paradise, and heard unutterable sayings, which was not lawful to man to speak," 2Co 12:4. When we die, we will be with Christ in Paradise: "but I am being pressed by the two, because I am having the desire to depart, and to be with Christ, which is very much better," Php 1:23; "but we are being confident, and are being pleased rather to be from home out of the body and to be at home with the LORD," 2Co 5:8. Our final Paradise is eternal return to the garden of God where Adam and Eve were cast out: "The one who is having an ear let him hear what the Spirit is saying to the assemblies; to the one who is overcoming I will give to him to eat out of the tree of life which is in the midst of the paradise of my God," Re 2:7; "In the midst of its street and of the river, on this side and on that side, there was a tree of life which is producing twelve fruits, each one month which is yielding its fruit; and the leaves of the tree for healing of the nations," Re 22:2.

### **Luke 23:44**

X. Offering of our Kinsman Redeemer, 23:26-49

C. Death of Jesus, 23:44-49

44 And it was about *the* sixth hour, and darkness came (over) the whole land until *the* ninth hour; 45 and the sun was darkened; and the veil of the temple was rent in *the* middle. 46 And Jesus cried with a loud voice and said, Father, I will commit My spirit (into) Thy hands. And after He has said **these things** He expired. 47 And after the centurion **has seen** the thing which has taken place he glorified God, saying, this man indeed was just. 48 And all the crowds who came together (to) this sight, *who* are seeing the things which took place, were beating their breasts and were returning. 49 And all His acquaintances **had stood** afar off, also women who have followed with Him (from) Galilee, *who* were beholding these things.

**Was** is the word of emphasis in this sentence. This verb is imperfect tense meaning the time of the day was about noon as the Jewish day began at 6 A.M.

**Came** is past tense meaning a solar eclipse happened for three hours until 3 P.M.: "Now from the sixth hour darkness came to pass over all the land until the ninth hour," Mt 27:45; "And after the sixth hour has come, darkness came over all the land, until the ninth hour," Mr 15:33. The Passover occurs when there is a full moon and a total solar eclipse only occurs when there is a new moon. This is not a normal eclipse as darkness displays judgment: "And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day," Am 8:9. This presents troublesome facts for scientists, but for believers, it is another miracle on the death of our Lord. NASA whose main goal is to find life on other planets because they do not believe that Jesus is the last Adam discovered the longest solar eclipse is 11 minutes and 18 seconds during the first century. This solar

eclipse lasted three hours where the normal time when the moon blocks the sun usually last about twenty minutes at most. Roman astronomers believe that Jesus died on Friday April 3rd, A. D. 33. But the traditions of Christ dying on Friday is incorrect as Jesus died on Wednesday, A. D. 31. **See my notes in "Mt 27:50".**

### **Luke 23:45**

**Was darkened and was rent** both are past tense in passive voice meaning God obscured the sun and split the veil of the temple into two from top to bottom: “And behold, the veil of the temple was rent into two from top to bottom; and the earth was shaken, and the rocks were rent,” Mt 27:51; “And the veil of the temple was rent into two, from top to bottom,” Mr 15:38. This veil was the second veil to the Holy of Holies: “But after the second veil a tabernacle which is being called holy of holies,” Heb 9:3. The second tabernacle was for the high priest alone: “but into the second the high priest alone is entering once in the year, not apart from blood, which he is offering for himself and the sins of ignorance of the people,” Heb 9:7. “But Christ who has become high priest of the coming good things, by the greater and more perfect tabernacle, not made by hand, that is not of the creation,” Heb 9:11. “For Christ entered not into holies made by hands, which are figures of the true ones, but into heaven itself, now to appear before the face of God for us: nor in order that he might be offering himself often, even as the high priest is entering into the holies year by year with another’s blood; since it was necessary for him to suffer from the foundation of the world; but now once in the consummation of the ages, for the putting away of sin, he has been manifested by the sacrifice of himself,” Heb 9:24-26. The high priest entered this holy of holies to picture what Christ accomplished on this day. Now there is no more need for this symbolism as God: “which he dedicated a fresh and living way for us through the veil, that is his flesh,” Heb 10:20. God tore apart in two sections from top to bottom.

### **Luke 23:46**

**Cried** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this except AV and Garnier who translated with the use of time: “After yelling with a loud voice Jesus professed.” HCSB used dynamic equivalence by translating the main verb “said” as quotation marks: “And Jesus called out with a loud voice, ‘Father, into your hands I entrust my spirit.’ ”

**Said** is past tense meaning Jesus spoke to God, which is Luke’s favourite verb to continue the dialogue. Jesus prayed this loudly for the benefit of others to hear this fulfillment of prophecy: “Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth,” Ps 31:5. Matthew and Mark allude this saying but they have other sayings that Luke does not mention: “and about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? That is, my God, my God, why forsake thou me?” Mt 27:46; “and at the ninth hour Jesus cried with a loud voice, saying, eloi, eloi, lama sabachthami? Which is being interpreted, my God, my God, for why abandon me?” Mr 15:34. This is a fulfillment from the Psalmist: “My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?” Ps 22:1. And John adds: “Therefore when Jesus took the vinegar he said, it has been finished; and he bowed the head and yielded up the spirit,” Joh 19:30.

**These things** is the word of emphasis in this sentence. This pronoun is the direct objects of the past tense participle verb which is translated with the use of time: “*after*.” These things are the words that Jesus just uttered that Luke recorded. Most translations agree with the use of time except Murdoch who translated with the use of attendant circumstance: “Thus he spake, and expired.”

**Expired** is past tense meaning Jesus took his last breath.

### **Luke 23:47**

**Has seen** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” This officer in the Roman army observed the crucifixion of Jesus. These eyewitnesses took notice or perceived with their own eyes that this death was not like any other person because of the earthquake, the darkness, the winds and the storm that just took place as they discovered that this man was just and possibly Son of God!

**Glorified** is past tense meaning this officer praised God: “And after the centurion and the ones who were keeping guard over Jesus with him, have seen the earthquake and the things which had taken place, feared greatly, saying, this was truly Son of God,” Mt 27:54; “And after the centurion who had stood by from opposite of him has seen that he thus cried out and expired, said, this Man was truly Son of God,” Mr 15:39. Did this heathen soldier acknowledge this fact that Jesus was the Messiah? This could be the second person here to be saved at the cross! McGee says: “The centurion, I believe, became a saved man. He had charge of the crucifixion of Christ. At the foot of the cross he looked up and saw that something unusual was taking place, and he could glorify God. He saw that Christ was a righteous man. The other Gospel writers add to Luke’s account that the centurion said that he was the Son of God. I realize that the centurion’s confession of faith was not enough to join the average Bible church, but let us put him back where he stands. He is at the Crucifixion. He knew nothing about the death and resurrection of Jesus Christ. He had never read any books on theology. This poor fellow was in the dark, but he couldn’t have said anything that revealed his faith more than this.” MSS has this verb as imperfect tense meaning this centurion kept on glorifying.

#### **Luke 23:48**

**All** is the word of emphasis in this sentence. This adjective modifies “crowds” as most of the people who witnessed this event were disquieting their conscience: “And after they have heard this they were pricked in the heart, and said to Peter and the other sent ones, what will we do, men brethren?” Ac 2:37. The religious leaders never repented of these sins.

**Were beating** is present tense participle translated with the use of attendant circumstance. AV, EMTV and Tyndale agree with this use while most other translations have the use of result: “returned to their homes, beating their breasts.” These crowds were continuously regretting this punishment as they looked upon this misery: “they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son,” Zec 12:10.

**Were returning** is imperfect tense meaning these crowds were continuously going back to the city of Jerusalem.

#### **Luke 23:49**

**Had stood** is the word of emphasis in this sentence. This verb is pluperfect meaning all those who knew our Lord personally especially the women who were continuously perceiving these things had set up from a distance: “And many women who were looking on from afar off were there, who were ministering to him followed Jesus from Galilee, among whom was Mary the Magdalene, and was Mary the mother of James and Joses, and the mother of the sons of Zebedee.” Mt 27:55-56; “And there were also women from afar off looking on, among whom there was also Mary the Magdalene, and Mary the mother of James the less and of Joses, and Salome, who also when he was in Galilee were following him and were ministering to him, and many others who came up with him to Jerusalem were doing the same,” Mr 15:40-41.

#### **Luke 23:50**

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. He penned the narrative of the ministry of John the Dipper. Then Luke turned his attention to the ministry of Jesus, the Perfect Man. Jesus began his ministry with his introduction into righteousness, his dipping by John. Afterwards Jesus is tempted by the devil. Jesus began his ministry in Galilee. Then it is time to head towards Jerusalem for the purpose which he was sent. Our Lord’s ministry



continued near Jericho. Then Jesus entered Jerusalem. Jesus prepared for His paschal offering. Jesus died for our sins. Now Jesus is buried in a tomb.

#### XI. Burial of our Kinsman Redeemer, 23:50-56

50 And behold, a man by name Joseph, *who* being a counsellor, a good and just man, 51 this one was not consented to the counsel and their deed, (from) Arimathea a city of the Jews, and that one himself was also waiting for the kingdom of God, 52 this one went to Pilate and begged for the body of Jesus. 53 And after he has taken it down he wrapped it in linen cloth and placed it (in) a cut out of stone tomb, of which anyone was never being laid. 54 And a day was preparation, Sabbath was coming on. 55 And women who have followed, who were coming with Him (out of) Galilee, saw the tomb, and as His body was laid. 56 And after they have returned they prepared aromatics and ointments, and indeed they remained quiet on the Sabbath, (according to) the commandment.

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice of Joseph who was a member of the Sanhedrin but he was good and just: “And after evening has come a rich man from Arimathea, by name Joseph, who himself was made a disciple to Jesus came,” Mt 27:57; “And after evening already has come, since it was the preparation, which is the day before Sabbath, Joseph who was from Arimathea came, an honourable counsellor, who also himself was waiting for the kingdom of God; because he has boldness he went in to Pilate and begged the body of Jesus,” Mr 15:42-43; “And after these things Joseph who is being disciple of Jesus, from Arimathea, but has been hidden through the fear of the Jews, asked Pilate in order that he may take away the body of Jesus: and Pilate gave leave. Therefore he came and took away the body of Jesus,” Joh 19:38. This importance of this man was recorded in all four Gospels.

#### Luke 23:51

**Consented not** is perfect tense participle with negation translated with the use of periphrastic modifying the imperfect tense verb “was.” The secret disciples of Jesus like Nicodemus has not agreed with the Sanhedrin and their crime. He stood against them in the past and is having abiding results.

**Was waiting for** is imperfect tense meaning Joseph himself emphatically was also continuously awaiting God’s kingdom: “Joseph who was from Arimathea came, an honourable counsellor, who also himself was waiting for the kingdom of God; because he has boldness he went in to Pilate and begged the body of Jesus,” Mr 15:43. Simon at Christ’s birth was like Joseph: “And behold, there was a man in Jerusalem to whom a name was Simeon; and this man was just and pious; waiting for the consolation of Israel, and the Holy Spirit was upon him,” Lu 2:25.

#### Luke 23:52

**Went** is past tense participle translated with the use of attendant circumstance. Joseph approached Pilate.

**Begged** is past tense meaning requested the body of Jesus: “This one who has gone to Pilate begged the body of Jesus. Then Pilate commanded the body to be given up,” Mt 27:58; “And Pilate wondered if he was already dead; and after he has called to himself the centurion he questioned him if he died long ago; and after he has known it from the centurion he granted the body to Joseph,” Mr 15:44-45.

#### Luke 23:53

**Has taken down** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier and TWENTY agree with this use while most translations have the use of attendant circumstance: “Then he took it down and wrapped it in a linen shroud.” Joseph took

down the body of Jesus from the cross: “And after Joseph has taken the body, he wrapped it with a clean linen cloth,” Mt 27:59.

**Wrapped and placed** both are past tense meaning Joseph rolled the body in the means of linen cloth and set the body in cut out of stone tomb: “and placed it in his new tomb which he cut out in the rock and after he has rolled a great stone to the door of the tomb, he went away,” Mt 27:60; “And after he has bought a linen cloth, and has taken him down he wrapped him in the linen cloth, and laid him in a tomb, which was cut out of a rock; and rolled a stone to the door of the tomb,” Mr 15:46.

**Never being laid** is present tense participle with negation translated with the use of periphrastic modifying the imperfect tense verb “was.” This tomb was never used.

#### **Luke 23:54**

**Day** is the word of emphasis in this sentence. This Wednesday for the day before the high Sabbath which followed the Passover. The Jewish calendar is tied to the moon and follows the lunar cycles. A Jewish year consists of 12 months, and because it is based on the circling of the moon, a Jewish year has 354 days with 29 or 30 days in each month. Compare this with the Roman calendar we use today that follows solar cycles of 365 days. A Jewish day begins and ends at 6:00pm but they begin counting the daylight hours from 6:00am. same festival; it was called the Feast of the Passover or the Feast of the Unleavened Bread. The first month in the Jewish calendar is Nissan (also spelled Nisan) and occurs during the months of March thru April in the Roman calendar. Nissan is the month in which the Passover is observed. The 13th day (Tuesday) of Nissan is called the preparation day for the Passover. The Passover meal is eaten after 6:00pm, which means that it is really eaten on the 14th day of Nissan. From the New Testament we know that Jesus and his disciples ate the Passover meal on a Tuesday night. (Mt 26:17-19 Lu 22:13-20) The 14th day (Wednesday) of Nissan was called the first day of the Passover and people still worked on this day. This was the day that Jesus was brought to Pilate at 6:00am <sup>[Mt 27:1-2]</sup> and was crucified the sixth hour (12:00pm). The 15th day (Thursday) of Nissan was the Feast of the Unleavened Bread and also known as the high Sabbath, Joh 19:31. The 17th day (Saturday) of Nissan in the year Jesus was crucified was the regular Sabbath. Jesus rose from the dead sometime between 6:00pm Saturday night and 6:00am on the first day of the week (Sunday morning). This timeline is consistent with Jesus’ words that he would be dead for three days and three nights, Mt 12:38-40.

#### **Luke 23:55**

**Have followed** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of substantive modifying “women.” These women followed after Joseph.

**Coming with** is perfect tense participle translated with the use of periphrastic modifying the imperfect tense verb “were.” These women have accompanied Jesus out of Galilee and are still abiding with him to the grave.

**Saw** is past tense meaning these women viewing attentively the tomb: “And there was there Mary the Magdalene and the other Mary, sitting opposite the sepulcher,” Mt 27:61. These two women were continuously sitting in sight of the tomb. They were mourning for their Lord. They witnessed his death, and now the place of his burial. These same women would return on Sunday morning: “Now after the Sabbath, while it was getting dusk toward the first day of the week, Mary the Magdalene and the other Mary came to see the sepulchre,” Mt 28:1.

**Was laid** is past tense in passive voice meaning Joseph set our Lord’s body in this manner: “And Mary the Magdalene and Mary mother of Joses were seeing where he has been laid,” Mr 15:47. Matthew adds to what occurred during the High Sabbath which is the next day, on Thursday morning: “Now on the morrow, which is after the preparation, the chief priests and the Pharisees were gathered together to Pilate, saying, Sir, we were called to mind that that deceiver said while he was yet living, after three days

I am arising. Therefore command that the sepulchre be secured until the third day; lest his disciples who have come by night should steal him away, and should say to the people, he was arisen from the dead; and the last deception will be worse than the first. And Pilate said to them, ye are having a guard: keep going make it as secure as ye know how. And these ones who have gone made secure the sepulchre having sealed the stone, with the guard,” Mt 27:62-66.

### Luke 23:56

**Have returned** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “Then they returned and prepared spices and perfumes.” These women went back to their homes.

**Prepared** is past tense meaning these women made the necessary preparations for the burial such as spices and ointments.

**Remained quiet** is past tense meaning these women ceased from labour on the Sabbath. This includes the high Sabbath on the day of atonement, “for that great day of Sabbath was,” Joh 19:31; and their regular Sabbath, the seventh day: “Now after the Sabbaths,” Mt 28:1. Notice the plural here by Matthew due to the double Sabbaths.

### Luke 24:1

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. He penned the narrative of the ministry of John the Dipper. Then Luke turned his attention to the ministry of Jesus, the Perfect Man. Jesus began his ministry with his introduction into righteousness, his dipping by John. Afterwards Jesus is tempted by the devil. Jesus began his ministry in Galilee. Then it is time to head towards Jerusalem for the purpose which he was sent. Our Lord’s ministry continued near Jericho. Then Jesus entered Jerusalem. Jesus prepared for His paschal offering. Jesus died for our sins. Jesus was buried in a tomb. Now Jesus arises from the grave!

## XII. Resurrection of our Kinsman Redeemer, 24:1-49

### A. Declaration, 24:1-12

1 **But on the first** after the Sabbaths they came at early dawn (to) the tomb, *who* were bringing which they prepared aromatics, and some others (with) them. 2 **And they found the stone** *which* had rolled away (from) the tomb; 3 **And they entered** *and found not the body* of the LORD Jesus. 4 **And it came to pass** (while) they were being perplexed (about) this, and behold, two men stood by them (in) shining garments. 5 **And after** they became **filled with fear** and bowing the face (to) the earth, they said (to) them, why are ye seeking the One Who is living (with) the dead? 6 He is **not** here, but He is risen: remember as He spoke to you, *while* He was yet (in) Galilee, 7 saying, "it is necessary for the Son of man to be delivered up (into) *the* hands of sinful men, and be crucified, and arise the third day." 8 **And they remembered** His words; 9 and they returned (from) the tomb *and related all these things* to the eleven and to all the rest. 10 **Now Mary** Magdalene and Joanna and Mary of James, and the rest **were** (with) them, who were telling (to) the messengers these things. 11 And their words **appeared** (before) them like idle talk *is, and they were disbelieving them*. 12 **But Peter** rose up *and ran* (to) the tomb, and after he stooped down he is seeing the linen clothes *which* are lying alone, and he went away (to) himself wondering at the thing which had come to pass.

**On first** is the word of emphasis in this sentence. This adjective modifies the understood word “*day*.” This is the first day after the Sabbaths which is Sunday morning: “Now after the Sabbaths, while it was getting dusk toward the first day of the week, Mary the Magdalene and the other Mary came to see the sepulcher,” Mt 28:1. Notice Sabbaths are plural as there are two Sabbath that week. First the High Sabbath after the Passover on Thursday and their normal Sabbath on the seventh day which is Saturday:

“But on first day after the Sabbaths,” Joh 20:1. Notice most translations have translated the word “Sabbaths” as “week” so they do not have to deal with the two Sabbaths. Tradition has Christ’s death on Friday afternoon, which would only make one Sabbath.

**Came** is past tense meaning the women from Lu 23:55 appeared at every early in the morning which is daybreak: “And they are coming very early on the first day after the Sabbaths to the tomb, after the sun arose,” Mr 16:2. This was early Sunday morning at sunrise. On Friday morning, these women redeemed their money to buy spices for our Lord’s burial: “And after the Sabbath has elapsed, Mary the Magdalene and Mary the mother of James and Salome bought aromatics, in order that they may come and anoint him,” Mr 16:1. These women are recorded earlier as looking on from a distance: “And there were also women from afar off looking on, among whom there was also Mary the Magdalene, and Mary the mother of James the less and of Joses, and Salome,” Mr 15:40. Only the first two went to the grave on Wednesday evening: “And Mary the Magdalene and Mary mother of Joses were seeing where he has been laid,” Mr 15:47. Now all three are back again on Sunday morning. Matthew says: “Mary the Magdalene and the other Mary came to see the sepulcher,” Mt 28:1. John mentions that Mary the Magdalene arrived first: “But on first day after the Sabbaths Mary the Magdalene is coming early to the tomb while darkness is still,” Joh 20:1. Before this, Jesus resurrected some time after 6 PM Saturday evening, which is followed by the earthquake before dawn and the descent of the angel which opened the tomb: “And behold, a great earthquake came to pass; for after a messenger of the LORD has descended out of heaven, came and rolled away the stone from the door, and was sitting upon it. And his look was as lightning is, and his raiment was white as snow is. And from the fear of him the ones who are keeping guard trembled, and became as dead men are.” Mt 28:2-4. A great earthquake happened before these women arrived. These women most likely felt the earthquake on their way to the tomb; but did not see the event of the stone rolling away from the door as the angel was sitting on this stone when they arrived. Jesus did not resurrect from the grave at this moment. The stone was rolled away by the angel to give proof that Jesus already was raised from the dead. Mary Magdalene did not witness the angel, only the open tomb and returned at once to Peter and John: “and is seeing the stone which has been taken away from the tomb. Therefore she is running and is coming to Simon Peter and to the other disciple whom Jesus was loving, and is saying to them, they took the LORD out of the tomb, and we know not where they laid him,” Joh 20:1-2.

#### **Luke 24:2**

**Found** is the word of emphasis in this sentence. This verb is past tense meaning Mary who is wife of Cleopas (the mother of James the less and Joses) and Salome discovered the open tomb. The some others of the previous verse could mean Joanna as she witnessed this event also: “Now Mary Magdalene and Joanna and Mary of James, and the rest were with them, who were telling to the messengers these things,” Lu 24:10. This great stone covered the tomb with the religious leaders placing a rope over this stone with their signet. These Roman guards witnessed this sealing and these religious leaders left these soldiers to protect this seal: “And these ones who have gone made secure the sepulchre having sealed the stone, with the guard,” Mt 27:66. On their way to the tomb these women asked: “And they were saying among themselves, who will roll away the stone for us out of the door of the tomb?” Mr 16:3. These women were not aware that the chief priests put a seal on the stone and placed guards to protect the tomb. In Palestine, graves were usually in a depression and the stone was rolled down an incline to cover the mouth of the tomb. For a small grave, about twenty men were required to roll a stone down hill to cover the door of the tomb. The Bible tells us that the stone covering the door of the tomb was a large stone. The women would have needed more men than even a full Roman guard of sixteen men to roll away the stone. This was a major task. These three women like Mary Magdalene were surprised to see the open tomb.

#### **Luke 24:3**

**Entered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except AMP, Garnier, Moffatt, NET and RSV who translated with the use of time: “but when they went in they did not find the body.” These three women checked out the inside of the open tomb. Mary the Magdalene earlier only witnessed the open tomb and speculated that someone took Jesus: “But on first day after the Sabbaths Mary the Magdalene is

coming early to the tomb while darkness is still, and is seeing the stone which has been taken away from the tomb. Therefore she is running and is coming to Simon Peter and to the other disciple whom Jesus was loving, and is saying to them, they took the LORD out of the tomb, and we know not where they laid him,” Joh 20:1-2.

**Found not** is past tense with negation meaning these two women discovered not the body of Jesus. Mary Magdalen witnessed an open tomb, but these three women witnessed an empty tomb!

#### **Luke 24:4**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened. **Were being perplexed** is present tense in passive voice infinitive translated with the use of time because of the preposition and article “(while): *en to*.” The person pronoun “them” is translated with the use of accusative of general reference being the subject of this infinitive verb. These troubling facts were continuously perplexing these three women.

**Stood by** is past tense meaning two men stood over them in shining garments. Mark says that there was one young man: “And after they have entered into the tomb, they saw a young man who was sitting on the right, who had been clothed with a white robe; and they were greatly amazed,” Mr 16:5. Matthew says that a messenger was sitting on the stone: “And behold, a great earthquake came to pass; for after a messenger of the LORD has descended out of heaven, came and rolled away the stone from the door, and was sitting upon it. And his look was as lightning is, and his raiment was white as snow is. And from the fear of him the ones who are keeping guard trembled, and became as dead men are. But the messenger answered and said to the women, stop fearing yourselves; for I know that ye are seeking Jesus who has been crucified,” Mt 28:2-5. From the two accounts of Mark and Matthew, it could be that the angel sitting on the stone went into the tomb to speak to these three women. The other messenger was already in the tomb, so this would resolve the issue of two men.

#### **Luke 24:5**

**Filled with fear** is the word of emphasis in this sentence. This adjective is predicate adjective modifying the past tense participle verb “became” which is translated with the use of genitive absolute with reference to time: “*after*.” The personal pronoun “of them” is also translated with the use of genitive absolute being the subject of this genitive participle verb. These women were thrown into fear.

**Bowing** is present tense participle translated with the use of periphrastic modifying the past tense verb “became.” These women happened to be continuously inclining their faces to the ground. Matthew recorded the guards before the women arrived: “And from the fear of him the ones who are keeping guard trembled, and became as dead men are,” Mt 28:4. Mark says: “And after they have entered into the tomb, they saw a young man who was sitting on the right, who had been clothed with a white robe; and they were greatly amazed,” Mr 16:5. The angel was sitting on the stone rolled away. When they entered the tomb, they noticed one young man but Luke says that there were two because this Gospel refers to both. These two angels also appeared to Mary Magdalene earlier as found in Joh 20:11-13.

**Said** is past tense meaning these two angels spoke to these women, which is Luke’s favourite verb to continue the dialogue. Matthew and Mark each has a different angel and both said the same with the present tense “are seeking” Jesus: “But the messenger answered and said to the women, stop fearing yourselves; for I know that ye are seeking Jesus who has been crucified,” Mt 28:5; “But that one is saying to them, stop being amazed. Ye are seeking Jesus the Nazarene who has been crucified; he was raised, he is not here; behold the place where they placed him,” Mt 16:6.

#### **Luke 24:6**

**Not** is the word of emphasis in this sentence. This negation shows these women that Jesus is not in this tomb. The focus is the empty tomb!

**Is risen** is past tense in passive voice meaning God arouse Jesus from the sleep of death: “He is not here; for he was arisen, as he said. Come! See the place where the LORD was lying,” Mt 28:6.

**Remember** is past tense imperative meaning recall to their minds how Jesus told this prophecy to them.

**Was** is present tense participle translated with the use of time: “*while*.” Jesus was continuously still in Galilee that our Lord uttered these words.

#### **Luke 24:7**

**Saying** is present tense participle with the use of manner. This conjunction “that: *oti*” after this verb of speaking is translated as quotation marks.

**To be delivered up and be crucified and arise** are all past tense infinitives with the use of subject modifying the present tense impersonal verb “is necessary.” Jesus plainly foretold this prophecy: “for he will be delivered up to the Gentiles, and he will be mocked and will be insulted and will be spit upon. And after they scourged him they will kill him; and he will rise again for himself on the third day,” Lu 18:32-33.

#### **Luke 24:8**

**Remembered** is the word of emphasis in this sentence. This verb is past tense meaning these women recalled to their minds our Lord’s utterances for Jesus foretold his followers many times concerning his death and resurrection: “Jesus answered and said to them, destroy this temple, and in three days I will raise it up. Therefore the Jews said, this temple was built forty and six years, and will thou thyself raise it up in three days? But this One himself was speaking concerning the temple of his body,” Joh 2:19-21; “Jesus began to be showing from that time to his disciples, that it is necessary for him to go away to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day,” Mt 16:21; “having said, it is necessary for the Son of man to suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day,” Lu 9:22; “for he was teaching his disciples, and was saying to them, the Son of man is being delivered into the hands of men, and they will kill him; and although he was killed, he will arise on the third day,” Mr 9:32.

#### **Luke 24:9**

**Returned** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except NET who translated with the use of time: “and when they returned from the tomb they told all these things to the eleven and to all the rest.”

**Related** is past tense meaning these women reported all these events to the eleven apostles and to all those who were present there. These women caught up to Mary Magdalene: “And they went out quickly from the tomb with fear and great joy, and ran to tell it to his disciples,” Mt 28:8; “And they went out and fled from the tomb; and trembling and amazement were possessing them; and they spoke nothing to any one, for they were being afraid,” Mr 16:8. John told of Mary Magdalene: “Therefore she is running and is coming to Simon Peter and to the other disciple whom Jesus was loving, and is saying to them, they took the LORD out of the tomb, and we know not where they laid him,” Joh 20:2.

#### **Luke 24:10**

**Were** is the word of emphasis in this sentence. This verb is imperfect tense meaning Mary Magdalen, Joanna, Mary of James the less and the rest, which includes Salome were continuously with these apostles.

**Were telling** is imperfect tense meaning Mary Magdalene was affirming that someone took Jesus: “Therefore she is running and is coming to Simon Peter and to the other disciple whom Jesus was loving, and is saying to them, they took the LORD out of the tomb, and we know not where they laid him,” Joh 20:2. The other women were declaring that Jesus rose from the grave as they remembered his words, Lu 24:8.

#### **Luke 24:11**

**Appeared** is the word of emphasis in this sentence. This verb is past tense meaning their two discourses seemed to their opinion as nonsense.

**Were disbelieving** is imperfect tense meaning the eleven apostles were continuously not believing these women. It was because of their hardness of heart: “Afterwards while they were reclining at table he was manifested to the eleven, and reproached their unbelief and hardness of heart, because they believed not the ones who have seen him who had been arisen,” Mr 16:14. This is because these eleven apostles believed not the empty tomb first here, and then later that these women witnessed the living Jesus: “And these ones who have heard that he is living and was seen by her disbelieved it,” Mr 16:11.

#### **Luke 24:12**

**Peter** is the word of emphasis in this sentence. The focus by Luke is on Peter while John includes himself: “Therefore Peter and the other disciple went forth, and came to the tomb. And the two were running together; and the other disciple ran forward faster than Peter, and first one came to the tomb,” Joh 20:3-4.

**Rose up** is past tense participle translated with the use of attendant circumstance.

**Ran** is past tense meaning Peter ran in haste to the tomb.

**Stooped down** is past tense participle translated with the use of time: “*after*.” Garnier, HCSB and Moffatt agree with this use while most translations have the use of attendant circumstance: “and stooped down and saw the linen clothes but nothing else.” John adds: “and after he stooped down he is seeing the linen cloths which is being laid, he however entered not,” Joh 20:5.

**Is seeing** is present tense meaning Peter is continuously discerning only the linen clothes: “Therefore Simon Peter is coming following him, and entered into the tomb, and is seeing the linen cloths which is being laid there, and the handkerchief which was upon his head, which is not being laid with the linen cloths, but which is has been folded up by itself in a place,” Joh 20:6-7.

**Went away** is past tense meaning Peter departed the empty tomb in the manner of continuously marveling. John did believe but understood not: “Therefore then also the other disciple who has come first to the tomb entered, and saw and believed; for they knew not yet the scripture, that it is necessary for him to rise from among the dead,” Joh 20:8-9.

#### **Luke 24:13**

XII. Resurrection of our Kinsman Redeemer, 24:1-49

B. Appearances, 24:13-49

1. Two disciples on way to Emmaus, 24:13-35

13 **And behold**, two (of) them were going (on) the same day (to) a village *which* is being distant sixty furlongs (from) Jerusalem, whose name *is* Emmaus; 14 and these ones were conversing (with) one

another (about) all the things which have taken place. 15 And it came to pass (while) they were conversing and were reasoning, and after Jesus Himself drew near He was going with them; 16 but their eyes were being held to not know fully Him 17 And He said (to) them, what *are* these words which ye are exchanging (with) one another *while* ye are walking, and ye are downcast in countenance? 18 And that one, whose name *was* Cleopas, **answered**, and said (to) Him, are Thou Thyself alone sojourning (in) Jerusalem, and Thou knew not the things which have come to pass (in) it (in) these days? 19 And He said to them, what things? And they said to Him, the things (concerning) Jesus the Nazarene, Who became a man a prophet, mighty (in) deed and word (before) God and all the people; 20 and how the chief priests and our rulers delivered Him up (to) judgment of death, and they crucified Him. 21 But **we** ourselves were hoping that He is the One Who is being about to be redeeming Israel. But indeed (**with**) **all these things** it is bringing today this third day (from) which these things came to pass. 22 But also certain **women** (from among) us astonished us, *who* have been early (to) the tomb, 23 and have found not His body came, declaring also to have seen a vision of angels, who are saying *that* He is living. 24 And some of the ones (with) us **went** (to) the tomb and found *it* so as also the women said, but they saw Him not. 25 And He Himself said (to) them, O senseless and slow of heart to be believing (in) all which the prophets spoke. 26 Was it **not** necessary for Christ to suffer these things, and to enter (into) His glory? Yes! 27 And after He began (from) Moses and (from) all the prophets He was interpreting to them (in) all the scriptures the things (concerning) Himself. 28 And they drew near (to) the village where they were going, and He Himself was appearing to be going further. 29 And they constrained Him, saying, abide (with) us, for it is (towards) evening, and the day has declined. And He entered in to abide (with) them. 30 And it came to pass (while) He reclined *at table* (with) them, He took bread *and blessed it*, and *after* he broke *it* He was giving *it* to them. 31 And their eyes were opened and they knew Him. And He Himself became invisible (from) them. 32 And they said (to) one another, was not our heart been burning (in) us as He was speaking to us (in) the way, and as He was opening to us the scriptures? Yes! 33 And they rose up the same hour and returned (to) Jerusalem, and they found the eleven *who* had been gathered together and the ones (with) them, 34 saying, "the LORD was raised indeed, and appeared to Simon." 35 And they themselves were relating the things (in) the way, and how He was known to them (in) the breaking of the bread.

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Going** is present tense participle translated with the use of periphrastic modifying the imperfect tense verb "were." Two disciples were continuously pursuing their journey to Emmaus. Jesus first met Mary Magdalene: "Now after Jesus has arisen early the first day of the week he appeared first to Mary the Magdalene, from whom he had thrown out seven demons. The same one who has gone told it to the ones who have been with him, who were grieving and were weeping," Mr 16:9-10. Then our Lord met two women: "And after these things he was manifested in another form to two of them who were walking, who were going into the country," Mr 16:12. For both appearances, the apostles did not believe. This first was from Mary Magdalene: "And these ones who have heard that he is living and was seen by her disbelieved it," Mr 16:11. Secondly from these two women: "And these ones went and told it to the rest; they believed them neither," Mr 16:13.

## Luke 24:14

**Were conversing** is imperfect tense meaning these two disciples were continuously talking about with one another about all the things which have turned out. They were talking about what these three women related to the apostles and the crucifixion three days prior? We learn the name of one of these two disciples later in verse 18: Cleopas. This Greek name leads to the supposition that this person was a Proselyte who came to the feast. But Cleopas referred to the chief priests as a Jew in verse 20. Godet says: "If we accept the view which recognises Luke himself in the companion of Cleopas, we shall find ourselves brought to this critical result, that each evangelist has left in a corner of his narrative a modest indication of his person: Matthew, in the publican



whom Jesus removes by a word from his previous occupations; Mark, in the young man who flees, leaving his garment at Gethsemane; John, in the disciple designated as he whom Jesus loved; Luke, in the anonymous traveller of Emmaus.”

#### **Luke 24:15**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Were conversing and were reasoning** are present tense infinitives translated with the use of time because of the preposition and article “(while): *en to*.”

**Drew near** is past tense participle translated with the use of time: “*after*.” Most translations have the use of attendant circumstance: “Jesus himself came up near to them and continued to walk with them.”

**Was going with** is imperfect tense meaning Jesus Himself emphatically was continuously journeying together with these two disciples.

#### **Luke 24:16**

**Were being held** is imperfect tense in passive voice meaning God was continuously restraining their eyes.

**To know fully not** is past tense infinitive with negation translated with the use of result. These two disciples did not recognize Jesus, as their experience on their journey reflected not our Lord’s acquaintance because they were not expecting to see Jesus. Because they overheard the conversation from the women, their unbelief blinded his appearance.

#### **Luke 24:17**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these two disciples, which is Luke’s favourite verb to continue the dialogue.

**Are exchanging** is present tense meaning these two disciples are continuously pouring out against to each other. This is an exchange of words, which we call dialogue. They are discussing so intently!

**Are walking** is present tense participle translated with the use of time: “*while*.” Most translations agree with this use. These two disciples are continuously discussing on their way to Emmaus.

**Are**, is present tense meaning these two disciples are continuously sad. Their countenance displays gloominess or melancholy. These two disciples are sad-looking because Jesus seems not to have fulfilled their hopes of deliverance.

#### **Luke 24:18**

**Answered** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. EMTV, Murdoch and Tyndale agree with this use, while Garnier translated with the use of manner: “By way of responding.” Some translations have use dynamic equivalence by translating the main verb “said” as quotation marks.

**Said** is past tense meaning Cleopas spoke to Jesus, which is Luke’s favourite verb to continue the dialogue.

**Are sojourning** is present tense meaning Jesus himself alone is continuously dwelling as a stranger near Jerusalem. This is a sarcastic remark to take Jesus as a foreigner that it marveled Cleopas. In his mind,

there could not be a single person surrounding Jerusalem who had not heard concerning the crucifixion of Jesus.

**Knew not** is past tense with negation meaning Jesus knew not by experience the events which happened in Jerusalem in these last days. Paul spoke that the crucifixion was publicly known: “for the king is being informed concerning these things, to whom I am also speaking using boldness; for that any of these things are being hidden from him I am not being persuaded; for because this has not been done in a corner,” Ac 26:26.

#### **Luke 24:19**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these two disciples spoke to Jesus, which is Luke’s favourite verb to continue the dialogue.

**Became** is past tense meaning Jesus the Nazarene appeared in history as a mighty prophet in his business and tongue before God and all the population: “And all fear seized, and they were glorifying God, saying, a great prophet has been risen among us; and God visited his people,” Lu 7:16; “And the crowds were saying, this is Jesus the Prophet, who is from Nazareth of Galilee,” Mt 21:11; “Therefore after many out of the crowd heard the word were saying, this is truly the prophet. Others were saying, this is the Christ. And others were saying, for is the Christ coming out of Galilee? No!” Joh 7:40-41. Were these two men addressing Jesus as Nazarene because they did not believe Jesus was the Messiah? In verse 21, they said that they were hoping, but did they give up on this? Peter was not afraid to refer to Jesus as Nazarene: “Men Israelites, hear these words: Jesus the Nazaraean, a Man has been appointed by God to you by works of power and wonders and signs, which God did by him in your midst, as also ye themselves know,” Ac 2:22.

#### **Luke 24:20**

**Delivered up and crucified** both are past tenses meaning the chief priests and Roman magistrates delivered up Jesus to put to death and crucified Him. These two disciples believed that Pilate was also responsible for the condemnatory sentence. He insists that Jesus was innocent but he did not let Him go.

#### **Luke 24:21**

**We** is the word of emphasis in this sentence. This personal pronoun is emphatic subject of the imperfect tense verb “were hoping.” Is Cleopas including the other disciples such as the eleven apostles in this conversion? We ourselves emphatically were continuously trusting that Jesus is that Redeemer for Israel.

**(With) all these things** are the words of emphasis in this sentence. Besides accompanying all these events of judgment and sentence of Jesus is the focus to consider.

**Is bringing** is present tense meaning it is continuously leading up to today which is the third day since those events happened.

#### **Luke 24:22**

**Women** is the word of emphasis in this sentence. The focus now is on testimony of certain women disciples.

**Astonished** is past tense meaning Mary Magdalene, Joanna and Mary of James and the rest from verse 10 astounded the eleven apostles and these two disciples: “and they returned from the tomb and related all these things to the eleven and to all the rest,” Lu 24:9. These two disciples are part of the “rest.” These women happened to be at the tomb early.

### **Luke 24:23**

**Came** is past tense meaning these women appeared to his disciples with the purpose of continuously affirming that they found not Jesus' body and have seen an appearance of angels: "And they entered and found not the body of the LORD Jesus. And it came to pass while they were being perplexed about this, and behold, two men stood by them in shining garments," Lu 24:3-4.

**Are saying** is present tense meaning these two angels are continuously affirming the resurrection.

**Is living** is present tense infinitive translated with the use of indirect discourse. The personal pronoun "Him" is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction "*that*" is added for better reading: "He is not here, but he is risen: remember as he spoke to you, being yet in Galilee," Lu 24:6.

### **Luke 24:24**

**Went** is the word of emphasis in this sentence. This verb is past tense meaning Peter and John departed to the tomb: "But Peter rose up and ran to the tomb, and after he stooped down he is seeing the linen clothes which are lying alone, and he went away to himself wondering at the thing which had come to pass," Lu 24:12.

**Found** is past tense meaning Peter and John discovered the empty tomb as these women said, which is Luke's favourite verb to continue the dialogue.

**Saw not** is past tense with negation meaning the contrast of seeing the risen Lord, Peter and John discovered not this event. Jesus first met Mary Magdalene: "Now after Jesus has arisen early the first day of the week he appeared first to Mary the Magdalene, from whom he had thrown out seven demons. The same one who has gone told it to the ones who have been with him, who were grieving and were weeping," Mr 16:9-10. Then our Lord met two women: "And after these things he was manifested in another form to two of them who were walking, who were going into the country," Mr 16:12. For both appearances, the apostles did not believe. This first was from Mary Magdalene: "And these ones who have heard that he is living and was seen by her disbelieved it," Mr 16:11. Secondly from these two women: "And these ones went and told it to the rest; they believed them neither," Mr 16:13.

### **Luke 24:25**

**He** is the word of emphasis in this sentence. The focus is now on our Lord Jesus Christ.

**Said** is past tense meaning Jesus himself emphatically spoke to these two disciples, which is Luke's favourite verb to continue the dialogue.

**To be believing** is present tense infinitive with the use of explaining the adjectives "senseless and slow" which are modifying the understood noun "*ones*." This is a direct address to these two disciples, which is used as vocative. Their hearts are unwise and inactive so that they are not continuously trusting in the witness of the prophets. Although they are doubting the witness of these women, they should be trusting what is uttered by the prophets. Jesus rebuked the apostles earlier in his ministry: "And because Jesus knew it he is saying to them, why are ye reasoning because ye are not having loaves? Are ye not yet perceiving or understanding? Yes! Are ye yet having your hearts hardened?" Mr 8:17. Jesus rebuked also the apostles: "Afterwards while they were reclining at table he was manifested to the eleven, and reproached their unbelief and hardness of heart, because they believed not the ones who have seen him who had been arisen," Mr 16:14.

**Spoke** is past tense meaning the prophets uttered the resurrection of Christ: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption," Ps 16:10; "And I will deliver thee

out of the hand of the wicked, and I will redeem thee out of the hand of the terrible,” Jer 15:21; “After two days will he revive us: in the third day he will raise us up, and we shall live in his sight,” Ho 6:2. These prophets also uttered the sufferings of Christ, Ps 22 Isa 53.

#### **Luke 24:26**

**Not** is the word of emphasis in this sentence. This question with this negation “not: *ouchi*” is expected answer: Yes!

**To suffer and to enter** both are past tense infinitives with the use of subject modifying the impersonal imperfect tense verb “was necessary.” Jesus had to suffer and resurrect from the grave: “opening and setting forth that it was necessary for the Christ to suffer and rise from among the dead, and that this is that Christ Jesus, whom I myself am announcing to you,” Ac 17:3; “For I delivered to you in the first place, what also I received, that Christ died for our sins, according to the scriptures; and that he was buried, and that he has been raised the third day, according to the scriptures,” 1Co 15:3-4.

#### **Luke 24:27**

**Began** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while some translations have the use of attendant circumstance: “Then he began from Moses, and from all the prophets, and expounded to them concerning himself from all the scriptures.”

**Was interpreting** is imperfect tense meaning Jesus was continuously explaining to these two disciples the prophecies concerning the Messiah in all the writings from Moses to Malachi, Ge 3:15 De 18:15 Ge 49:10 Nu 21:8-9 Isa 53:1-12 Da 9:25-27 Isa 9:6,7 Ps 110:1-7 Ps 16:1-11 Ps 22:1-31 Mal 4:2-6.

#### **Luke 24:28**

**Drew near** is the word of emphasis in this sentence. This verb is past tense meaning Jesus and these two disciples approached Emmaus.

**Was appearing** is imperfect tense meaning Jesus himself emphatically was continuously pretending for the purpose to be continuously pursuing his journey further. Some translations use farther which would make it the actual distance, but this adverb should be further because it is a figurative distance.

#### **Luke 24:29**

**Constrained** is the word of emphasis in this sentence. This verb is past tense meaning these two disciples compelled by employing force. They may have tugged on our Lord’s arm.

**Abide** is past tense imperative meaning these two disciples exhorted Jesus to remain with them.

**Has declined** is perfect tense meaning it was the end of the day and evening came upon them.

**Entered in** is the word of emphasis in this sentence. This verb is past tense meaning Jesus went into their home for the purpose to remain with these two disciples. They arrived at their house in Emmaus.

#### **Luke 24:30**

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened.

**Reclined** is past tense infinitive translated with the use of time because of the preposition and article “(while): *en to*.” The personal pronoun “Him” is translated as accusative of general reference being the subject of this infinitive verb. Jesus reclined on a couch with these two disciples. During that time, the people ate meals reclining of sofas instead of sitting in chairs like we do today.

**Took bread** is past tense participle translated with the use of attendant circumstance. Notice that this is not the Lord’s table as the element of wine is not present. This is to show that Jesus bodily resurrected from the grave: “For I am saying to you, I shall in no wise eat anymore of it until it should be fulfilled in the kingdom of God,” Lu 22:16.

**Blessed** is past tense meaning Jesus praised God for the bread. We call this today saying grace. Jesus always gave thanks for the meal which God has provided: “And after he has commanded the crowds to recline on the grass, he took the five loaves, and the two fishes, and blessed it, after he has looked up to the heavens; and has broken it he gave to the disciples the loaves, and the disciples gave to the crowds,” Mr 14:19; “and after he has taken the seven loaves and the fishes, he gave thanks and broke and gave to his disciples, and the disciples to the crowd,” Mr 15:36.

**Broke** is past tense participle translated with the use of time: “*after*.” Garnier agrees with this use while most translations continued with the use of attendant circumstance: “He took the loaf and blessed it and broke it in pieces and handed it to them.”

**Was giving** is imperfect tense meaning Jesus was continuously handing over the bread to these two disciples.

#### **Luke 24:31**

**Their**, is the word of emphasis in this sentence. This genitive personal pronoun is used as possession modifying the noun “eyes,” which is subject of the past tense in passive voice verb “were opened.” God opened the eyes of these two disciples. The focus is on these two disciples.

**Knew** is past tense meaning these two disciples recognized Jesus.

**He** is the word of emphasis in this sentence. The focus is now on our Lord Jesus Christ.

**Became** is past tense meaning Jesus himself emphatically happened to be taken out of sight. This adjective “invisible” means Jesus disappeared from these two disciples. Our Lord just vanished from them! This is not supernatural, but a real objective removal from them.

#### **Luke 24:32**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning these two disciples spoke to each other, which is Luke’s favourite verb to continue the dialogue.

**Been burning** is present tense in passive voice participle translated with the use of periphrastic modifying the imperfect tense verb “was.” The words of Jesus were continuously warming these two disciples’ hearts. The negation “not: *ouchi*” with this question is expected answer: Yes!

**Was speaking and was opening** both are imperfect tenses meaning Jesus was continuously uttering these truths to these two disciples along their travels to Emmaus and Jesus was continuously opening their understanding of the prophecies concerning the coming Messiah. Paul did the same later: “And after they appointed him a day there was come many to him to the lodging; to whom he was expounding for himself and was fully testifying for himself the kingdom of God, and was persuading for himself them the things concerning Jesus, both from the law of Moses and the prophets, from morning to evening,” Ac 28:23. The examples of Jesus and Paul should teach Pastors and Evangelists that their main message should be the

Gospel, which is the death and resurrection of our Lord Jesus Christ: “opening and setting forth that it was necessary for the Christ to suffer and rise from among the dead, and that this is that Christ Jesus, whom I myself am announcing to you,” Ac 17:3.

### **Luke 24:33**

**Rose up** is the word of emphasis in this sentence. This verb is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After arising the hour itself they returned up to Jerusalem.” These two disciples stood up from their reclining at this meal at that moment. They could not wait!

**Returned and found** both are past tenses meaning these two disciples left their home in Emmaus and went back to Jerusalem and discovered the eleven apostles.

**Had been gathered together** is perfect tense in passive voice participle translated with the use of substantive modifying “eleven.” The ones with these apostles could be the women and other disciples. Notice only ten was present as Thomas was absent. This is the whole number referring to the apostles. God has assembled together these disciples so they could hear the testimony of these two disciples and prepare them for our Lord’s visit: “Therefore while evening was coming on that day, the first day of the week, and after the doors had been shut where the disciples were assembled, through the fear of the Jews, Jesus came and stood in the midst, and he is saying to them, peace to you,” Joh 20:19. Then Jesus did appear to all eleven later: “Afterwards while they were reclining at table he was manifested to the eleven, and reproached their unbelief and hardness of heart, because they believed not the ones who have seen him who had been arisen,” Mr 16:14.

### **Luke 24:34**

**Saying** is present tense participle with the use of manner. The conjunction “that: *oti*” after the verb of speaking is translated as quotation marks.

**Was raised** is past tense in passive voice meaning God arouse Jesus from the sleep of death, which is factual. These two disciples witnessed the resurrected Jesus!

**Appeared** is past tense meaning Jesus appeared to Peter. How did these two disciples know that this appearance occurred? Did Jesus proclaim this during their meal or did they speak to Peter out of excitement before meeting the others disciples? Most likely it is the latter, as Peter most likely said to these two disciples that he met the risen Lord also. Paul gives credence to this fact: “and that he appeared to Cephas, then to the twelve,” 1Co 15:5.

### **Luke 24:35**

**They,** is the word of emphasis in this sentence. This personal pronoun is the subject of the imperfect tense verb “were relating.” These two disciples themselves emphatically were continuously recounting the events, which took place along their travels to Emmaus.

**Was known** is past tense in passive voice meaning these two disciples knew Jesus personally by the fellowship of the meal. This was not like the transfiguration, but our Lord was seen but not recognised by these two travelers: “And after these things he was manifested in another form to two of them who were walking, who were going into the country,” Mr 16:12. Their disbelief in the witness of our Lord’s resurrection made them not to recognize their Master. Mary first thought that he was a gardener, and these two thought that Jesus was another traveler. Notice Jesus appeared to Mary Magdalene, the two women, Peter and now these two disciples. The two disciples told it to these apostles and they still did not believe: “And these ones went and told it to the rest; they believed them neither,” Mr 16:13. What does it take for repented Peter to believe that his Lord is alive?

## Luke 24:36

### XII. Resurrection of our Kinsman Redeemer, 24:1-49

#### B. Appearances, 24:13-49

##### 2. Disciples, Lu 24:36-49

36 And while they were telling **these things**, Jesus Himself stood (in) their midst and was saying to them, peace *be* to you. 37 But because **they were terrified** and were filled with fear they were thinking to be looking at a Spirit. 38 And He said to them, why are ye troubled? And **because of why** *are the* reasonings coming up (in) your hearts? 39 **See** My hands and My feet, that I Myself am He. Handle Me and see, for a Spirit is not having flesh and bones, as ye are seeing Me *Who* is having. 40 And after He said **this** He showed to them those hands and those feet. 41 But yet while they were disbelieving (for) joy and were wondering, He said to them, are ye having anything eatable here? 42 And these ones gave to Him part of broiled fish and (of) a honeycomb. 43 And He took it (before) them *and ate*. 44 And He said to them, these words *are* which I spoke (to) you *while* I was yet (with) you, that it is necessary for all things which have been written (in) the law of Moses and prophets and psalms (concerning) Me to be fulfilled. 45 **Then** He opened their understanding to be understanding the scriptures, 46 and said to them, thus it has been written, and thus it was necessary *that* the Christ suffered and rose (from among) *the* dead the third day; 47 *and that* repentance of sins be proclaimed (in) His name (to) all nations, having begun (at) Jerusalem. 48 And **ye** yourselves are witnesses of these things. 49 And **behold**, I Myself am sending the promise of My Father (upon) you; but yourselves remain (in) the city of Jerusalem until ye should cloth yourselves with power (from) on high.

**These things** is the word of emphasis in this sentence. These manifestations of our Lord Jesus is the focus of topic here.

**Were telling** is present tense participle translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of them” is also translated with the use of genitive absolute being the subject of this genitive participle verb. At the exact moment these two disciples were continuously uttering the facts of the appearances of our Lord: “Afterwards while they were reclining at table he was manifested to the eleven, and reproached their unbelief and hardness of heart, because they believed not the ones who have seen him who had been arisen,” Mr 16:14.

**Stood** is past tense meaning Jesus himself emphatically stood among them.

**Was saying** is imperfect tense meaning Jesus himself emphatically was continuously affirming to these ten apostles and other disciples: “Therefore while evening was coming on that day, the first day of the week, and after the doors had been shut where the disciples were assembled, through the fear of the Jews, Jesus came and stood in the midst, and he is saying to them, peace to you,” Joh 20:19.

## Luke 24:37

**Were terrified** is past tense in passive voice participle translated with the use of cause: “*because*.” Most translations have the use of attendant circumstance: “But they were terrified and affrighted, and supposed that they beheld a spirit.” Some translations have the use of result: “But they were so startled and terrified that they thought they saw a spirit.” This verb means to cause to fall as they were stunned.

**Were** is past tense participle also translated with the use of cause as this participle is joined by the conjunction “and: *kai*.” These disciples were affrighted.

**Were thinking** is imperfect tense meaning these disciples were continuously supposing that they are beholding a ghost. These apostles said the same thing when Jesus was walking on water: “And after the disciples have seen him who was walking on the sea they were troubled, saying, it is an apparition; and they cried out from fear,” Mt 14:26.

#### **Luke 24:38**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these disciples, which is Luke’s favourite verb to continue the dialogue.

**Troubled** is perfect tense in passive voice participle translated with the use of periphrastic modifying the present tense verb “are.” These events have perplexed their minds through their doubts. Their doors were bolted, Joh 20:19; and they knew nothing of the possibilities of a resurrected body.

**Because of why** is the word of emphasis in this sentence. This interrogative pronoun is asking the question because of this perplexity, why?

**Are coming up** is present tense meaning suspicions are continuously springing up in their passions: “Therefore I am willing that the men in every place are praying, lifting up holy hands apart from wrath and reasoning,” 1Ti 2:8. They should not have doubt because first scriptures foretold his death and resurrection; secondly, Jesus repeatedly over and over; and finally his appearances to Mary Magdalene, two women, Peter and the two disciples on way to Emmaus should be enough evidence to prove that Jesus is alive.

#### **Luke 24:39**

**See** is the word of emphasis in this sentence. This verb is past tense imperative meaning Jesus exhorted these disciples to discern how our Lord’s hands and feet are pierced: “And after he has said this he showed the hands and his side to them. Therefore the disciples who have seen the LORD rejoiced,” Joh 20:20. Notice the difference of feet and side as John recorded: “but one of the soldiers pierced his side with a spear, and immediately blood and water came out,” Joh 19:34. The skeletal remains were found at Gavello, about 25 miles (40 kilometers) southwest of Venice, during archaeological excavations in preparation for the laying of a pipeline, the researchers said in their study, published online April 12, 2018 in the journal Archaeological and Anthropological Sciences. A depressed, unhealed fracture in the heel bone suggested a metal nail had been driven through it, from the inside to the outside of the right foot, either directly onto the wood of a cross or into a wooden footrest attached to a cross. Romans had learned of crucifixion from the Carthaginians and used it as a form of capital punishment for almost a thousand years, until Emperor Constantine banned it in the fourth century A.D. Roman crucifixions were designed to cause maximum pain for a prolonged period — victims’ feet and wrists were usually nailed to a wooden cross, which would hold them upright while they suffered a slow and agonizing death, often taking several days. Regarding the remains from Gavello, there were no signs that the man was nailed up by the wrists; instead, his arms may have been tied to the cross with rope, which was also done at the time, but here Jesus’ hands were nailed. The remains of a crucifixion victim have been found was in 1968, during an excavation of Roman-era tombs in Jerusalem. In those excavations, Greek archaeologist Vassilios Tzaferis found that a 7-inch-long (18 centimeters) nail had been driven through the heel bone of a man found in one of the tombs.

**Handle and see** both are past tense imperatives meaning Jesus exhorted these disciples to touch and feel and discover that Jesus has bodily resurrected from the grave.

Is not having is present tense with negation meaning a ghost is not continuously possessing skin and bones just as these disciples are continuously beholding Jesus in the flesh.

#### **Luke 24:40**



**This** is the word of emphasis in this sentence. It is not our Lord the focus here, or the way Jesus is speaking, but it is this declaration.

**Said** is past tense participle translated with the use of time: “*after*.” Jesus spoke this statement.

**Showed** is past tense meaning Jesus demonstrated those hands and those feet. The articles are previous references from the previous verse.

#### **Luke 24:41**

**Yet** is the word of emphasis in this sentence. This adverb modifies the present tense participles which are translated with the use of genitive absolute with reference to time: “*while*.” The personal pronoun “of them” is also translated with the use of genitive absolute being the subject of this genitive participle verb. These disciples were still continuously not believing from gladness and were continuously marveling at this bodily resurrection. These disciples were bewildered that they could not believe their eyes!

**Said** is past tense meaning Jesus spoke to these disciples, which is Luke’s favourite verb to continue the dialogue.

**Are having** is present tense meaning are these disciples possessing anything nourishing to eat in this place? This is proof that Jesus is not a ghost. Not only they observed his body, they are now witnessing our Lord digesting food: “Jesus is saying to them, come ye dine. But none of the disciples was venturing to ask him, who are thou? Although they knew that it is the LORD; therefore Jesus is coming and is taking the bread and is giving it to them, and the fish in like manner,” Joh 21:12-13; “Which was from the beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled concerning the Word of the Life,” 1Jo 1:1.

#### **Luke 24:42**

**These ones** is the word of emphasis in this sentence. This article is previous reference to “them” in the previous verse. These disciples are now the focus as our Lord posed this question.

**Gave** is past tense meaning these disciples delivered to Jesus a morsel of cooked fish and of honeycomb. MSS does not have “of a honeycomb.” Common meal of that day as most were fishermen and the same later at the lake of Tiberius: “Therefore as they went up on the land they are seeing a fire of coals which is lying and fish which are lying on it, and bread,” Joh 21:9. Peter told of this event later: “not to all the people, but to witnesses who had been chosen before by God, to us, who ate with and drank with him after he has arisen from among the dead,” Ac 10:41.

#### **Luke 24:43**

**Took** is the word of emphasis in this sentence. This verb is past tense translated with the use of attendant circumstance. Most translations agree with this use except Garnier who translated with the use of time: “After receiving he consumed before them.”

**Ate** is past tense meaning Jesus consumed this portion of fish and honeycomb. We will be eating also during Eternity: “In the midst of its street and of the river, on this side and on that side, there was a tree of life which is producing twelve fruits, each one month which is yielding its fruit; and the leaves of the tree for healing of the nations,” Re 22:2.

#### **Luke 24:44**

**Said** is the word of emphasis in this sentence. This verb is past tense meaning Jesus spoke to these disciples, which is Luke's favourite verb to continue the dialogue.

**Spoke** is past tense meaning Jesus uttered these sayings.

**Was**, is present tense participle translated with the use of time: "*while*." This is during his mortal life to suffer and die.

**To be fulfilled** is past tense in passive voice infinitive with the use of subject modifying the present tense impersonal verb "is necessary." God kept his promises, which he composed in the books of law, prophets and psalms concerning the Messiah. Jesus explained that he himself accomplished all these prophecies. Christians, we need to expound also the prophecies that Jesus fulfilled in his birth, ministry, death, resurrection and role in the church.

#### **Luke 24:45**

**Then** is the word of emphasis in this sentence. This adverb modifies the past tense verb "opened." Jesus at that moment aroused their faculty of understanding for the purpose to be continuously bringing together the connection of Old Testament prophecies and what Jesus has accomplished. God opened the heart also of Lydia: "And a certain woman by name Lydia, a seller of purple of the city of Thyatira, who is worshipping God, was hearing; of whom the LORD opened the heart to attend to the things which is being spoken by Paul," Ac 16:14. Jesus met Paul on the road to Damascus and commissioned him: "to open their eyes, to turn from darkness to light and the authority of Satan to God, that they receive remission of sins and inheritance among the ones who have been sanctified by faith which is in me," Ac 26:18. It is not Paul himself who will open their eyes, but the sanctification by faith will give them understanding: "And ye yourselves are having the anointing from the Holy One, and ye know all things," 1Jo 2:20.

#### **Luke 24:46**

**Said** is past tense meaning Jesus spoke to these disciples, which is Luke's favourite verb to continue the dialogue.

**Has been written** is perfect tense in passive voice meaning the writers have penned the prophecies concerning our Lord's death and resurrection.

**Suffered and rose** both are past tense infinitive translated with the use of indirect discourse. The noun "Christ" is translated with the use of accusative of general reference being the subject of this infinitive verb. That conjunction "*that*" is added for better reading. Notice the article with "Christ" to show the definiteness of a person fulfilling these prophecies.

#### **Luke 24:47**

**Be proclaimed** is past tense in passive voice infinitive translated again with the use of indirect discourse. The noun "repentance" is translated with the use of accusative of general reference being the subject of this infinitive verb. The conjunction "*that*" is again added for better reading. The preacher published the Gospel so that the sinner repented which began at Jerusalem then to all nations: "And Peter said to them, repent, and let each of you be dipped in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit," Ac 2:38; "Therefore let it keep being known to you, that the salvation of God was sent to the nations, and they themselves will hear," Ac 28:28.

#### **Luke 24:48**

**Ye** is the word of emphasis in this sentence. This personal pronoun is emphatic subject of the present tense verb “are.” These disciples themselves emphatically are witnesses of these facts: “and ye yourselves also are bearing witness, because ye are with me from the beginning,” Joh 15:27; “how shall we ourselves escape if we neglected so great salvation? Which has received a commencement to be being spoken by the LORD, was confirmed to us by the ones who have heard,” Heb 2:3; “and that Life was manifested, and we have seen and are bearing witness, and are reporting to you that eternal Life which was with the Father and was manifested to us,” 1Jo 1:2.

#### **Luke 24:49**

**Behold** is the word of emphasis in this sentence. This verb is past tense imperative meaning take notice!

**Am sending** is present tense meaning Jesus himself emphatically is continuously commissioning the blessing from God. Jesus foretold of this event earlier with his apostles: “And I myself will ask the Father, and he will give to you another Paraclete, in order that he might be remaining with you for ever, the Spirit of truth, whom the world is not being able to receive, because it is perceiving him not, nor it is knowing him; but ye yourselves are knowing him, for he is abiding with you, and will be with you.” Joh 14:16-17; “but the Paraclete, the Holy Spirit, whom the Father will send in my name, that One will teach you all things, and will bring you to remembrance all things which I said to you,” Joh 14:26; “But whenever the Paraclete should come, whom I myself will send to you from the Father, the Spirit of truth, who is going forth from the Father, that One will bear witness concerning me,” Joh 15:26; “But I myself am saying the truth to you, it is being profitable for you in order that I myself may go away; for if I myself should not go away the Paraclete will not come to you; but if I should go, I will send him to you; and that One will come and will convict the world concerning sin and concerning righteousness and concerning judgment,” Joh 16:7-8; “but whenever that One should come, the Spirit of truth, he will guide you into all the truth; for he will not speak from himself, but whatsoever he should hear he will speak, and he will announce the coming things to you. That One will glorify me, for he will receive of mine, and will announce to you,” Joh 16:13-14. Notice the Holy Spirit will glorify Jesus. The Pentecostal movement has put glory in the work of the Holy Spirit instead of the finished work of Christ on the cross.

**Remain** is past tense imperative meaning Jesus exhorted these disciples emphatically to settle down in Jerusalem. Their doors are shut and their fear may scatter them.

**Should cloth yourselves with** is past tense in middle voice subjunctive meaning these disciples clothed themselves with the power from on high as a garment. They are to wait until this experience comes to them: “but ye will receive power, after the Holy Spirit came upon you, and ye will be witnesses both in Jerusalem and in all the Judea and Samaria and to the uttermost part of the earth,” Ac 1:8; “Because our glad tidings came not to you in word only, but also in power and in the Holy Spirit, and in much full assurance, even as ye know what we were among you for the sake of you,” 1Th 1:5. John adds: “Therefore Jesus said to them again, peace to you: as the Father has sent forth me, I myself also am sending you. And after he has said this he breathed into them, and is saying to them receive the Holy Spirit. Of whomsoever ye should remit the sins, they are being remitted to them; of whomsoever ye should retain, they have been retained. But Thomas, one of the twelve who is being called Didymus, was not with them when Jesus came. Therefore the other disciples were saying to him, we have seen the LORD. But that one said to them, unless I should see the mark of the nails in his hands, and should put my finger into the mark of the nails, and should put my hand into his side, I will in no wise believe,” Joh 20:21-25.

#### **Luke 24:50**

Luke through his research wrote the historical document of the birth of John the Dipper and our Lord Jesus Christ. He penned the narrative of the ministry of John the Dipper. Then Luke turned his attention to the ministry of Jesus, the Perfect Man. Jesus began his ministry with his introduction into righteousness, his dipping by John. Afterwards Jesus is tempted by the devil. Jesus began his ministry in Galilee. Then it is time to head towards Jerusalem for the purpose which he was sent. Our Lord’s ministry

continued near Jericho. Then Jesus entered Jerusalem. Jesus prepared for His paschal offering. Jesus died for our sins. Jesus was buried in a tomb. Jesus arose from the grave. Jesus now ascends into heaven!

#### XI. Ascension of our Kinsman Redeemer, 24:50-53

50 And He led them out as far as (to) Bethany, and He lifted up His hands *and* blessed them. 51 And it came to pass (while) He was blessing them He separated (from) them and was being carried up (into) the heaven. 52 And they themselves worshipped Him *and* returned (to) Jerusalem (with) great joy, 53 and they were continually (in) the temple, praising and blessing God. Amen.

**Led** is the word of emphasis in this sentence. This verb is past tense meaning Jesus brought these apostles out to Bethany. Not the town itself but Mount of Olives: “Then they returned to Jerusalem from the mount which was being called of Olives, which is near Jerusalem, being distant a Sabbath’s journey,” Ac 1:12. This Mount descends on Bethany which these locations are one. After the resurrection, Jesus appeared to Mary Magdalene, two women, Peter, two disciples on road to Emmaus, to the ten apostles along with other disciples, to the eleven disciples as Thomas is now present, 500 disciples at once, then to James and now to the eleven apostles. According to Paul, Jesus appeared one more time to the twelfth apostle: Paul himself, 1Co 15:5-8.

**Lifted up** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use while Garnier translated with the use of time: “and after lifting up his hands he complimented them.”

**Blessed** is past tense meaning Jesus spoke well to these eleven apostles. This blessing is the celebration of praise as these apostles are favoured of God: “Ye heard I myself said to you, I am going away and I am coming to you. If ye loved me, ye possibility rejoiced that I said, I am going to the Father; for my Father is greater than me,” Joh 14:28. This blessing was an act of farewell goodbye!

#### Luke 24:51

**Came to pass** is the word of emphasis in this sentence. This verb is past tense meaning this event happened!

**Was blessing** is present tense infinitive translated with the use of time because of the preposition and article “while: *en to*.” The personal pronoun “Him” is translated with the use of accusative of general reference being the subject of this infinitive verb.

**Separated** is past tense meaning Jesus departed from these eleven apostles.

**Was being carried up** is imperfect tense in passive voice meaning a cloud was continuously lifting Jesus up into the heaven: “And after he has said these things, while they were beholding him he was taken up, and a cloud withdrew him from their eyes. And as they were looking intently into the heaven while he was going, also behold two men had stood by them in white apparel, these ones also said, men Galileans, why have ye stood looking into the heaven? This Jesus who was taken up from you into the heaven thus will come in the manner ye beheld him going into the heaven,” Ac 1:9-11; “Therefore after the LORD spoke to them he was indeed taken up into the heaven, and sat at the right hand of God,” Mr 16:19; “Wherefore it is saying, after he has ascended up on high he led captivity captive, and gave gifts to men. But that One ascended, what is it unless that also he descended first into the lower parts of the earth? That One who descended is the same also that One who ascended above all the heavens, in order that He may fill all things,” Eph 4:8-10.

#### Luke 24:52

**They** is the word of emphasis in this sentence. The focus now is on these eleven apostles.

**Worshipped** is past tense participle translated with the use of attendant circumstance. Most translations agree with this use except EMTV and Garnier who translated with the use of time: “After they had done obeisance to him they returned into Jerusalem with great happiness.” Some MSS omit this verb.

**Returned** is past tense meaning these eleven apostles themselves emphatically returned to Jerusalem as Jesus exhorted them to remain in Jerusalem until these apostles are dressed with the Holy Spirit, verse 49.

### **Luke 24:53**

**Were** is imperfect tense meaning these eleven apostles were continuously always in the temple.

**Praising and blessing** both are present tense participle translated with the use of periphrastic modifying the verb “were.” These eleven apostles were continuously singing great words of honour and celebrating with shouts of happiness: “praising God, and having favor with the whole people. The LORD was adding the ones who were being saved daily to the assembly,” Ac 2:47. Amen as this Gospel of Luke is verily of a truth!